

# C of our saviour Iesu Christe.

and perused by the commaundemente of the  
Kynges maestie, and his honourable  
counsell, and by them autorized.



The pearle whiche Christ comanded to be bought  
Is here to be founde, nor elles to be soughte.

# CAN ALMANACKE xviij. yeares.

The sondapes  
litter.

Raff.

Q.D.III.	xxviii. Apryll.	xxviii.
Q.D.III.	ii. Apryll.	ii.
Q.D.III.	xxv. Maie.	xxv.
Q.D.IV.	xxiiii. Apryll.	xxvij.
Q.D.IV.	v. Apryll.	viii.
Q.D.IV.	xxviii. Apryll.	xix.
Q.D.IV.	x. Apryll.	i.
Q.D.IV.	xxvi. Apryll.	ij.
Q.D.IV.	xi. Apryll.	iii.
Q.D.IV.	vi. Apryll.	iii.
Q.D.IV.	xxiv. March.	v.
Q.D.IV.	xi. Apryll.	vi.
Q.D.IV.	ii. Apryll.	bit.
Q.D.IV.	xxii. Apryll.	bit.
Q.D.IV.	xiuii. Apryll.	ix.
Q.D.IV.	xxc. March.	c.
Q.D.IV.	xxviii. Apryll.	ij.

The yeare hath. xiiij. monethes, or. lxiij. wekes  
and one daye. And it hath in all thre hundre-  
dye and. lxviij. dayes, and. vi. hours,

The coppe of the bpli assignd by  
the Knges honourable counsele, for the  
auctorising of this Testament.

Wher as Rycharde Iugge printer, ha-  
ving the knges maiesties licence &  
privilege to print the new Testamēt in En-  
glish, forbiddig aliother mē to print or cause  
to be prited any maner of testamēt i englysh:  
was (the same privilege notwithstanding)  
bounde in recognisance in a certayn summe  
of money, that he shuld not sel nor vter the  
bookes of the same new Testament, when  
they were printed, but at such prices reaso-  
nable as shold be by vs appointed. For as  
much as the same booke be now come forth  
in princ, he hath made humble succ unto vs  
that we wold cause the same to be perused &  
visited: And that the same done, we wold set  
vpō the same such prices as we shold think  
to be good & answerable with the charges  
& laboū that he hath susteined in the pri-  
nting of the same booke. Wherfore, ha ving  
caused the same to be overseen by parsons meet  
for that purpose, who haue made relatio un-  
to vs, that the same booke hath ben printed  
with great diligence & care, vpō due exami-  
nation of his charges & expences, we haue  
esteemed that the p̄ice of ix.d. for every booke  
in papers & vnbound, is a reasonable & con-  
uenient price for the same accordingly. The  
which p̄ice we haue agreed vpon with the  
sayd Richard, charging him not to excede  
nor transgresse the same.

At Westm che xx of October 1552.

To the mooste puy-  
saunt and mighty Prince  
Edward the spx, by the grace of  
God, Kynge of Englande, Fraunce, and  
Irelande, defender of the sayche, and of the  
churche of Englande and also of Irelande,  
in earthe the supreme heade, youre graces  
moost humble and obedient subiect Ry-  
charde Jugge, wylleth all grace and  
peace from God, wylch longe  
raygne, honour, health  
and prosperite.



Hath moste  
worshipe Kynge  
and prince Iosaphat, as holy chro-  
nicles do testifie,  
beyng inoued  
with a godly zeale,  
did sende ouke  
into all coastes of  
Iurpe, certayne of  
his chiere wordes that he had aboue him,  
with the leuites and priestes, to se that his  
louinge subicces, and leage people, ouer  
whome the Lord had made hym ruler and  
gouvernour, shold be truelye instructed and  
taught in the lawe and commaundementes  
of the lyuynge God. Wherby moste noble  
and redoubted Prince, he declared this to be  
the chiefe and principall office of a Christi-

## The Epistie.

an kyng, which sebeth the gloriye of God,  
and welch of hys people, to prouide that  
the woorde God be truely and sincerelye see  
forthe and caughte thorow out all hys do-  
minions and realmes, that so the people  
commyncted vnto his charge, maye be tray-  
ned in al godlynesse, and true obedience,  
towarde God & theyr soueraygnce. Where-  
vnto are required, not only true and fayth-  
full ministres, but especiallye, that the bo-  
ke of the holye scripture be well and truely  
translated and printid also, both to take a  
way all occasions of scismes and heresies,  
that by reason of improper translation and  
false pynce many times doo arise amonge  
the simple and Ignorante people, and also  
to stoppe the mouches of the aduersarye  
whiche vpon such faultes, take a bolde-  
nesse to blasphemie and misreport this hea-  
uenly doctrine, nowe so plentifullly set forth  
vnto vs, thorowe youre graces moste pru-  
dent and godlye carefullnesse. Wherein for-  
suche as seemed to lacke no more to the  
absolute perfectnesse, but that one vndoub-  
ted true impression myght be had, whereso-  
unto in suche wordedebates men mighee  
haue recourse and be resolued? Accordyng  
to the streyghte charge and commaund-  
ment, that I receaved of your highnesse in  
that behalfe, I haue endeououred my selfe  
accordyng to my dutty and power, to pac-  
kin print the newe Testament, vslinge thad-  
myse and helpe of godly learned men, bothe  
introducing the same to the truthe of the

Grekis

## The Epistle.

Greke terke lappoyntinge oure also the diversite where it happeneth) and also in the keping of the true ortographie of wordes, as it shall manifestlye appeare vnto them, that wyll diligently and without affectioun conferre this with the other that wente forthe before. I haue as becommecch a true obedient subiecce done all that in me dydde lye, to satisfy your graces most godly zeale and commaundement. And with suche submission, as becommecch a subiect to his most dread soueraygne Lorde, do nowe present se vnto youre maestie, in most humble wise desiring the same, accordyng to your princelye clemencye, to accepte my good endeoure. The geuer of all power, whiche is kynge of all kinges, and prince of all princes, bouchsafe of his goodnes , to preserue your maestie, and in all your royll assayges so to assist your gracioule highnes with his holy spryte, that whatsoeuer your gra-

shall thinke or do, may be to Goddes  
glory, the the contynual florayl-  
inge of your highnesse honore,  
and the communs  
welthe of vs youre  
subiectes.  
Amen.

# Januar ye hathe.

## xxxi. Dayes.

Kalend. Circumcisio[n].

b	iiiij No.	2
s	iiij No. At viij. and iiiij	3
d	viij No.	4
e	Monas.	5
f	bijj Id.	6
g	bijj Id.	7
bijj	bijj Id.	8
b	bijj Id.	9
c	bijj Id.	10
d	bijj Id.	11
e	viij. Id.	12
f	Idus	13
g	p[er]t kl.	14
bijj	bijj kl.	15
bijj	bijj kl.	16
bijj	bijj kl.	17
bijj	bijj kl.	18
bijj	bijj kl.	19
bijj	bijj kl.	20
bijj	bijj kl.	21
bijj	bijj kl.	22
bijj	bijj kl. At viij. and halfe	23
bijj	bijj kl. s iiiij. s halfe.	24-
bijj	bijj kl.	25
bijj	bijj kl.	26
bijj	bijj kl.	27
bijj	bijj kl.	28
bijj	bijj kl.	29
bijj	bijj kl.	30

# February xxviii. daye.

	b Kalende.	
st	e iiiij Mo.	6
xix	f iii Mo.	9
vii	g Prid. Mo Monas	10
xvi	b viii Id.	11
v	c vii Id.	12
xii	d vi Id.	13
	e v Id.	14
ii	f iii Id At. viii. and v.	15
	g ii Id.	16
x	h Prid. Id.	17
	b Idus	18
xviii	c xvi kl.	19
vii	d xv kl.	20
xv	e xiiii kl.	21
xiiii	f xiii kl.	22
xi	g xii kl.	23
xiiii	h xi kl.	24
i	c ix kl.	25
	d viii kl.	26
ix	e vii kl.	27
xvii	f vi kl.	28
vi	g v kl.	
xliii	h iii kl. At vi. and halfe	
	c Prid. kl and v, & halfe.	

# Marche hath xxxi. dayes.

d	Kalende.	1
e	vi No.	2
f	v No.	3
g	uij No.	4
g	vi No.	5
bij	b Prid, Mo.	6
b	c Nonas.	7
bij	d viii Id.	8
b	e viii Id.	9
bij	f viii Id At. vii. and. vi.	10
bij	g vi Id	11
bij	uij Id Nighe and daye all	12
bij	b iij Id one length.	13
b	c Prid Id.	14
b	d Idus	15
gbij	e xvij kl	16
bij	f xviij kl	17
bij	g xv kl	18
gb	xvij kl	19
uij	b xiiij kl	20
uij	c xij kl	21
rij	d xij kl	22
i	e x kl	23
ix	f ix kl	24
ix	g viij kl	25
gbij	b vij kl	26
bij	c vkl	27
gbij	d uij kl	28
gbij	e uij kl	29
gbij	L f Prid, kl	30

## E II

Appyllhai  
Dages.

	<b>g</b> Valende.	
<b>bij</b>	<b>A</b> iiii Mo.	
<b>bit</b>	<b>b</b> iii Mo.	
<b>bit</b>	<b>c</b> Prid. Mo.	
<b>bij</b>	<b>d</b> Monas	
<b>bit</b>	<b>e</b> viii Id.	
<b>b</b>	<b>f</b> viij Id.	
<b>bit</b>	<b>g</b> vii Id.	
<b>bit</b>	<b>A</b> v Id.	
<b>bit</b>	<b>b</b> iiiij Id.	Parte in C.
<b>bit</b>	<b>c</b> iiij Id.	At. b. and. b.
<b>b</b>	<b>d</b> Prid. Id.	
<b>bitij</b>	<b>e</b> Idus	
<b>bitij</b>	<b>f</b> xbiij kl.	
<b>bitij</b>	<b>g</b> xbij kl.	
<b>bitij</b>	<b>A</b> xbi kl.	
<b>bitij</b>	<b>b</b> xbj kl.	
<b>bitij</b>	<b>c</b> xbiij kl.	
<b>bitij</b>	<b>d</b> xbiij kl.	
<b>bitij</b>	<b>e</b> xbi kl.	
<b>bitij</b>	<b>f</b> xi kl.	
<b>bitij</b>	<b>g</b> x kl.	
<b>bitij</b>	<b>A</b> ix kl.	
<b>bitij</b>	<b>b</b> viij kl.	
<b>bitij</b>	<b>c</b> viij kl.	Parte in C.
<b>bi</b>	<b>d</b> vii kl.	
<b>bitij</b>	<b>e</b> vi kl.	
<b>bitij</b>	<b>f</b> viij kl.	
<b>bitij</b>	<b>g</b> viij kl.	At. iiiij, and halse
<b>bitij</b>	<b>A</b> Prid. kl. and, bij, and halse	29 p

May hath. xxxi.  
dayes.

b	Kalende.	<i>Quatuoragesima.</i>	1
c	vi Mo.		2
d	v Mo.		3
e	iii Mo.		4
f	ii Mo.		5
g	viid. Mo.		6
b	Monas.		7
b	viii Id.		8
c	vii Id.		9
d	vi Id.		10
e	v Id.		11
f	iii Id.	<i>Quatuoragesima.</i>	12
g	ii Id.		13
eblii	viid. Id.		14
bii	b Idus.		15
c	xbii kl.		16
eb	xbi kl.		17
iii	xb kl.		18
	frui kl.		19
pii	giui kl.		20
s	xij kl.		21
b	xi kl.		22
c	x kl.		23
d	ix kl.		24
eblii	eiui kl.		25
bi	fiui kl.		26
g	vi kl.		27
eblii	vb kl.		28
ii	viui kl.		29
	ciui kl.		30
g	viid. kl.		31

# June hat. dayes.

	e Kalende.	
ele	f iii. Mo.	9
bij	g viii. Me.	10
xvi	h xvi. Id.	11
v	i v. Nonas.	12
	c viii. Id.	13
giti	d viii. Id.	14
ii	e vi. Id.	15
	f v. Id.	16
x	g viii. Id.	17
ebij	h viii. Id.	18
bij	i Idus	19
eb	d xviii. kl. The longest daye.	20
tuij	e xvi. kl.	21
	f xvi. kl.	22
gts	g xv. kl. Quar. before, iiii.	23
	xiij. kl. and. viij. & quarter.	24
i	b xij. kl.	25
	c xij. kl.	26
ip	d xi. kl.	27
ebij	e x. kl.	28
bij	f ix. kl.	29
	g viij. kl.	30
giti	b vi. kl.	
iiij	c v. kl.	
	d viij. kl.	
iiij	e vij. kl.	
	f xvi. kl.	

July hath. xxxi.  
DAYES.

	g kalend.	1
	b vi No.	2
	h v No.	3
	c iiiii No.	4
	d iiij No.	5
	e vijid. No.	6
xiii	f Monas At iiii, and viii.	7
iiii	g viii Id.	8
	b vii Id.	9
x	g vi Id.	10
xi	c v Id.	11
xii	d viii Id.	12
xiii	e iii Id.	13
	f vijid. Id.	14
xv	g Idus. Here begyn the	15
xvi	xvii kl. oogg es dayes.	16
xvii	b xvi kl.	17
xviii	c xv kl.	18
xix	d xiiii kl.	19
xx	e xiii kl.	20
xxi	f xii kl.	21
xxii	g xi kl.	22
xxiii	c viii kl.	23
xxiv	b ix kl.	24
xxv	c viij kl.	25
xxvi	d viij kl.	26
xxvii	e vii kl.	27
xxviii	f v kl.	28
xxix	g viii kl. At viii, and halfe	29
xxx	vij kl. and viii, and halfe	30
	b vijid. kl.	31

# August hal dayes.

viii	c Kalend, Lammastæ.	10
xvij	d viij Mo.	11
b	e viij Mo.	12
	f Prid. Mo.	13
xxii	g Monas	14
ii	d viii Id.	15
	b viii Id.	16
x	c vi Id.	17
	d v Id.	18
xxviiij	e viii Id.	19
vij	f viii Id.	20
	g Prid.	21
xb	Idus At.v.and, half.	22
xxij	b xix kl.	23
	c xviij kl.	24
xij	d xvii kl.	25
i	e xvi kl.	26
	xb kl.	27
ix	g xliii kl.	28
	d xij kl.	29
xxvii	b xii kl.	30
b	c xi kl.	31
	d x kl.	32
xxliij	e ix kl.	33
iiii	f viii kl.	34
	g vii kl.	35
xi	b vi kl.	36
xix	c vii kl.	37
	d vii kl. At.v.and halfe	38
xxviiij	e Prid.kl. and,v.and halfe,	39

**xxii**

September hath  
**xxii. Dayes.**

xvi	f Kalende.	1
v	g iiii No.	2
	iiij Mo.	3
xiiij	b Id. Mo.	4
vij	c Monas. Here doggedayes	5
	d viij Id ende.	6
x	e viij Id	7
	f vi Id	8
xvij	g b Id	9
vij	iiij Id	10
	b iiij Id.	11
xv	c Id. Id At vi. and. vi.	12
iiij	d Idus	13
	e i viij kl.	14
xii	f xviij kl.	15
i	g xvi kl. <i>Jonne in Libya</i>	16
	d xvi kl. <i>Might and daye f</i>	17
	e xvi kl. <i>one length</i>	18
ix	b xiiij kl.	19
	c xii kl.	20
xvij	d xii kl.	21
vi	e xi kl. <i>Matthew apot.</i>	22
	f x kl.	23
xiiij	g ix kl.	24
vij	b viii kl.	25
	c vi kl.	26
xi	d v kl. At. vi. and halves	27
xix	e iiij kl. and. v. and halves	28
	f iii kl. <i>Michael arch.</i>	29
viii	g Id. kl.	30

# October hath. xxxi. dayes.

		Kalende.	
iij	b	bij Mo.	1
iiij	c	bij Mo.	2
vij	d	bij Mo.	3
viij	e	bij Mo.	4
vijij	f	Wrd, Mo.	5
vijij	g	Monas.	6
xvij		bij Id.	7
bij	b	bij Id.	8
zb	c	bij Id.	9
vijij	d	bij Id.	10
vijij	e	bij Id.	11
vijij	f	bij Id.	12
vijij	g	Wrd. Id.	13
vijij		At. bij. and v.	
vijij		Bonne in Sccl.	
i		Idus	14
ix	b	xvij kl.	15
ix	c	xvij kl.	16
ix	d	xvij kl.	17
xvij	e	xvij kl.	18
vij	f	xvij kl.	19
xvijij	g	xvij kl.	20
vijij		xij kl.	21
vijij	b	xij kl.	22
vijij	c	xij kl.	23
vij	d	xij kl.	24
vij	e	xij kl.	25
vij	f	xij kl.	26
vijij	g	xij kl.	27
vijij		Symon and Jude	
xvi		vijij kl.	28
xvi	b	vijij kl.	29
xvi	c	Wrd, kl. and vijij and half	30
		and vijij and half	21

Nouember hath  
xxe. dayes.

	j Kalend.	8
e uij Mo.	2	
f uij Mo.	3	
g Prid. Mo.	4	
monas	5	
b vij Id.	6	
c vij Id.	7	
d vi Id.	8	
e v Id.	9	
f uij Id.	10	
g uij Id.	11	
	Martelmas.	
	Prid. Id.	
b Idus	12	
c xvij kl.	13	
d xvij kl.	14	
e xvi kl.	15	
f xvi kl.	16	
g xvij kl.	17	
xvij kl.	18	
b xij kl.	19	
c xij kl.	20	
d x kl.	21	
e x kl.	22	
f vij kl.	23	
g vij kl.	24	
vij kl.	25	
b' vkl.	26	
c uij kl.	27	
d uij kl.	28	
e Prid. kl.	29	

# December xxxij. dayes.

xliij	f kalende.	
iiij	g iiii Mo.	
	h vij Mo.	
v	b vrid. Ma.	
	c monas.	
xvij	d viij Id.	
bij	e viij Id.	
	f viij Id.	
xv	g v Id.	
xliij	h viij Id.	
	i viij Id.	
xiij	b viij Id.	
	c vrid. Id.	
ii	d Idus	This is the shor-
	e xix kl.	test daye.
xv	f xvij kl.	At. bij. & quarter.
	g xvij kl.	and quar. bcf. viij.
xvij	h xvij kl.	
bij	i xvij kl.	
	j xvij kl.	
xliij	k xvij kl.	
iiij	l xvij kl.	
	m xvij kl.	
xi	n xvij kl.	
xix	o xvij kl.	
	p xvij kl.	
bij	q xvij kl.	
	r xvij kl.	
xvij	s xvij kl.	
	t xvij kl.	
xvij	u xvij kl.	
	v xvij kl.	
xvij	w xvij kl.	
	xvij kl.	
xvij	y xvij kl.	
	z xvij kl.	
	A vrid kl.	



The first Chapter.



He boke of the The Bo-  
generation of Ie spel on the  
sus Christe, the sonday af-  
sonue of Dauid, ter Christ  
the sonne of Abra mas.  
ham.

Abraham begate  
Isaac.  
Isaac begat Ja-  
cob.

16 Jacob begat Judas and hys brethren:  
17 Judas begat Phares, & Zaram of Thamer  
18 Phares begate Hesrom:  
19 Hesrom begat Aram:  
20 Aram begat Aminadab:  
21 Aminadab begat Naasson:  
22 Naasson begat Salmon:  
23 Salmon begat Booz of Rachabe:  
24 Booz begat Obed of Ruth:  
25 Obed begat Jesse:  
26 Jesse begat Dauid the kyng.  
27 Dauid the kyng begat Salomon, of hym  
28 that was the wyfe of Dyr:  
29 Salomon begat Roboam

A. i. Roboam

Of S. Mattheus.

Woboam begat Abia:  
Abia, begat Asa:  
Asa begat Iosaphat:  
Iosaphat begat Ioram:  
Ioram begat Olias:  
Olias begat Joacham:  
Joacham begat Achast:  
Achas begat Ezechias:  
Ezechias begat Manasses:  
Manasses begat Amon:  
Amon begat Josias:  
Josias begat Iechonias, and his brethren,  
about the tyme they were carryed away to  
Babylon.

And after they were brought to Babylon  
Iechonias begat Salachiel:  
Salachiel begat Zorobabel:  
Zorobabel begat Abiud:  
Abiud begat Eliachim:  
Eliachim begat Azor:  
Azor begat Sadoc:  
Sadoc begat Achin:  
Achin begat Eliud:  
Eliud begat Eleasar.  
Eleasar begat Mattthan:  
Mattthan begat Jacob:  
Jacob begat Joseph the husbande of Mary,  
of whome was borne Jesus that is called  
Christ.

And so all the generations from Abraham  
to Dauid, are fourtene generations. And  
from Dauid to the captivitie of Babylon,  
are fourtene generations. And from the  
capryngie of Babylon to Christ, are also  
fourte

## The ij Chapter.

Wantene generations.

The byrth of Jesus Christ was on thys wyle. When hys mother Marye was betrouthed to Joseph (before they came together) she was founde with chylde of the holly goost. Then Joseph his husbande (being a iust man, and lothe to defame hys) was mynded to put hys awaie secretely. While he thus thought, behold the Aungell of the Lord appeared vnto hym in a dremes, sayinge: Joseph the sonne of Dauid, feare not to take unto the Mary thy wyfe: For that whiche is conceaued in hys, is of the hollye gooste. She shall bryng forth a sonne, and thou shal call his name Iesus. For he shal save his people from theyr synnes.

Phil.ii.6.  
Act.iii.8

All this was done to falsyll that whiche was spoken of the Lord by the Prophete sayinge: Beholde, a mayde shalbe wþch chylde, and shal bryng forth a sonne, and they shal call his name Emanuell, whiche is by interpretation, God with vs.

And Joseph as soone as he awoke oute of slepe, dyd as the aungell of the Lord bade hym, and toke his wyfe vnto him, & knewe hys not, tyll she had brought forth hys bþorne sonne, and called hys name Iesus. Luke.ii.7

The seconde Chapter.

**A** Iesus bþyne borne at Bethelem in Iudea, in the tyme of Herode the Kyng: spell on Twelvday Behold there came wyle men from the East to Jerusalem, sayinge: Where is he that is bþyne kyng of Jewes? For we have scene his starre in the East, and are come.

A.ij.

Of S. Mattheus.



come to worshyp hym.

W<sup>e</sup>n Herode the kynge hadde hearde this, he was troubled, & al Jerusalem with hym, and gatherynge together al the chief Priestes and scribes of the people, he asked of them where Christe shuld be boorne. And they sayde vnto him: at Bethleem in Iury.

*Wch. b. a*

Fox so is it wryten by the Prophet. \* And thou Bethleem in the land of Iury, art noe the least amoung the Princes of Iuda. Fox out \*of thee shal come vnto me, the captain that shall governe my people Israell.

Then Herode ppyuclye called the wyle men, and diligencly enquiered of them the tyme of the starre that appeared, and sent hem to Bethleem, sayinge: Goo, and serch diligently for the chyld. And when ye haue founde hym, bringe me woorde agayne, that I maye come and worshyp hym also.

When they had hearde the kynge, they departed

*Joh. viii. 2*

### The. ij. Chapter.

departed: and lo, the starre which they saw  
in the east went before them, till it came  
and stode ouer the place where the chylde  
was. When they saw the starre, they were  
maruelously glad: and went into the house,  
and founde the chylde wþch Mary hys mo-  
ther, \* and fallyng downe, worshipped him. *Ms. A. xxvii.  
b. v.*  
and opened theyr treasures, and offered unto hym  
gryfes, golde, frankyncence, and myre. And after they were warned of God  
in a dreame, that they shold not go agaist  
to Herode, they returned into theyr owne  
country another waye.

**C**When they were departed: behold the *The G-*  
*ðüngell of the Lorde* appeared to Joseph spell bpon  
in a dreame, sayinge: aryst & take the child Innocent  
and his mother, and fly into Egypt, and be res dare.  
there tyll I brynge thee word. For it wyll  
come to passe, that Herode wyll seke the  
chylde to destroye hym. Then he arose and  
toke the chylde and hys mother by nyght,  
and deparced into Egypte, and was there  
vnto the death of Herode, to fulfull that  
whiche was spoken of the Lorde by the  
Prophete, whiche sayth: *† out of Egypte* *Ms. A.*  
*haue I called my sonne.* *Fn. xxvij.*

Then Herode perceauynge that he was  
mocked of the wyle men, was excadryng  
wrath, and sent forth men, and slew al the  
chyldren that were in Betchleem, and in all  
the coastes therof, as manye as were two  
yeare olde and vnder, accordyng to the  
tyme whiche he had dylygentlyc searched  
out of the wyle men.

*A. iij.*

*When*

## Of S. Mattheue.

**Joe. xxvi. c** Then was fulfilled that which was spoken by the prophete Jeremy, sayinge: \* In Rama was a boyce hearde, mournyng, wepynge, and great lamentacion; Rachel wepynge for hys chyldren, and woulde not be conforstred, because they were not.

**Exo. Mij. c** When Herode was deade: beholde, an Evangelist of the Lorde appeared in a dreame to Ioseph in Egypt, sayinge: arype & take the chylde and his mother, and go into the lande of Israell. \* For they are dead whiche sought the childes lyfe. Then he arose vp, and toke the chylde and hys mother, and came into the land of Israell. But when he heardeth that Archelaus dyd raygne in Iury, in therowme of his father Herode, he was afrayde to go thither. Notwithstantynge, after he was warned of God in a dreame, he turned asyde into the partes of Galile, and went and dwelle in a citye called Nazareth, to fulfyll that whiche was spoken by the Prophete: he shalbe called a Nazareyne.

**Mark. i. a.** **Luk. iii. a.** **John .i. d.** **Elai. xi. a.** **The. iii. Chapter.** **A** In those dayes John the Baptiste came and preached in the wildernes of Iury, sayinge: \* Repent, for the kyngedome of heauen is at hande. For this is he of whom it is spoken by the Prophete Elay, whiche sayth: The boyce of one cryinge in wyldernes, prepare ye the way of the lord, and make bis pathes streight: This John had his garmente of Camels heere, and a gyrdle of a skynne about hys loynes. His meane

## The ij. Ch apter.

Meate was locastes and wylde honyn. Then Mark. i. 1  
went out to hym Jerusalem and all Iurye,  
and all the region rounde aboute Jordan,  
and were baptyzed of hym in Jordan, con-  
fessyng theyr synnes.

**S**o when he sawe manye of the Phariseps  
and of the Saduces come to his baptisme,  
he sayde vnto them: \* O generation of Wy-  
pers, whiche hath caught you to flee from the  
vengeaunce to come: Brynge forth there-  
fore the fruyres belongyng to repentaunce  
And thynke not to sayc in your selues, We  
have Abraham to our facher. For I say vnto  
you, that God is able of these stonnes to  
rayle vp chyldyn vnto Abraham. Even now  
is the axe put to the roote of the trees: \* so  
that every tree whiche bryngeth not forth  
good fruyre, is helwen doydne and cast into  
the fyre.

**C** I baptise you in water\* to repentaunce: Mark. i. 8.  
but he that commeneth after me, is mightier Luke. iii. 6.  
then I, Whose shdes I am not wo: thy to John. i. 30.  
beare. He shall baptyle you with the holpe  
goost, and wych fyre: whiche hath lys fan  
in his hand, and wyll pouerge his floore,  
and gacher the wheat into his garner, but  
wyll burne the chaff, wich vnquenchable  
fyre.

**T**hen came Jesus from Galile to Jordan  
vnto John, to be baptised of hym. But Mark. i. 9  
John forbad hym, sayinge: I oughte to be  
baptysed of thee, and commest thou to me?  
Jesus aunswerynge, saide to hym: Let it be  
so wth me. So, thus he bocommendis to ful-  
fill

## Of S. Mattheue.

In all rightenes. Then he suffered him.  
And Jesus as sone as he was baptysed,  
**M**ark. i. b. came straignt out of the water. And loo,  
**L**uke. iii. b heauen was open vnto him: and John baw  
**J**ohn. i. c. the spryte of God descendyng lyke a dove,  
and lyghthyng vpon hym. And loo, there  
**E**sa. xlii. a came a voyce from heauen, saynge: This  
**I**hes. iii. d. is my beloued sonne, in whome I am well  
pleased.

## 20. The. iiiij. Chapter.



We Go-  
pel on the  
first sond,  
in Lent.

**T**hen was Jesus ledde awaie of the  
spyre into the wyldernes, to be tem-  
ped of the Deuyll. And when he had  
fasted forty dayes and forty nygh-  
tes, he was afterwarde an hundred. Then  
came to hym the tempter and sayde: if thou  
be the sonne of god, commaunde that these  
ben biss a stones be made breade. And he amidvering  
**L**uke. iiiii. a sayde: it is wryten, \* Man shall not lyve  
**G**a. xii. c. by lyfeth only, but by evry wordes that  
grov

## The iiii Chapter.

procedeth out of the mouth of God.

Then the Deuyll toke hym vp into the holy cyrce, and set hym on a pynacle of the temple, and sayde vnto hym: if thou be the sonne of God, cast thy selfe downe, for it is written: \* that he shall geue his angells charge ouer thee, and with theyz handes they shall holde thee vp, lest at any tyme thou shuldest dash thy sofe agaynst a stone. And Iesus sayde vnto him, it is written also, Thou shalt not\* tempe thy Lord thy God.

Osa. cxxii. 8

Deut. vi. 15  
Luc. xi. 5

The Deuyll toke hym vp agayne vnto an exceeding hye mountayn, and shewed hym all the kyngedomes of the wold, and the glory of them, and sayd to hym: al these wyl I geue thec, if thou fallynge downe wyl worshyp me. Then sayde Iesus vnto hym: Auoyde Sachan. For it is written, Thou shalt worshyppe the Lord thy God, and hym onely shalt thou serue.

Deu viii. 20  
and x. 20

Then the Deuyll lefte hym, and behold the angells came and ministred vnto him.

When Jesus had heard that John was taken, he departed into Galile, and leauing Nazareth, went and dwelde in Capernaum, whiche is a cyrce vpon the sea coasts, in the borders of Iabulon and Nephram, to fulfyll that whiche was spoken by Elay the Prophete, sayinge: \* The lande of Iabulon, and the lande of Nephram, C the waxe of the sea, beyonde Jordane, Galle of the Gentiles, the people whiche sat in darknes sawe greate lyght, and to them whiche sat in the region, And shadowe of death

Mark. i. 45

Mat. x. 23

Of S. Matheus.

Death lyght is begone to chyne.

**M**ar. iij. a. From that tyme Iesus began \* to preach,  
and to saye: + repente, for the kyngedome of  
heauen is at hande.



**T**he Sol- And Iesus walkynge by the sea of Gal-  
pell upon ille, sawe two brethren: Simon whiche  
**S. Andre-** was called Peter, and Andrew hys bro-  
**wes daye.** ther, calyng a nette into the sea (for they  
were fyshers) and he sayde vnde them, fo-  
lowe me, and I wyll make you fyshers of  
men. And they strayghaway leauyng theire  
nettes, folowed hym.

And when he was gone forthe from  
thence, he sawe other two brethren, James  
the sonne of Zebede, and John hys bro-  
ther in the shyppe wych Zebede thei fa-  
ther mendyng thei nettes. And he called  
them. And they wyrduar tarynge, & lea-  
**Martie. i.c** nyng the shyppe and thei faþer, & folde  
**Luke. v.b.** wed hym.

End

## The v. Chapter.

And Iesus wente about all Galile, tew  
thyng in theyn synagoges, and preaching  
the Gospell of the kyngdome, and healyng  
all maner of sycknesse, and all maner of  
dyseases amounge the people. And hys fame  
spred abroade thoro wout all Siria . And  
they broughte unto hym all sycke people  
that were taken wych dyuers dyseases and  
gryppinges, and them that were possessed  
wiche deviis, and those whyche were luna-  
like, and those that had the palesey : and he  
healed them . \* And there folowed hym Mar.ijj.  
great numbers of people from Galile, and Luk.vi.  
from the ten cities, and from Jerusalem,  
and from Iurye, and from the regions that  
lay beyonde Jordane.

## The. b. Chapter.

**V**hen he sawe the people, he went  
up into a mountayne, and when  
he was sette, his disciples came to  
him, and he opened hys mouche  
and taughte them, saying: \* blessed are the  
poore in spyre, for theirs is the kyngdome  
of heaven. Blessed are they that mourne,  
for they shal be conforced. Blessed are the  
meke: for they shal enherite the earth. Bles-  
sed are they wiche \* honger and thirk for  
ryghtewnes: for they shalbe fyllid. Bles-  
sed are the mercifull: for they shall obeyne  
mercy. Blessed are the pure in hert: for they  
shall see God. Blessed are the peace ma-  
kers: for they shalbe called the chyldren of  
God. Blessed are they whyche suffre perse-  
cution for ryghtewnes sake: for theirs is  
the

The Gos-  
pell on all  
sayntes  
day,

Lsa. I. viii.  
z. I. vi. d.  
Jer. xxxi. 6

## Of S. Mattheue.

**M. Mat. vij.c** the kyngedome of heauen. \* Blessed are ye  
**M. Mat. viii.c** when men revile you, and persecute you,  
and say all maner of euill sayinges against  
you for my sake: Rejoyce and be glad, for  
great is your reward in heauen. For so per-  
**Act. viii.g.** secuted they the Propheteſ which were be-  
fore you.

**Mar. ix.g** Ye are the ſalce of the earthe: but if the  
**Luk. xiiij.g** ſalce haue loſte hiȝ ſalckenſ: what can be  
**Leuit. ii.c.** ſalted therewith? It is thence forþ good  
for nothynge, but to be caſte ouer, and to be  
troden vnder foote of men. Ye are the  
lygheſ of the woldē. A ciȝe that is ſet on  
**Mar. xiiij.b** a hyll, can not be hyd, nether do men light  
**Luk. viiij.c** a candel, and put it vnder a buſhel, but oñ  
a candelſtycke, and it lygheſt all that are  
in the house. Let your lyghe ſo ſhine before  
**I. Mat. xi.c** men, \* that they maye ſe youre good wor-  
kes, and gloriſie your facher whiche is in  
heauen.

**Mat. vij.d.** Thynke not that I am come to deſtroye  
**Mat. vii.c.** the lawe, or the Propheteſ: no, I am not  
come to deſtroye, but to fulfyl. For truthe  
ſaye vnto you, tyll \* heauen and earthe  
peryode, one iore or one cycle of the lawe  
shall not ſcape; till all be fulfilled.

Whosoever therfore breaketh one of  
these leaſte commaunde mentis, and te-  
acheth men ſo, he ſhalbe called the leaſte in  
the kyngedome of heauen. But who ſoever  
obſerueth and reacheſt, the ſame ſhalbe  
called great in the kyngedome of heauen.

\* For I ſay vnto you, except your righe-  
nesſes ſpreade the ryghtewernes of the  
Gordes

## The. i. Chapter

Scribes and Pharisies, ye can not enter  
into the kingdome of heauen.

Ye haue hearde howe it was sayde vnto  
them of the olde tyme.\* Thou shalbe  
nokyll. For whosoeuer kylleth, shalbe in  
daunger of iudgemente. But I saye vnto  
you, whosoeuer is angrye with his bro-  
ther (vnadvisedly) shalbe in daunger of iudg-  
ement. Whosoeuer sayeth vnto his bro-  
ther Racha, Shalbe in daunger of a coun-  
sell. But whosoeuer sayeth thou sole, shalbe  
in daunger of hell fire.

Therefore when thou offrest thy gyfte at  
the aultare, and there remembrest that thy  
brother hath ought against thee: leauue ther  
thyng offerynge before the aultare, \* and  
go to thy waye fyft and be reconcyled to thy  
brother, and then come, and offer thy gyfte.

\*Agree with thyne aduersary quicklye,  
whyles thou art in the waye with hym, lest  
the aduersary deliver thee to the iudge, and  
the iudge deliuer thee to the minister, and  
then thou be cast into pryslon. Werely I saye  
vnto thee: thou shalt not come ouce thence,  
syl thou hast payed the vtmost farchyng.

Ye haue heard howe it was sayd to them  
of olde tyme: \*Thou shal not commynct ad-  
uersary. But I saye vnto you: that whosoeuer  
looketh on a wife to lust after her, hath com-  
ited adultery with her already in hys herte.

E \*Wherfore, if thy ryght eye offend thee,  
plucke it out, and cast it from thee. For bet-  
ter it is for thee, that one of thy members  
perissh, then that thy whole body shold be

The Gospel on the  
v. sonday  
aft. Trini.  
Exod. ex. 2  
Lc. xvij. d.  
Deu. v. b.

Job. xlii. 9

Luk. xii. 5

Exo. xx. 5.  
Ro. xii. 1.

Mat. ix. 4.

Of S. Mattheus.

cast into hell.

Also if thy ryght hande offendeth thee, cutt it off, and cast it from thee. Better it is that one of thy membres perish, then that al thy bodye shoulde be cast into hell.

De.xiii.i.

a.

Tar. x.b

It is sayd, whosoeuer doeth put away his wyfe, let him gnew hym a testimoniall of the deuouicement. ¶ But I say vnto you whosoeuer putteth away his wyfe (except it be for fornication) canseth hym to breake matrimony. And whosoeuer marrieth hym that is deuorled, breakeh wedlocke.

Agayne, ye haue heard howe it was sayd  
Leu.xi.c. to them of olderyng, ¶ thou shalte not forswear thy selfe, but shal perfourme thine

Swear.

Mat.15.b

othe to God. But I saye vnto you, Swear not at all: nether by heauen\* for it is Gods seate: nor yet by the earth, for it is his fole stalle: nether by Jerusalem: for it is the city of that greaate kyng: nether shalst thou forswear by thy heade, because thou canste not make one white heare or blacke. But let your communication be yea, yea: naye, naye. For whatsoeuer is more then that, commeth of euill.

Ero.xi.c.

ye haue hearde howe it is sayde, \*an G  
Deu.xiv.d eye for an eye: a tooth for a tooth. But I saye vnto you that ye resist not wronge. But Luk.b.c, whosoeuer gnew thee a blow on thy ryghte cheke, turne to hym the other. And if anye man wyll sue thee at the lawe, and take away thy coate, let hym haue thy cloke also. And whosoeuer wyll compell thee to go a myle, gos with hym twayne. Gnew to him that

Ryghte  
cheke,

## The v. Chapter.

that alcheth, and from hym that wold do-  
towe, turne not awaye.

Leu. xix. 2

**G**e haue heards howe it is sayde: þ thou  
shal loue thy neyghbour, and hate thyne  
enemye. But I saye vnto you, loue your e-  
nemyes. \*Blesse them that curse you. † Do  
good to them that hate you. Pray for them  
whiche hurte you, and persecute you, that  
ye maye be the chyldren of your fader that  
is in heauen for he maketh his sunne to a-  
rise on the euill and on the good, and sen-  
deth his rayne on the iust, and vniust. For  
if ye loue them, whiche loue you: what re-  
warde haue ye? Do not the Publicans euē  
the same? And if ye be frendly to your bre-  
thren onelyc: what syngular thyng do ye?  
Do not the Publicans likewise? † Ye shal  
therefore be perfecte, euен as youre fader  
whiche is in heauen is perfect.

\*Ror ii. 8

† Le. xix.

Leu. xix. 3

## The vi. Chapter.

**T**ake hede to youre almes, that ye  
geue it not in the syght of men, to  
the intene that ye woulde be sene of  
them. Orls ye get no reward of your fa-  
ther whiche is in heauen. Whensoeuer  
therfore thou geuest thin almes, thou shal  
not make a trumpet to be blowen before  
thee, as the hypocrytes do in the Synago-  
ges, and in the stretes, for to be praysed of  
men. Werelye I saye vnto you: they haue  
theyre rewarde. But when thou doest thine  
almes, let not thy lefthande knowe what  
thy ryght hande dothe, that thyne almes  
maye be secrete; and thy fader seynge it in-  
se.

Of S. Matheue.

**Matt. vi. 4** Secrete, shall reward thee openly.

And when thou prayest\* thou shalt not  
be as the hypocrites are. For they loue to  
praye, standyng in the Synagoges, and  
in the corners of the strecches, because they  
woulde be sene of men. Verely I saye unto  
you, they haue theyr rewarde. But when  
thou prayest, enter into thy chaumber, and  
when thou hast shutte thy doore, praye thou  
to thy father whiche is in secrete: and thy  
father whiche seeth in secrete, shall reward  
thee openly.

**Mat. vi. 5.**

And when ye praye\* bable not muche as  
the heathen do: for they chyncke that they  
shalbe hearde, for theyr muche bablynges  
sake. Be ye not lyke them therefore. \*For  
your father knoweth wherof ye haue ned  
before ye aske of hym. After this inanes  
therefore praye ye.

**Mat. vi. 6.**

O ure fader whiche arte in heauen, ha  
lowed be thy name. Let thy kyngedom  
come. Thy wyl be fulfilled as well in eyn,  
as it is in heauen. Scue vs thys daye oure  
dayly bread. And forgeue vs our trespasses,  
even as we forgeue our trespacers. And  
leade vs not into temptation: but delynier  
vs from euyll. For thynge is the kyngedom  
and the power, and the glorie for euer.  
Amen.

**Mat. xi. 2**

For and yf ye do forgeue other men their  
trespaces, your heauenlye fader shall also  
forgene you. But if ye do not forgeue men  
theyr trespasses, no moxe shall youre fader  
forgene you your trespasses.

Moses

The vi. Chapter.



Lea. viii.

Moreover, \* when ye faste, be not sadde as the hypocrites are. For they disfygure pelon al their faces, that they myght be sene of men wednes, howe they fast. Verely I say vnto you, that they haue theyr rewarde. But thou when thou fastest, anoynt thyne heade, and wash thy face, that it appear not vnto men howe that thou fastest, but vnto thy father whiche is in secrete: and thy father whiche seeth in secrete, shall reward thee openly.

Se that ye gather you not treasure vpon the earth, where rust and moches corrupt, and where theues breake thorow & steale. \*But gather ye treasures together in heauen, wher nether rust nor moches corrupt, and wher theues nether breake vp, nor yet steale. For wheresoeuer youre treasure is, there wyl your heartes be also.

The lyghte of the bodye is thyne eye. Wherefore ys thyne eye be syngle, all thy body.

W.J.

Treasure

Luk. xii. 13. d  
Ecel. xxv. 13.

body

## Of S. Mattheue.

Sody shalbe full of lyght. But and if thine eye be wycked, then all thy body shalbe ful of darchenes. Wherefore is the lyght that is in thae be darchenes: how great is thae darchenes,

Two me  
sters.



The Gos.  
pel on the  
rh. sondai  
as. Trini.  
Euk. xii. c.  
Psal. lv. d  
l. Oct. v. c  
Euk. xii. d

No man can serue two masters. For either he shal hate the one & loue the other: or elles he shall leane to the one and despise the other: ye can not serue God and Mammon.\* Therfore I saye vnto you, be not carefull for your lyfe what ye shal eate, or what ye shal dryncke, nor yet for your bodye, what ye shal put on. Is not the life more wroxh then meat, and the body more of valerte then rayment? Behold the fowles of the ayre: for they sowe not, nechee reape, nor yet carry into the barnes: and yee your heauenly fader feedeth them. Are ye not muche better then they? Whiche of you, by takyng careful thought

## The. vii Chapter.

is able to put one cubit vnto his stature? And why care ye then for raymene? Consider ye the lylies of the fiede, howe they growe They labour not, nether spynne, And yet for all that I saye vnto you, thac euен Salomon in al his roialtie, was not arrayed lyke one of these. Wherefore if god so cloth the grasse, whiche is to daye in the fiede, and to morow shalbe cast into the furnace, shall he not mache more do the same vnto you, O ye of lytle fayth.

**E** Therfore take no thought, sayng, what shall we eate, or what shall we dyncke, or wherwith shal we be clorched? For after al these thynges, seke the gentyles. For your heauenlye fader knoweth that ye haue neede of all these thynges. But rather seke ye first the kyngdome of heauen, and the ryghteousnes therof, and all these thynges shalbe ministred vnto you.

Care not then for the morow, but the mo-  
row shall care for it selfe: for the daye pre-  
sente hath ever enoughe of his owne tra-  
uail,

**The. viii. Chapter.**

**A** Judge not, that ye be not iudged. \* For as ye judge, so shall ye be iudged. And wytch what measure ye mete, wytch the same shall it be measured to you a-  
agayne. \* Why seest thou a moore in thy  
brothers eye, and perceauest not the beam  
that is in thyne swinc eye. Or why sayeste  
thou to thy brother, suffer me to plucke one  
the more out of thyne eye, & behold a beam  
is in thine own eye. ypoerite, first cast one

Luke. vi. 4  
Rom. ii. 1

## Of S. Mattheue.

He deame out of thyne owne eye, and then,  
halfe thou see clearelye to plucke oute the  
moote out of thy brochers eye.

Seue not that whyche is holpe to doges  
yes, nether castre ye youre pearles before  
swyne, leaste they treden them vnder their  
teeth, and the other turnyng agayne, all to  
rent you.

Aske and it shalbe gauen you. \* Seke  
and ye shall fynde. Knocke and it shalbe o-  
pened vnto you. For whosoever asketh re-  
ceaueth, & he that seeketh fyndeth, & to him  
that knocketh, it shalbe opened. Is there  
anye man among you, whych if his sonne  
asked him breade, woulde geue hym a stoned  
Or, if he asked fyfthe, woulde he profer hym  
a serpent? If ye then (whyche are euill) can  
geue to your chylđren good gyffes, howe  
muche more shall your fader whych is in  
heauen, geue good thynges to them that  
ask hym?

Therefore whatsoever ye woulde that  
men shoulde do to you, euen so do ye to  
them. For chys is the lawe and the Pro-  
phete.

Enter in at the strayghte gate: for wyde  
is the gate, and broade is the waye that  
leadeth to destruction: and manye there be  
whych go in therat. But strayghte is the  
gate, and narowe is the waye whyche lea-  
deth vnto lyfe: and fewe there be that finde  
it.

The Go-  
pel on the  
bill. sond.

¶ Beware offalse prophetes, whiche  
comme to you in sheepes clothyng, but in-  
wardes

Law and  
Prophete.

¶

## The viii. Chapter

Wherelyc they are ratenynge woldes. *He.*  
Shall knowe them by theyr frutes. Wo men  
gather grapes of thornes: or figges of thi-  
stels? Euen so euerye good tree bryngeth  
forth good fruyt. But a corrupt tree bryng-  
geth forth the euill frute. \* A good tree can  
not bryng forth badde frute. Nor yet a bad  
tree can brynge forth good frute, \* Every  
tree not bryngynge forth good frute, is he-  
wen dowone and caste into the fyre. *W*her-  
fore by theyr frutes ye shall knowe them.

*Mat. 7.18.*

*Luc. 6.12.*

Not all they that saye vnto me Lorde \* *Luke. xiii.*  
Lorde, shall enter into the kyngedome *c.5.*  
of heauen: but he that doeth my fathars  
wyll whiche is in heauen. Many wyll saye  
to me in that daye: Lorde, Lorde, haue we  
not in thy name prophetyed? And in thy  
name haue caste out deuyllles? And in thy  
name haue done many myracles? And then  
wyll I knowledge to them, I never knewe  
you. Depart frō me ye workers of iniquity.

*Sal. vi.1*  
*Luk. xiii.*

Whosoever then heareth of me these  
sayinges and doth the same, I wyll lyken  
 hym to a wylle man, whiche hath buylded  
 hys house on a rocke: and greate rayne de-  
 cended, and the floudes came, and the wyn-  
 des blewe, and beat vpon that same house,  
 & it fell not, because it was grounded on a  
 rocke. And whosoever heareth these my-  
 sayinges, and doth them not: Shalbe lyken-  
 ed vnto a folyshe man whiche hath buyl-  
 ded hys house vpon the sande: and greate  
 rayne descended, and the floudes came, and  
 the wyndes blewe and beat vpon that

*W. iii.*  
*house*

## Of S. Mattheue.

house, and it fell ; and great was the fall of it.

Mar. i.e. And it came to passe , that when Jesus had ended these sayinges , the people were astonyed at hys doctrine . \* For he taughte Luk. xiiij. g. them as one hauynge power , and not as the Scribes .

### The viij. Chapter.

The Bo-  
Spel on the  
vi. Sond.  
after chro-  
nwas.

A leper.

Xen. xiiij. a thou tell no man , \* but go and shewe thyself vnto the priest , and offer the gyfee that Moses commaunded , for a wrynges to hem .

Centuri-

en.

Luk. viij. a

Joh. xiiij. g.

V When he was come downe from the mountayne mache people folowed hym . And lo , ther came a leper ans worshypped hym , sayinge : Master , if thou wilt , thou canst make me cleane . And Jesus puttynge forthe hys hands , touched hym sayinge : I wyll , be thou cleane , and immedyately hys leprosy was clensed . And Jesus layde vnes hym : Se- naun, there came vnto hym a Centurion , and besought hym sayinge : Master , my seruaunte lyeth sycke at home of the palsey , and is greuously payned . And Jesus sayde vnto hym : I wyll come and heale him . And the Centurion auawered sayinge : Sir I am not worthy that thou shouldeste come vnder my rose , but speake the word onlye , & my seruaunt shalbe healed . For I my selfe also am a man subiect to the authoritye of another , and haue sondiers vnder me , and I say to one go , and he goeth ; and to another come , and he commeth ; and to my ser- uant

### The viii. Chapter.

want do this, and he doth it. ¶ When Jesus  
hearde that, he marueled, and sayde to  
them, that folowed hym. Verely I say vnto  
you, I haue not founde so great fayrethe  
no, not in Israel.

\* I saye therfore vnto you, that \* manye Luk. xiii. 8  
Shall come from the east and west, and shall  
sele wth Abraham, Isaac, and Jacob in  
the kyngedom of heaven: and the chyl-  
dren of the kyngedom shalbe cast out into  
utter darcknes: there shalbe wepyng and  
gnashyng of teeth. Then Jesus layde vnto  
the Centurion, goo thy waye, and as thou darcke  
hast belene, so be it vnto thee. And his ser- nes  
naunt was healed the selfe same hour.

¶

darcke

\* And Jesus comynge to Peeters house,  
satwe hys wyues mother lyngc, and syke Marks. 16  
of a feuer, and couched hyz hande, and the Luk. viii.  
fuer lefte hyz: and shs arose, and ministred  
vnto them.

¶ When the even was come, they broughte  
vnto hym manye that were possessed wth  
deuyls. And he caste oute the spycys wthy  
a worde, and healed althat were lycke, to  
fulfull that whiche was spoken by & say-  
as the Prophete, saying: \* He toke on him  
our infirmities, and bare our sicknesses. Mat. xiij. b

¶

C And whan Jesus satwe muche people aboue  
him, he commaunded them to goo ouer the  
water. And there came a Scribe & sayd vnto  
hym: \* Master I wyll folowe thee whe- Luk. ix. g.  
ther soever thou goest. And Jesus said vnto  
him: the foxes haue holes, & the birdes of  
the ayre haue nestes, but the sonnes of man  
W. iii. hath

## Of S. Matheue.

Hath not wheron to rest hys head. And an-  
other that was of hys disciples sayde vnto  
hym: master, suffer me fyre to go and bury  
my facher. But Iesus sayde vnto hym: fo-  
lowl me, and let the dead bury theyz dead.

The Go-  
pel on the  
iii. sond.  
aft. Chri-  
stus,

¶ And when he was entred into the shyp,  
his disciples folowed hym. And beholde,  
there arose a greate tempeste in the sea; in-  
somuch that the shipp was couered wyth  
waues, and he was a slepe. And hys disci-  
ples came to hym, and awoke hym saying:  
Master sauve vs, we peryshe. And he sayde  
vnto them: why are ye fearefull, O ye of  
lytle faych. Then he arose, and rebuked  
the wyndes and the sea, and there folowed  
a greate calme. And the men marueyled,  
saying: what man is thys, that both win-  
des and seas obeye hym.

And when he was come to the other  
syde, into the countreye of the Bergo-  
sites, ther cmete hym two posselles of de-  
uyls, whiche came oute of the graues, and  
were oute of measure feare, so that no  
man myght goo by that same waye. And  
beholde, they cryed oute, sayinge. \* O Jesu  
thou sonne of God, what haue we to do  
wyth thee? Arte thou come hyther to tor-  
mente vs before the tyme? And there  
was a good waye of from them, a greate  
heerde of swyne fedyng. Then the de-  
uyls besoughe hym sayinge: if thou castis  
vs oute / suffer vs to goo oure waye into  
the heerde of swyne. And he sayde vnto  
them: goo youre waues. Then they  
were

Mat. v. a.  
Lxx. viii. d.

## The ix. Chapter.

wente dute , and departed into the heerde  
of swyne. And beholde, the wholleheerde  
of swyne was caryed wych ioyolencs  
headlyng into the sea, and perlyshed in the  
water.

Then the heerdmcn fledde and wente  
theyre wayes into the cyrke , and tolde  
everye chynge, and what hadde fortuned  
vnto the posselle d of the deuyls . \* And  
beholde all the cyrke came oute and mere  
Jesus, and when they sawe hym , they be-  
soughthe hym to departe oute of their coa-  
stes.

Mark.6.5

## The. ix. Chapter.



**A** Then he entred into a shyppe , and  
passed ouer and came into his owne  
cyrke. And lo, they broughte to him  
a man sycke of the palsey, lyng  
in hys bedde. And Jesus seyng the faych  
of hem, sayd to the sycke of the palsey: son

The Goo-  
spel on the  
xit. son d.  
act. Trin.  
Palsey.

B. v. 58

## Of S Matthe.

*Mathe*»

*Mar.ii.5.  
Luk.v.4.  
Joh.v.1.5*

be of good cheare, thy synnes be forgiuen thee. And beholde, certayne of the Scribes sayde in them selues, thys man blasphemeth. And when Jesus sawe theyr thoughtes, he sayde: Wherefore thynke ye cuyl in youre hertes? For whether is it easer to saye, thy synnes are forgiuen thee, or to saye, aryse and walke? And that ye maye knowe that the sonne of man hashe power to forgiue synnes in earth. Then sayde he vnto the sycke of the pailey, \*aryse, take vp thy bedde, and go home to thyne house. And he arose and departed to hys owne house. And when the people sawe it they marueled, & glorified god which had gauen such power to men.



The Go. And as Jesus passed forch from thence, yet ou<sup>s</sup>, he saw a man sittinge at the receyfe of en. Mathe. Some named Matthe, & said to him: folow me day. we, and he arose and folowed him. And ic. came

The ix. Chapter.

matthe

came to passe as he sate at meate in the house: behold manye Publicans & sinners came and sate downe also with Jesus and his disciples. When the Phariseis sawe that, they saide to his disciples: why eateth youre master with Publicans & synters? And when Jesus hearde that, he saide vnto them: the whole nede not the Whistion, but they that are sycke. Soo ye rather and learne what that meaneth: I wil haue mercye, & not sacrifice. For I am not come to cal the rightewes, but the sinners to repentaunce. Then came the disciples of John to hym saying: why do we and the Phariseis fast ofte: but thy disciples fast not? And Jesus sayd vnto thē: can the wedding children mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shalbe taken from them, and then shall they fast. No man pecceth an olde garment with a peice of new cloth. For them taketh he awaie the pece agayne from the garment, & the rent is made worse. Neither do men put new wine into old vessels, for then the vessels breake, and the wine runneth out, and the vessels perishe. But they poure newe wyne into newe vessels, and so are both preserued together.

¶ Whyle he thus spake vnto them, behold there came a certayne ruler, and wo<sup>r</sup>shipped hym, sayinge: my daughter is euē now diseased, but come & laye thy hande on her, and she shal lyue. And Jesus arose & followed hym, and hys disciplyes, And be-

Public  
cans eat  
with Ies  
sus.

Mercye  
and not  
sacrifice  
Iobus dis  
ciples  
fast.

New E

old agree

not.

The Wo  
spel on th  
xxiiii. bok  
aft. Chryst.

holde

Off. Mathe. vi.

Mark. vi. 2  
Lu. viii. 4  
holde a woman which was dyseseed with  
an issue of bloude. riȝt. yeares, came behynd  
hym, and touched the heme of his vesture.  
For she sayd in hir selfe: if I may touch but  
euen his vesture only, I shalbe safe. Then  
Iesus turned hym about, and seyng hym did  
say: daughter, be of good confort, thy faith  
hath made the safe. And the woman was  
made whole euen that same houre.

Mark. vi. 3  
Lu. viii. 5  
And when Iesus came into the rulers  
house, and sawe the minstrels, and the peo-  
ple ragynge, he sayde vnto them: get you  
hence, for the mayde is not dead, but sleepeth.  
And they laughed hym to scorne. And  
when the people were put forth, he went  
in, and toke hym by the hande, & the mayde  
arose. And this was noysed thowtowt all  
that lande.

And as Iesus departed thence, two blinde  
men folowed him cryinge, and sayinge: O  
thou sonne of Dauid, haue mercye vpon  
vs. And when he was come into the house,  
the blynde came to hym. And Iesus sayde  
vnto them: Welcme ye that I am able to do  
this! And they sayde vnto hym: yea Lord.  
Then touched he theyr eyes, sayinge: accor-  
dynge to your sayth, be it vnto you. And  
theyr eyes wrose opened. And Iesus char-  
ged them, sayinge: We that no man knowe  
of it. But they, as soone as they were depart-  
ed, spredde abrode his name throughtowt  
all the lande.

Mat. viii. 12  
Lu. viii. 5  
as they wente out, behold, they brought  
vnto hym a domonic man, posseſſed of a De-  
mon

## The x. Chapter.

ynne; and as soone as the dewyll was caste Domaynes.  
oute, the dombe wakte. And the people were  
neyted, sayinge: that it was never so seene  
in Israell. But the Pharyseys sayde: he ca-  
steth out denyls, through the prynce of de-  
nylls.

And Jesus went about al cities & townes  
teaching in they synagoges, & preachyng  
the glad rydynges of the kyngedome, and  
healyng all maner of sycknes and disease  
amonge the people. But when he latte the  
people, he \*had compassion bpon them, be-  
cause they were destitute, and scattered a-  
brode, even as shepe haninge no shepherd.

Then sayde he to hys disciples, the har-  
vest is great, \*but the labourers are fewe.  
Wherfore praye the Lord of the harvest, Mar. vi. 30  
to lende forth labourers into his harvest. Luk. x. 9.

## The xi. Chapter.

**A**nd he called his. xi. disciples unto  
him, and gave them power against Mar. vi. 30  
uncleane spypes, to cast them our, Luk. vi. 30  
and to heale all maner of lycknes-  
ses, and all maner dyscales. The names of  
the xi. apostels are these. The fyfth, Symon  
called Peter, and Andrew his brother. Ja-  
mes the sonne of Zebedee, & John his bro-  
ther. Philip and Bartholemew. Thomas, &  
Matthew the Publyan. James the sonne  
of Alphe, and Leobenus, whose synname  
was Taddue. Symon of Canan, and Iuo-  
das Icarior, whiche also betrayed hym.  
These xi. dyo Iesus iende, and comman-  
ded them, sayinge: Go not into the way of

Chief de  
uyll.

the

*Of S. Mattheue.*

*The apostles are sente.*

the gentyles, and into the cities of the  
maritans enter ye not. But gorather to  
lost shepe of the house of Israell. Goo,  
preache saying :that the kyngdome of he  
uen is at hande. Heale the sycke, clese  
lepers, rayse the dede, cast out the devyl

*Act. viii. d*

*Mat. vi. b*

*Luk. ix. a.*

*2 Tim. v. c*

\* Frely ye haue receaued, frely geue. Do  
nelle not golde nor syluer. nor brasle in you  
gyrdels, nor yet scripp toward your iornes  
nether two cotes, nether shoes, nor a staffe.  
For the workman\* is worthy to haue his  
meat. And into whatsoever citye or towne  
ye shall come, enquier who is worthy in  
it, and there abyde, till ye goo thence. And  
when ye come into an house, salute the su  
me. And if the house be worthy, let your  
peace come vpon it. But if it be not worthy  
let your peace retorne to you agayne.

And whosoeuer shal not receaue you, no  
*Mat. vi. b*, wylle haire your preachynge, \*when ye de  
*Act. xii. g.* part out of that house, or that citye, shake  
of the dust of your fere. Truly I saye unto  
you: it shalbe easyer for the lande of Zoda  
ma and Romoza in the daye of iudgement,  
then for that citye.

*Shepe a:  
monge  
wolues.*

Beholde, I lende you forth as Shepe a  
monge wolues. Be ye therfore wyle as ser  
petes, and innocent as doves. But beware  
of men, for they shalldelyuer you vp to the  
counsels, and shal scourge you in theyr syn  
agoges. And ye shal be broughte to the  
heade rulers and kynges for my sake, in  
wytnes to them and to the gentyles.

\* But when they delyuer you vp, take

## The x Chapter.

no thoughte howe or what ye shall speake, Mat. xiij.  
b.  
for it shalbe geuen you, evyn in that same  
houre, what ye shall saye. For it is not ye  
that speake, but the spypre of yourc fathur  
whiche speketh in you. And the brother  
shall betraye the brother to death, and the  
fathur the sonne. And the chyldren shal ryle  
agaynstte theyr fathurs and mothers, and  
shall put them to deach: and ye shalbe ha-  
red of all men for my name. But he that  
endureth to the ende, shalbe saned.

\*But when they persecute you in thyss  
eytys, flye into an other. For verely I saye Acte. viii.  
and quyls  
vnto you, ye shall not fynd all the eytys  
of Israell, cyll the sonne of man be come.

The discipole is not aboue his master: nor  
yet the seruaunte aboue his Lorde, It is y-  
nough for the discipole to be as hys master  
is, and that the seruaunce be as his Lorde  
is. If ther haue called the Lorde of the  
house Beelzebub: howe muche more shall Mar. xiiij.  
Luk. viii.  
they call them of hys housholde so? Feare  
them not therfore. For there is no thynge  
so close, that shall not be opened, and no  
thyng so hid, that shall not be knowen.  
What I tel you in darckenes, that speake  
ye in lyght. And what ye here in the eare  
that preache ye on the house coppes.

\*And feare ye not them whiche kyl the Luk. xiiij.  
body, but are not able to kyl the soul. But Fears.  
rather feare hym, which is able to destroy  
both Soule and body in hell. Are not two  
sparowes solde for a farthyng? And one  
of them shal not fal on the ground, wylth-  
out

Of S. Mattheue.

One your father. Yea, and al the heare  
youre heade are numbered. Feare ye  
therfore, ye are of more value then many  
sparowes.

Sparo-  
wes.

Mar. viii. 11

Confesse.

Denye.

Luk. xii. 8

\* Whosoever therfore shall knowledg  
me before men, him wyll I knowledg  
also before my father which is in heauen.  
But whosoever shall deny me before me  
hym wyll I also denye before my father  
whiche is in heauen.

A swerde

Thinke not \* that I am come to sende  
peace into the earth. I came not to sende  
peace, but a swarde. For I am come to be  
a man at variaunce against his father, and  
the daughter agaynst hym mother, and the  
doughter in lawe, agaynst hym mother in  
lawe. And a mans soes shalbe cheyn of hym  
owne houeholde.

Luk. xii. 5, e

Mar. viii. 11

Luk. xi. 5.

He that loueth his fater or mother more  
then me, is not mete for me. And he that loueth  
his sonne or doughter more then me,  
is not mete for me. And he that taketh not  
his crosse and foloweth after me, is not  
mete for me. \* He that fyndeth hys lyfe, shal  
lose it, and he that loseth his lyfe for my  
sake, shal fynde it.

Recaue

He that receaueth you, receaueth me: and  
he that receaueth me, receaueth hym that  
sent me. He that receaueth a Prophet in  
the name of a prophet, shal receave a Pro-  
phetes rewarde. And he that receaueth a  
ryghteouse manne, in the name of a  
ryghteouse men, shal receave the rewarde  
of a ryghteouse man. \* And whosoever shal  
geus:

The xi. Chapter.

Gene unto one of these lycle ons to drinke,  
a cuppe of colde water only in the name of  
a disciple: verelye I saye unto you, he shall  
not lose hys reward.

Mat. ix. 8

The xi. Chapter.

**A**nd it came to passe that when Ies-  
sus had made an end of commaun-  
dync, hys xij. discipules, that he de-  
parted thence to teache s to preach  
in theyr cyties.

And when John beyng ein pryson heard  
the v ockes of Christe, he sent two of hys  
discipules, and sayde unto hym: Arte thou  
he that shall come, or do we loke for ano-  
ther? And Jesus aunswerynge, sayde unto  
them, Boo and shewe John what ye haue  
hearde and sene. The blynd se, the holtgoo,  
lepers are clensed, and the deefe heare, the  
dead ryle agayne, and the poore receaue the  
glad troynges of the gospell, and blessed is  
he that is not offendid in me.

Luk. viii. c.

The Bo-  
spel on the  
iii. sond.

in Aduec-

Esa. lxi.

And as they departed, Jesus beganne to  
speake unto the people of Ihon: Whac  
went ye out into the wyldernes to se: a rede  
shaken wytch the wynde? But what went  
ye out for to se: a man cloched in soft raps-  
mente? Beholde, they that were softe clo-  
thyng are in kinges houses? But what went ye out for to se: Aprophet.  
Yea, I say unto you, a moze then a prophete.  
For this is he of whome it is writte: \*Be-  
hold, I send my messenger before thy face, Mala. iii. 8  
whych shall prepare thy way before thee. Mark. i. 7

Verelye I saye unto you, among the chyl-

C. l. dren

Of S. Mattheue.

Sparo-  
nes.

Mar. viiiid  
Confesse.

Denye.

Luk. xij. g

A swerd

Luk. xliii. e

Mar. viiiid  
Luk. xi. 6.

Receauue

Out your father. Yea, and al the heares,  
youre heades are numbred. Feare ye ne-  
therfoile, ye are of more value then many  
sparowes.

\* Whosoever therfore shall knowledgi  
me before men , him wyll I knowledgi  
also before my father which is in heauen.  
But whosoever shall deny me before men  
hym wyll I also denye before my fathir  
whiche is in heaven.

Thinke not \* that I am come to sende  
peace into the earth. I came not to sende  
peace, but a swarde. For I am come to set  
a man at variance against his fader, and  
the daughter agaynst hym mother, and the  
doughter in lawe, agaynst hym mother in  
lawe: And a mans foes shalbe cheyn of hym  
owne housholde.

We that loueth his fader or mother more  
then me, is not mete for me. And he that loueth  
his sonne or doughter more then me,  
is not mete for me. And he that taketh not  
his crosse and foloweth after me, is not  
mete for me \* We that fynder hys lyfe, shal  
loose it, and he that loseth his lyfe for my  
sake, shal fynde it.

We that receaueth you, receaueth me: and  
he that receaueth me, receaueth hym that  
sent me. We that \* receaueth a Prophet in  
the name of a prophet, shal receave a Pro-  
phetes r: warde. And he that receaueth a  
ryghteouse manne , in the name of a  
ryghteouse man, shal receave the r: warde  
of a ryghteouic man, \* And whosoever shal  
gues.

## The xi. Chapter.

Gene unto one of these lycle ons to drincke,  
a cuppe of colde water only in the name of  
a disciple: verelye I saye unto you, he shall  
not lose hys reward. Mat. ix. 8

## The vi. Chapter.

**A**nd it came to passe that when Ies-  
sus had made an end of commaun-  
dynge, hys xiij. disciples, that he de-  
parted thence to reache s to preach  
in theyz cyties.

And when John beynge in pryson heard  
the v oxles of Christ, he sent two of hys  
disciples, and sayde unto hym: Arce thou  
he that shall come, or do we loke for ano-  
ther? And Iesus aunswerynge, sayde unto  
them, Goo and shewe John what ye haue  
hearde and sene. The blynd se, the halt goo,  
lepers are clensed, and the deefe heare, the  
dead rysen agayne, and the poore receaue the  
glad tedynges of the gospel, and blessed is  
he that is not offendid in me. Luk. viii. 11. son. 3. in Aduet.

And as they departed, Iesus beganne to  
speake unto the people of Ihon: Whac  
went ye out into the wyldernes to se: a rede  
shaken wytch the wynde? But what wente  
ye out for to se: a man cloched in soft raps-  
imente? Beholde, they that were softe clo-  
thyng are in kinges houses?

But what went ye out for to se: Aprophet.  
Mea, I say unto you, & more then a prophet.

For this is he of whome it is writte: \*Be-  
hold, I send my messenger before thy face, Mala. iii. 8  
whych shall prepare thy way before thee. Mark, i. 7.

Verelye I saye unto you, among the chyl-

C.l. dren

Of S. Mathew.

men of women, arose there not a greater  
then John the Baptiste. notwithstanding,  
he that is lesse in the kyngdome of heauen,  
is greater then he. From the tyme of John  
Baptiste hitherto, the kyngdome of heauen  
suffreth byolence, and the byolente plucke  
it vnto them. For all the Propheteſ and  
the law, prophecieſ vnto the tyme of John.  
And if ye wyll receave it, thys is Elias  
whiche ſhould come. He that hath eares to  
heare, let hym heare.

Mal. iii. 6.  
John. i. 6

But wherunto shall I likken this genera-  
tion? It is like vnto children whiche ſit in  
the marketh, & call vnto their felowes, and  
ſay: We haue piped vnto you, & ye haue not  
daunſed: We haue mourned vnto you, & ye  
haue not ſorowed. For John came neither  
eating nor drincking, and they ſay, he hath  
the deuyll. The ſonne of man came eatings  
drincking, & they ſay, beholde a glotten & no  
drincker of wine, and a frende vnto publi-  
cans & ſinners. And wiſdome is iuſtified of  
hir children. Then began he to vþbrayd the  
cities, in which moſt of hiſ miraclēs were  
done, because they repented not. Wo be to  
the Chorazym. Wo be to the Bethſaida: for  
if the miraclēs which were ſhetwed in you,  
had bene done in Tyre and Sydon, they  
had repented longe agone in ſackcloth and  
aſhes. Neuertheleſſe I ſaye to you: it ſhal-  
be easier for Tyre and Sydon at the day of  
iudgemente, then for you. And thou Capernaum,  
whiche arte lyfte vp vnto heauen,  
thalſe be broughte downe to hell. For if the  
miraclēs

Luk. x. 9

## The.xii.Chapter.

myacles whiche haue bene done in thee,  
had bene shewed in Sodome:they had re-  
mayned to this day. Neuertheles I say vno  
to you:that it shalbe easier for the lande of  
Sodome in the daye of iudgement,then for  
thee.

**A**t that time Jesus aunswered & sayde: I  
praise thee O father lord of heauen & earth,  
because thou hast hid these thinges frō the  
wise and prudent, & hast opened them vnto  
babes: verelye facher, euē so it was thy  
good pleasure before thee. All thinges are  
euē vnto me of my facher. And no man  
knoweth the sonne but the facher & nether  
knoweth any man the facher, saue the son,  
and he to whome the sonne wll open him. *Luke.x.6.*  
Come vnto me al ye that labour & are ladē,  
and I wil easye you. Take my yoke on you, &  
learne of me that I am meke and lowlyc in  
hercē: & ye shall find rest vnto youre sou.es.  
For my yoke is easye, & my burden is light.

## The.xii.Chapter.

**A**t that tymc Jesus wente on the  
sabbeth dayes thorow the corne,  
and his discipiles were an hon-  
gred, and beganne to plucke the  
earcs of corne and to eate. But when the  
phariseis sawe that, they sayde vnto hym.  
Beholde /thy discipiles do that whyche is  
not lawfull to do vpon the Sabbeth  
daye. And he sayde vnto them: Haue  
ye not reade what Dauid dyd when he  
was an hongred, and they also whiche were  
with hym: How he entred into the house of  
*C.ij.* *Wed.*

Of S. Mattheue.

Mercye  
and not  
sacrifice

Mar.iii.e.

Luc.vi.b.

Lu.xvii.s.a

Den.iii.ia

Mar.iii.s.  
John,x.g

God, and see the shewe loues, which were not lawfull for him to eat, nether for them whiche were wryth hym, but onlye for the priestes. ¶ haue ye not reade in the lawe howe charon the Sabbath dayes the priestes in the temple breake the Sabbath, and are blamelesse? But I saye vnto you: that here is one greater then the temple. Wherefore if ye will what thys meanecht: I require mercy and not sacrifice: ye would not haue condemned innocentes. For the sonne of man is Lord, euyn of the Sabbath daye.

And he departed thence, and wente into theyz synagogue: and beholde there was a man whiche hadde hys hande dryed vp. And they asked hym, sayinge: is it lawfull to heale vpon the Sabbath dayes? that they myght accuse hym. And he sayde vnto them what man shalbe amonge you, that shall haue a Shepe, and if it falleth on the Sabbath day into a pyce, wylt not he take it, & lyft it out? How much moxe then is a man better then a Shepe? Wherefore, it is leafut to do a good dede on the Sabbath dayes. Then sayde he to the man: stretche forthe thy hande. And he strectched it forth.

And it was made whole agayne, as the other. ¶ Then the Phariseis went out, & held a counsell agaynst hym, how they myghte destroye hym. But when Jesus knew that, he departed thence, & much people folowed hym, & he healed them al, and charged them that they shoulde not make hym known,

that

## The. vii. Chapter.

that it myghte be fulfylled , whiche was  
spoken by Esay the Prophet, which saith:  
**\*Behold my childe, whome I haue chosen,**  
**my beloued in whome my soule delyteth. I**  
**will put my spryte on him, and he shal shew**  
**iudgemente to the gentils . He shall nor**  
**strive, nor crye, nether shall any man heare**  
**hys voice in the stretes, a bruised rede shall**  
**he not breake, and smokyng flaxe, he shall**  
**not quench, tyl he send forth iudgemente unto**  
**victorye, & in his name shall the gentiles**  
**trust.\* Then was brought to him, one pos-**  
**sessed wryth a deuyll , whiche was bothe**  
**blynde, and domme, & he healed him, insomuch**  
**that he whiche was blynde & domme,**  
**wrote spake, and sawe. And all the people**  
**were amased, and sayde.\* Is not thys that**  
**Sonne of D a D I D : + But when**  
**the Phariseis heard that, they saide: Thys**  
**felowewryueth the deuylls no otherwyse**  
**bat, but thorowe Beelzebul the prince of**  
**the deuils . But when Iesus knewe theyr**  
**thoughtes, he said to them. Every kyngdomme**  
**deuided agaynst it selfe , shalbe**  
**broughte to naughte. And everye cyrke or**  
**house deuided agaynst it selfe , shall not**  
**stande. And if satan cast out Satan, then he**  
**is deuided agaynst hym selfe . Howe shal**  
**then hys kyngdomme enbure? Also if I tho-**  
**rowe Beelzebul caste out deuylls, by whose**  
**helpe do your children caste them oute.**  
**Therefore shalbe your judges. But if**  
**I caste out the deuylls by the spryte of God:**  
**then is the kyngdomme of God come on**  
**C.iii. you.**

**Esa. xliii. 2**

**Luk. xi. 15**

**Mar. iii. 22**

**Luk. xi. 16**

## Of S. Matheue.

you.

¶ els, howe can a man enter intoo a strong mans house, and spoyle his iewels; excepte he fyft binde the strong man, and then spoyle his house? \* He that is not with me, is against me. And he that gatheth not with me, scattereth abrode. ¶ he say unto you, all maner of sinne, and blasphemy shallbe forgeuen unto men: but the blasphemye of the spypye, shall not be forgeuen unto men. And whosoever speakeþ a wordé agaynst the sonne of man, it shallbe forgeuen hym. But whosoever speakeþ agaynst the holy goost, it shall not be forgeuen hym, necher in this woorlde, neither in the world to come. ¶ either make the tree good, and hys frute good: or els make the tree euyll, and hys frute euyll. For the tree is knownen by his frute, O generation of vypers, howe can ye speake good thynges, when ye your selues are euyll? For of the aboundinge of the herre, the mouthe speakerh. A good man out of the good treasure of hys herre, bringeth forth good thynges. And an euyll man oute of hys euyll treasure, bringeth forth euell thynges. But I saye unto you, that of encrye ydell wordes that men shall speake, they shall gene a counte therof, at the daye of iudgemente. For by thy wordes thou shalbe justified: and by thy wordes thou shalbe condemned.

mar. viii. b. \* Then awntwered certayne of the scri  
Luk. xi. d. bes and of the Phariseis sayinge: Master,  
we

## The xiij. Chapter:

We wiss se a sygne of thee. But he awfwa-  
red, and sayde to them: The euyll and ad-  
uulerous generation scherh a sygne, bue  
there shall no signe be geuen to them, saue  
the signe of the prophecie Jonas,

For as Jonas was thre dayes,  
and thre nyghtes in the whales bellye:  
So shall the sonne of man be thre dayes, and  
thre nyghtes in the herte of the earthe.  
The men of Nineve shall rysle at the daye  
of iudgemente wyth thys nation, and con-  
demne them: for they amended at the prea-  
chynge of Jonas. And beholde a greater Joh. iii. v.  
then Jonas is here. \* The quene of the ii. Pa. ix. g  
south shall rysle at the daye of iudgemente  
wyth this generation, and shall condemne  
it: for she came from the remost parties of  
the worlde to heare the wisdome of Salo-  
mon. And behold a greater then Salomon  
is here.

Whan the vncleane spyppe is gone ouer  
of a man, he walkeþ throughoute dry pla-  
ces, seekynge rest, and findeth none. Then he  
saith: I wil returne agayne into my house,  
from whence I came ouer. And whan he is  
come, he findeth it empty, sweppe, & garny-  
shed. Then he goeth hys waye, and taketh  
vnto him seuen other spires worse then him  
selfe, & so entre they in, and dwel there. And  
the end of that man is worse then the begin-  
ning, & even so shal it be with this cuill na-  
tion. While he yet talked to the people,  
\* beholde his mother and his brethren Mar. iii. d.  
stode without, desiring to speake with hym. Luk. viii. c  
C. viii. Then

## Of S. Mattheue.

Then one sayde vnto hym: behold thy mo-  
cher and thy brethren stande wythout, desir-  
ynge to speake wyth thee.

But he aunswere and sayde to him that  
told hym: Who is my mother? or who are  
my brethren? And he stretched forthe hys  
hande towarde hys discipules, and sayd: be-  
holde my mother and my brethren. For  
whosoever doth my fathers wyl whych is  
in heauen, the same is my brother, syster,  
and mother.

### The xiij. Chapter.

Mar. viii.  
Lu. viii.a

**T**he same daye wente Jesus oute of  
the house, and late by the sea syde,  
and much people resorted vnto him,  
so that he wente, and late in a shyp,  
and all the people stode on the shore. And  
he spake manye thynges to them in simili-  
endes, sayinge: Beholde, the sower wente  
forth to sowe. And as he sowes, some fel by  
the wayes syde, and the foulles came and de-  
noured them vp. And some fell vpon stony  
grounde, where they had not much earth,  
and anone they spronge vppe, because they  
had no depth of earth: and when the sonne  
was vp, and for lacke of rotyng, withred  
away. And some fell amonge thornes. And  
the thornes spronge vp, and choked them.  
Some agayne fell in good grounde, and  
brought forth frute: some an hundred fold,  
some syxtye folde, and some thirtye folde.  
Whosoever hath eares to heare, let hym  
heare.

And the discipules came, and sayde to hym:  
Wch

## The xiij. Chapter.

Whyp speakest thou to them in parables? Mar. iii. 13  
He aunswere and sayde vnto them: Be- Luk. viii. 10  
cause it is geuen vnto you to knolle the se-  
cretes of the kyngedome of heauen, but to  
them it is not geuen. So: whosoeuer hath,  
to hym halbe geuen, and he shall haue a  
boundaunce. But whosoeuer hath e not,  
from him halbe taken away, euen that he  
hath. Therfore speake I to them in simili-  
tudes, because they leyng, do not se: and  
hearynge, they heare not, nether vnder-  
stande. And in them is fulfylled the Pro- Esa. vi. 9.  
pheeye of Esayas, whyche prophecy sayth:  
\* wytch the eares ye shall heare and shall  
not understande: and wytch the eyes ye shal  
se, and shal not perceave. For this peoples  
herces are waxed grosse, and theyz eares  
are dull of hearinge, & their eyes haue they  
closed lest they shuld se wytch theyz eyes, and  
heare wytch theyz eares, and shoudl vnder-  
stand wytch theyz herces, and shoudl turne,  
that I myght heale them,

Lu. viii. b  
John. iii. 13

But blessed are your eyes, for they se, and Luk. v. 13  
your eares, for they heare. Verely I say vnto you, that many prophetes, & perfect men  
haue desyred to se thole thynges wytch ye  
se, and haue not sene them: and to heare  
thole thynges whyche ye heare, and haue  
not hearde them. \* Heare ye therfore the si- Mar. iii. 13  
millitude of the lowe. Whosoeuer hea-  
reth the worde of the kyngedome, and vnderstandeth it not, there commyth thac  
euyll, and catcheth awaie that whiche was  
lowen in hys herce. And thys is he wytch  
C. v. was

## Of S. Mattheue.

Was sown by the waye side,

But he that was sown in the good grounde, is he whiche heareth the word, and anone with ioye receaneth it, yet hath he no rotes in him selfe, and therfore dureth but a season: for as soone as tribulation or persecution ariseth because of the word, by and by he is offended. And he that was sown among thornes, is he that heareth the word: but the care of this worlde, and the disceitfulnes of ryches choke the word, and so is he made unfrutfull. But he whiche is sown in the good ground, is he that heareth the word, and understandeth it: whiche also beareth fruite, and bryngeth forthe some an hundred folde, some syxtye folde, and some thiryp folde.



The Gos-  
pel on the  
ii. sonday  
aft. Ch̄ist  
was.

Another similitude p̄e he forthe unto them sayinge: The Kingdome of heauen is like

### The xviiiij Chapter.

lyke vnto a man whyche sowed good seed  
in his fielde. But whyle men slept, there  
came his fo, and sowed tares amouge the  
wheate, and went his way. And when the  
blade was spronge vp, & had broughte forth  
fructe, then appeared the tares also. Then  
came the seruauntes of the houholder, and  
sayde vnto him: Sir, so weddest not thou  
good seed in thy close, from whence then  
hath it tares? And he sayde to them: the en-  
vious man hath done this. Then the ser-  
uauntes sayde hym: wile thou then  
that we go and wede them oure? But he  
sayde, naye, lest while ye go about to wede  
out the tares, ye plucke vp also with them  
the wheat by the rootes: let both grow to-  
gether till harvest come, & in tyme of har-  
vest I wyl say to the repers, gather ye first  
the tares, and bynde them in shetes to be  
brunte: but gather the wheate into my  
barne,

Another parable he put forth vnto them Mar. xiiij. 13  
Luk. xiiij. 31  
sayinge: \*The kingdome of heauen is lyke  
vnto a grayne of mustard seed, whyche a  
man taketh and soweth in hys field, why-  
che is the leeste of all seedes. But when it  
is growen, it is the greatest amouge her-  
bes, and it is a tree, so that the birdes of  
the ayre come and brylde in the branche  
of it.

Another similitude sayde he to them. The  
kingdom of heauen is lyke vnto leuen whi-  
ch a woman taketh and hideth in her  
kes of mcale, till all be leuenned.

Of S. Mattheue.

**Mar. iii. e** All these thynges spake Iesus vnto people by similitudes, and without \* similitudes spake he nothing to them, to fulfyl that whiche was spoken by the Prophet sayinge: \* I will open my mouth in similitudes, and wyll speake forth the thynges whiche haue bene kept secret from the boþynning of the world.

**Mar. iii. e** Then sent Iesus the people awaie, and came home. \* And his disciples came vnto hym, sayinge: declare vnto vs the similitude of the tares of the field. Then answered he, and sayde to them. He that soweth the good seed, is the sonne of man. And the field is the worlde. And the children of the kyngdome, they are the good seed. And the tares are the children of the wycked. And the enemy that soweth them, is the deuyll. The haruest is the ende of the worlde. And the repers be the aungels. For euen as the tares are gathered and bren in the fyre, so shall it be in the ende of thys world. \* The sonne of man shall send forth his aungels, and they shall gather out of hys kyngdome all thinges that offend, and them whiche do iniquyte, and shall cast them into a furnessesse of fyre. There shalbe waylyng and gnashyng of teeth.

**Apo. xiii. .** \* Then shall the tuste men shyne as the sunne in the kyngedome of theyr father; **Dan. xii. a** Who soever hath ears to heare, let hym heare,

Agayne the kyngedome of heauen is like vnto a treasure hidde in the field, the which

### The.xiii.Chapter.

Whynch a man syndeth and hydeth, and for toye therof, goeth and selleth all that he hath, and byeth that fidele.

A gayne, the kyngdomme of heauen is like to a marchant that seketh good pearles, whiche when he had found one precious pearle, went and solde all that he had, and bought it.

A gayne, the kyngedome of heauen is lyke unto a nette cast into the sea, that gatherech of all kindes of fyshes / whiche when it is full, men drawe to lande, and sic and gather the good into vessells, and caste the bad away. So shall it be at the ende of the world, The aungels shall come forth, & leuer the bad from the good, and shall caste them into a furnes of fire, there shalbe waylynge, and gnashing of teeth.

G Jesus sayde unto them. Understante ye all these thynges? They sayde unto hym: Mat.xxii.1  
yea Lord. Then sayde he unto them. Therfore every \* Scribe whynch is taught unto the kyngedome of heauen, is lyke unto an householder, whynch bringeth forth out of his treasure, thynges both new & olde,

And it came to passe, when Jesus had ended these similitudes, that \* he departed thence, and came into hys owne country, and taught them in their synagoges, in somuche that they were astonied, & sayde \*whence cammych thys wisedome & power unto hym? Is not this the carpenters sonne? Is not hys mother called Marye and hys brethren be called James and

## Of S. Matheue.

Joles, and Symon and Judas: And arong  
his sisters all here wirth vs: Whence it  
hath he all these thynges? And they were  
offended by hym, Then Iesus sayd to them,  
a Prophet is not wythoute honoure, sum  
in his owne countreye, and in hys owne  
house. And he did not many miracles ther,  
for their unbelikes sake.

### The xiii. Chapte.

Mar. vi. b.  
Luke. ix. a.

Leui. x.c.

Mat. xxi. b

Mar. vii. c.

**A**T that tyme Herode the Tetrarch  
the hearde of the fame of Iesu, am  
sayde vnto hys seruauntes: thy  
is John the Baptiste, He is ryght  
agayne from dcathe, and therfore are mira-  
cles wrought by hym, For Herode had ta-  
ken John, and bounde hym, and put him in  
pryson for Herodias sake, his brother Phi-  
lipps wyfe, For John sayde vnto him: \*it is  
not lawfull for thee to haue hir. And when  
he wold haue put hym to deathe, he feare  
the people, \*because they coniured hym ass  
Prophet.

But when Herodes byth day was kepe,  
the daughter of Herodias daunsed before  
them, and pleased Herode, \* Wherfore he  
promysed wyrth an othe, that he wold geue  
hyz whatsoeuer she wold aske. And she be-  
ing before instructed of hir mother sayde  
geue me here John Baptists head in a plat-  
ter. And the kyng sorowed, neuertheles  
for hys othes sake, \* for their sakes whiche  
sate also at the table, he commaunded it to  
be geuen hyz: and sente and beheaded John  
in the pryson, and hys heade was broughte  
in

### The.xiiiij. Chapter.

In a platter, and geuen to the damosell,  
and she broughte it vnto hys mother.  
And hys Discipules came and toke vp hys  
body, and buryed it: and wente and tolde  
Jesus.

\* And when Jesus hearde that, he de- Luke. ix. 13  
parted thence by shyp into a deserte place Mar. vii. 1  
out of the waye, And when the people had  
heard therof, they folowed him a fote out of  
their cities. And Jesus went forth and saw  
muche people, and was moued with com-  
passion vpon them, and he healed theyz  
sycke. When euern was come, hys Disci-  
ples came to hym sayinge: thys is a deserte  
place, and the houre is already past: let the  
people departe, that they may goo into the  
townes, and bye them bityles. But Jesus  
sayde to them: They haue no neade to geo  
away. Geve ye them to eate. Then sayde  
they vnto hym: we haue here but. b. loues, &  
two syches. And he sayde: brynge them hi-  
ther to me. And he commaunded the peo-  
ple to lyte downe on the grasse, and toke  
the. b. loues and the two syches, and leked  
vp to heauen and blessed, and brake and  
gave the loues to hys Discipules, and the  
discipules gave them to the people. And  
they dydde all eate, and were suffised.  
And they gathered vppe of the fragmen-  
tes that remayned twelve baskettes full.  
And they that ate, were in numbre  
aboute fyue thousand men, beside wemen  
and chyldren.

John. vi. 13

\* And strayghtway Jesus made his disci Mar. vi. 5  
ples

Of S. Mattheue.

ples enter into a shipp, and to goo on  
before him, while he sent the people ala  
And as soone as he hadde sent the people  
way, he went vp into a mountayne alone  
to pray. And when the euening was come  
he was there alone. And the shipp was no  
in the myddes of the sea, and was tolle  
wyth waues, for it was a contrary wind.

Luk. vi. a.

\* And in the fourth watche of the night  
lusi came vnto them walkinge on the sh  
And when his disciples sawe him walking  
on the sea, they were troubled, sayinge  
is some spryte, and cryed ouce for feare.  
And streyght waye Iesus spake vnto them  
sayinge: be of good cheare, it is I, be not  
afrayed.

Peter aunswere hym, and sayde: M  
ster, if thou be he, bydde me to come vnto  
thee on the water. And he sayde, come. And  
when Peter was come downe oute of the  
shipp, he walked on the water, to goo vnto  
Iesus. But when he sawe a myghty wynd,  
he was afrayde. And as he begon to syncke,  
he cryed sayinge: master sau me. And im  
mediately Iesus stretched forth hys hande,  
caughte him, and sayde to hym: O thou

Mark. vi. g  
Luk. v. d.

little faych, wherfore diddest thou doure?  
And allone as they were come into the shipp  
the wynde ceased. Then they that were  
in the shipppe, came and worshipped him,  
sayinge: of a truthe thou arte the sonne of  
God. And when they were come ouer, they  
Wente into the lande of Genezareth.

And whan the men of that place hadde  
knowledge

The xv. Chapter.

knowledge of hym, they sent out into all that countrey rounde about, and broughte vnto him all that were syck, and besoughthe hym, that they myght touche the hemme of his vesture only. And as manye as touched it, were made safe.

¶. The xv. Chapter,

**T**hen came to Iesus Scribes and Phariseis (from Jerusalem) sayinge mar. viii. b  
whye do thy discipiles transgresse the commandement of God, thoro wþ your tradicions: For God commaunded, sayinge: Exo. xx. b  
honour thy fater and mother, and he that curseth fater or mother, shal suffre death. mar. viii. b  
But ye saye, euery man shal say to his fater or mother: by every gyft that proceadeth from me, thou shalt be helped: and so shal he not honour his fater, or his mother. Elo. xxi. b  
And thus haue ye made, that the commandement of god is without effect, thorough your tradicions. Hypocrites, well prophecied of you Elayas, sayinge: Deu. v. b.  
Thys people dazweþ nyc vnto me with theyz Ela. xxix. b  
mouches, and honozeth me wþ theyz Ie. xxxviii. b  
lyppes, howbeit, theyz herces are farre frō me: but in vain they worship me, teaching dootynes, which are but mens precepts.

And he called the people vnto hym, and sayd to them: heare and vnderstande. That whiche goeth into the mouth, defylleth not

## Of S. Matheue;

The man:but that whiche commeth out of the mouth, defyleth the man.

Then came his disciples, and sayde hym: Perceauest thou not, howe that the phariseis are offended in hearyng this sayinge: But he aunswere and sayd all plantes whiche my heauenlye fathur hath not planted, shall be plucked vp by the rootes. Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynds, bothe shall fall into the dytche.

Then aunswere Peter, and sayde to hym, declare vnto vs this parable. Then sayde Iesus: are ye yet without understandyng? perceauie ye not, that whatsover goeth in at the mouth, descendeth down into the bellye, and is cast out into the draughte: But those thynges whiche procede out of the mouth, come from the hert, and they defyle the man. For out of the hert come euill thoughts, murder, brekyng of wedlocke, whoredome, cheste, falk wytnes, bearynge, blasphemye. These are the thynges whiche defyle a man. But to eat with unwashen handes, defyleth not a man.

The Gos-  
pell vpon  
the ii. son.  
in Lent

¶ And Iesus went thence, and departed into the coastes of Tyre and Sydon. And beholde, a woman whiche was a Canaryte came out of the same coastes, and criid hym to hym, sayinge: haue mercy on me Lorde, thou sonne of D a V i D, my doughter is piteously vexed with a Deuyll. And

## The xv. Chapter.

He gaue hym never a worde to aunswere.  
Then came to hym his disciples, and bes-  
sought hym, sayinge: sende hym awaie, for  
he cryeth after vs. But he aunswered and  
sayde: I am not sente, but vnto the loste  
sheepe of the house of Israell. Then he  
came and worshyped hym, sayinge: Lorde  
helpe me. But he aunswered and sayde: it  
is not good to take the chyldrens breade,  
and to cast it to whelpes. And he sayde,  
truch Lorde, neverthelesse the whelpes eat  
of the crommes, whiche fal from theyz ma-  
sters table.

Luk. xii. 5

D Then JESVS aunswered and sayde  
vnto hym. O woman, great is thy fayre, be  
it to thee, euen as thou desyreste. And hym  
doughter was made whole euen at that  
same houre.

Then Jesus wond awaye from thence,  
and came nye vnto the sea of Galile, and  
wente vp into a mountayne, and satte  
dowone there. And muche people came vnto  
hym, hauynge woth them, halte, blynde,  
domme, maymed, and manye other, and  
caste them dowone at Jesus fete. And he  
healed them, in so muche that the people  
wondred, to se the domme speake, the may-  
med whole, the halte to go, and the blynde  
to se. And they gloriyfed the God of Isra-  
ell.

Then Jesus called his disciples to hym,  
and sayde: I haue compasyon on the peo-  
ple, because they haue contynued woth me Mar. viii.  
already. iii. dayes, and haue nougat to eat:

D.ij.

and

Of S. Mathew.

and I wyll not let them depart fastynge,  
least they faynt in the waye. And his disci-  
ples sayde vnto hym: whence shoulde we  
get so muche breade in the wyldernes, as  
mowldes suffise so great a multitude? And  
Iesus sayde vnto them: howe manye loues  
haue ye? And they sayde, seuen, and a fewe  
lycell fishes. And he commaunded the peo-  
ple to sit downe on the grounde: and toke  
the vii. loues, and the fyshes, & gaue than-  
kes, brake them, and gaue to his disciples,  
and the disciples gane them to the people.  
And they dyd all eate, and were suffised,  
And they toke vp of the broken meat that  
was leftre, vii. baskets full. And yet they  
that ate, were. iii. v. men, belynde wemen,  
and children. And he sent away the people,  
and toke shyppe, and came into the partes  
of Magdala. ¶ The. xvi. Chapter.

**M**ar. viij. b **T**hen came the Whariseis and Sa-  
**J**ohn. vi. d duces, and dyd tempt him, desiring  
**L**uk. xiiii. b hym to shewe them some sygne fro  
heauen. But he aunswereid & sayde  
vnto them\* At euyn ye saye, we shall haue  
fayre weþher, because the sky is redde, and  
in the morwyng ye say, to day shalbe foulwe  
þether, because the skye is cloudy & redde.  
O ye ypocrites, ye can discerne the fashiou  
of the skye, & can ye not discerne the signes  
of the tymes? The frowarde nation, and  
aduouterous seeketh a sygne, and ther shall  
**J**ona. ii. 8. no sygne be geue vnto them, but the signe  
of the þrophece Jonas. And he leuyng  
them, deparced.

And

## The.xvi. Chapter:

And when his disciples were come to  
the other syde of the water, they had for-  
gotten to take bread with them. Then Je-  
**S**us sayde vnto them: Take hede and be-  
ware of the leuen of the Phariseis, and of  
the Saduces. And they thoughte in them  
selues, sayinge: because we haue broughte  
no breade with vs. **W**hen Iesus vnder-  
stode that, he sayde vnto them: O ye of ly-  
tle fayth, why are your myndes cumbered,  
because ye haue brought no bread: Do ye  
not yet perceave, neher remember those.  
**D**. loues \* when there were .v. men, and  
how many basketes toke ye vp: Neher the  
**C**. **M**. loues, when there \* were .iii. **M.** and  
how many basketes toke ye vp: **W**hy per-  
ceave ye not then that I speake not vnto  
you of breade, when I sayde, beware of the  
leuen of the Phariseis, and of the Sadu-  
ces: **T**he vnderstode they, how that he bad  
not them beware of the leuen of bread: but  
of the doctrine of the Phariseis, and of the  
**C** Saduces.

**T**hen Jesus came into the coastes of Cesarea Philippi, he asked his disciples pell on **S.**  
sayinge: whom do men say that I the sonne Peters d.  
of man am? And they sayde: some saye that Mar. viii. c  
thou art John Baptiste, and some Melyas, **Luk. ix. b.**  
some Ieremias, or one of the Propheteis.  
He sayd vnto them: but whom say ye that  
I am: Symon Peter aunswered, and sayd:  
Thou art Christ the sonne of the luyngre  
God. And Jesus aunswered and sayde to  
hym: happy art thou Symon the sonne  
**D. iii.** of

## Of S. Mattheue.

of Jonas, for flesh and bloud hath not opned vnto thee that, but my father whiche is in heauen. And I say also vnto thee, thou art Peter: and vpon this rocke I wil buylde my congregacion. And the gates of hell shall not preuayle agaynst it. And I wyl geue vnto thee the keyes of the kyngdome of heauen: and whatsoeuer thou buldest vpon earth, shalbe bounde in heauen; and whatsoeuer thou louest on earth, shal be loued in heauen.

Mar. viii. 13  
Luk. ix. c.

Then he charged his disciples, that they shold tell no man that he was Iesus the Chrysste. From that tyme forth Iesus beganne to shewe vnto his dysciples, howe that he must go vnto Ierusalem, and suffer many thynges of the elders, and of the hie Priestes, and of the Scribes, and muste be kylled, and rysle agayne the thyrd day. But Peter toke hym aside, and began to rebuke hym, sayinge: master fauour thy selfe, this shal not be vnto thee. Then turned he about, and sayd vnto Peter: come after me Satan, thou offendest me, because thou louest not the thynges that are of God, but the thynges that are of men.

Iesus then layde to his disciples. If any man wyll folowe me, let hym forlake hym selfe, and take vp hys crosse, and folowe me. For whosoever wyll sauc hys lyfe, shal lose it. And whosoever shal lose hys lyfe for my sake, shal fynde it. For what shall it profyt a man, though he shold wyn al the whole world, yf he lose his owne soule? O; elles

whac

## The xvii. Chapter

What shall a man gene to redeime his soule  
egayne withall? For the sonne of manne  
shall come in the glory of his fater, w<sup>t</sup> ih  
his Angels; and then shall he rewarde e<sup>c</sup>  
very man accordyng to his dedes. Werely  
I saye vnto you, some there be standynge  
here, whiche shall not taste of death, cyll  
theye shal se the sonne of man come in his  
beynged one.

## The xviii. Chapter.

**A**fter vi. dayes Iesus toke Peter, and James, and John his brother, and brought them vp into an hye mountayn ouce of the waye, and was transfigured before them: and his face did shine as the sonne, and his clothes were as whyte as the lyght. \*And beholde there appeared vnto them, Moses and Ihesus, talkyng with hym. Then aunswere Peter, and sayde to Iesus: master, here is good beyng for vs. If thou wylte, lette vs make here thre tabernacles, one for thee, one for Moses, and one for Iehias. **Mari. x.  
Leuit. x. d.** While he yet spake, beholde a bryghte cloude had dowed them. And beholde, there came a boyce out of that cloude, sayinge: \*Thys is my deare sonne, in whom I delyce, heare hym. And when the disciples hearde that, they fell on theye faces, & were sore afrayd. And Iesus came and touched them, and sayde: aryste and be not afrayd. And when they loked vp, they sawe no man, saue Iesus onely. **Mat. iii. b.  
Mar. ix. b.  
Luk. x. c.**

And as they came downe from the  
**D. iii. monit.**

## Of S. Mattheue.

mountayne, Jesus charged them sayinge  
se that ye shewe the vysion to no man, b  
yll the sonne of man be rySEN agayn from  
death. And his disciples asked him, saying:

**Mat. ix. b.** Whys then saye the Scribes, that Helias  
must fyre come? Jesus aunswered, & sayde  
vnto them: Helias shall fyre come, and re  
store all thynges. But I say vnto you, that  
Helias is come already, and they knew  
hym not: but haue done vnto hym whatso  
ever they lusted. In lykewyse shall also the  
sonne of man suffer of them. Then the dis  
ciples perceaved that he spake vnto them  
of John Baptis. And when they were come  
to the people, there came to hym a certayn  
man, and kneled downe to hym, and sayde  
Master haue mercy on my sonne, for he is  
lunaticke: & is soze vexed. For oft tymes he  
falleth into the fire, and ofte into the water.  
And I broughte hym to thy discipiles, and  
they coulde not heale hym. Jesus aunswere  
red and sayde: O generation faythlesse and  
crooked: howe longe shall I be with you?  
howe longe shall I suffer you? bryng hym  
þyther to me. And Jesus rebuked the devyl,  
and he came out of him. And the child was  
healed euē that same houre.

**Mat. ix. c.**  
**Luk. ix. g.**

Then came the discipiles to Jesus secre  
ly, and sayde: Whys could not we cast him  
out? Jesus sayde vnto them: Because of  
your vnbeteife. For verely I say vnto you:  
þyf ye had fayth as a grayne of mustarde  
seed, ye shoulde say vnto this mountayne,  
remoue hence to yonder place, and he shuld

**Lu. xii. b**

remoue

### The xviiiij. Chapter.

remoue: neyther shoulde any thynge be vny  
possible for you to do. Howbeit this kynde  
goeth not out, but by prayer and fastynge. Mar. viii.  
As they passed the tyme in Galile, Iesus Luk. ix.  
sayde vnto them: \* the sonne of man shalbe  
betrayed into the handes of men, and they  
shall kyll hym, and the thryde daye shall he  
ryse agayne. And they sorowed greatly.

And when they were come to Capernaum,  
they that were wonte to gather pollie  
monye, came to Peter, and sayde: Doth  
your master paye tribute? He sayde: yea.  
And when he was come into the houſe, Jeſus  
spake fyſt to hym, ſaying: Dō what thin-  
kest thou Symon? Of whom do the kynges  
of the earth take trybute, or pollie mon-  
ye: of they chyldren, or of ſtraungers?  
Peter sayde vnto hym: of ſtraungers. The  
ſayde Ieſus vnto hym agayne: Then are  
the chyldren free. Neuertheleſſe, leſte we  
ſhoulde offend them: go to the ſea, and caſt  
in thyne angle, and take the fyſe that  
ſyſte commeth vp, and when thou haſt o-  
pened his mouth, thou ſhalte fynde a peces  
of twentyn pence, that take, and paye for  
me and thee.

### The xviiiij. Chapter.

**T**he ſame tyme the diſciples came vnto Ieſus ſayinge: \* who is the greatest in the kyngedom of heauen: Ieſus called a chyld vnto him, and ſet hym in the myddes of them, & ſayd: Werely I ſay vnto you: except ye turne, and become as chyldren, ye can not enter into the

The Boſ  
pell on S  
Michaels  
daye.

Mar. ix.  
Luk. ix.  
the



Lxxxi. xi. d

Mat. viii.

the kyngedom vpon heauen. Whosoever  
therfore humbleth hym selfe as this chylde  
the same is the greatest in the kyngedom  
of heauen. And whosoeuer receaueth such  
a chylde in my name, receaueth me. But  
whosoeuer offendeth one of these lylcones  
which beleue in me it were better for him  
that a mylstone were hanged aboue hys  
necke, and that he were drowned in the  
depth of the sea.\* Whoso be vnto the worlde  
because of offences. For it can not be auoy-  
ded, but that offences shalbe gauen. Neuer  
thelesse wo be to that man, by whom the  
offence cometh. Wherfore, yf thy hand or  
thy fote offendeth thee, cut them off and caste  
them from thee. It is better for thee to en-  
ter into lyfe halfe or maymed, rather then  
thou shouldest haue two handes or two  
feete, be caste into everlastinge fyre. And yf  
thyne eye offendeth thee, plucke it ouce,  
and

## The xviii. Chapter

and call it from thee. It is better for thee  
to enter into lyfe with one eye, then haung  
two eyes, to be cast into hell fyre. Se that  
ye despyle not one of these lytleones. For  
I saye unto you, that in heauen theyr An-  
gels alwayses beholde the face of my fater  
whiche is in heauen. For the son of man is  
come to save that whiche is loste. Howe  
thyngke ye? If a man haue an hundred shepe  
and one of them be gone astray, doth he  
not leue nyng and nyne in the mountay-  
nes, and go and seke that one whiche is  
gone astray? If it happen that he fynde it,  
verely I saye unto you: he reioyseth more of  
that shepe, then of the nyng and nyne,  
whiche went not astray. Euens so is it not  
the wyl of your fater in heauen, that one  
of these lytleones shalde perdysh. Moreouer  
if thy brother trespace agaynst thee. Go  
tel him his fault betwene him and thce a-  
lone. If he heare thee, thou hast wonne thy  
brother: But if he heare thee not, then take  
ye with thee, one or two, that in the  
mouch of two or thre wytnesses, all the com-  
munication may stande. And if he hear not  
them, tel it unto the congregacion. And if  
he heare not the congregacion, let him be  
unto thee as an heathen man, & as a publick.  
Verely I saye unto you, whatsocuer ye  
bind on earth, shallbe bound in heauen. And  
whatsocuer ye louse on erth, shallbe loused  
in heuen. Agayn, verely I saye unto you, that  
if ii of you shal agre in erth vpon any maner  
winge, whatsocuer they shal desire, it shall  
be

Luk. xii. 35

Lu. xvi. 16  
Lcui. xix. 6

Jaco. b. 3  
i. Co. xii. 1

## Of S. Matheue.

He gauen them of my facher whiche s<sup>t</sup> heauen. For where two or thre are gathered together in my name, ther am I in the myddes of them.

**The Gol.** ¶ Then came Peter to hym, and sayd: my pel on the ster howe ofte shall I forgiue my brother erit. sond. he sygne against me, seuen tymes ? Jesu ait. Trin. sayde unto hym : I saye not vnto the seuen tymes, but seuenty tymes seuen tymes.

Therefore is the kyngedome of heauen lykened vnto a certayne kynge, whiche woulde take acountes of his seruauntes; And when he had begonne to recken, om was brought vnto hym, whiche ought him ten thousande talentes: whom because he hadde noughe to paye, his maister commaunded hym to be solde, and hys wyfe, and hys chyldyn, and all that he had, and payment to be made. The seruaunt therfore fel downe and besought hym, saying: Sy geue me respyte, and I wyll pay it every shypce. Then hadde the Lorde ptyte on that seruaunt, and lowsed hym, & forgaue him the dette.

And the sayde seruaunt went oute, and founde one of his felowes whiche ought hym an hundred pence, and layde handes on him, and toke hym by the throte, saying: paye me that thou oweste. And his felowe therfore fel downe at his feete, & besought hym, sayinge: haue patience with me, and I wyll paye thee. And he woulde not, but went and cast hym into prison, tyl he shuld pay the dette.

¶ And

### The. xix. Chapter.

And when his other felowes sawe what  
was done, they were very sorwe, and came  
and tolde vnto theyr Lorde all that hadde  
happened. Then his Lorde called hym, and  
sayde vnto hym: O euyll seruaunte, I for-  
gave the all that det, because thou praydest  
me: was it not mete also that thou shuldest  
haue hadde compassion on thy felow, euen  
as I had pyrye on thee? And his Lord was  
woorth, and delyuered hym to the iaylers,  
till he shoulde paye all that was due to  
hym. So lykewyse shall my heauenlye fa-  
ther do vnto you, excepte ye forgyue wþth  
your hertes, eche one to his brother their  
trespaces.

Jaco. ii. 5  
Mar. xi. 2

### The. xix. Chapter.

**A**nd it came to passe, when Jesus  
had synched thole sayinges, he  
gare him from Galile, and came  
into the coastes of Iewry beyonde  
Jordan, and much people folowed him, and  
he healed them there.

Mark. x. 3

Then came vnto hym the Pharisies  
tyng him, and sayinge to hym: Is it law-  
full for a man to put awaye his wyfe, for  
al maner of causes? And he aunswered and  
sayde vnto them: Haue ye not reade, howe  
that he which made man at the begynning  
made the man and woman, and sayd: for  
this thyng shall a man leaue father and  
mother, and cleue vnto his wyfe, and they  
swayne halbe one flesch. Wherefore nowe  
are they not swayne, but one fleshe. Let  
not man therfore put a sundre, that whiche

Gen. i. 6

God

Of S. Mattheue.

God hath coupled together. Then say they to hym: whye dyd then Moles com maunde to geue a testimoniall of dyuorci ment, and to put hyz awaye? He sayd vnto them: Moses because of the hardenes of your hertes, suffered you to put away your wyues: But from the begynnyngge it was not so. I saye therfore vnto you, that whosoeuer putteth away his wyfe (exept it be for fornication) and marryeth another, breaketh wedlocke. And whosoeuer marri eth hyz whiche is deuorsed, doth commyn adultry.

**Sap. li.c,** Then sayde his disciples to hym: if thi matter be so betwene man and wyfe, then is it not good to marye. And he sayde vnto them: all men can not awaie with thare syinge, saue they to whome it is geuen. for there are some chast, whiche were so borne out of theyz mothers bellye. And there are some chaste, whiche be made of men. And there be some chaste, whiche haue made the selues chaste, for the kyngdome of heauen sake. He that can take it, let hym take it.

**Xii. xviii.f** \*Then were brought to hym yonge chyldren, that he shuld put his handes on them and praye. And the disciples rebuked them. But Iesus sayd: suffer the children, and forbynd hem not to come to me: for of such is the kyngedome of heauen. And when he had put his handes on them, he departed thence.

And beholde one came, and sayde vnto hym: good master, what good thyng shall

## The xix. Chapter.

I do, that I maye have eternall lyfe? He sayde vnto him: why callest thou me good?

there is none good but one, and that is God. But if thou wylt entre into lyfe, kepe the commandementes. Mar. x. b.  
Psa. cxi. f.

W<sup>t</sup>hych? And Jesus sayd: \*breake no wedlocke, kill not, steale not, beare not false

wynnes, honoure father and mother, and loue thy neyghbour as thy self. The yonge man sayde vnto hym: I haue obserued all

these thynges from my yonth, what lacke I yet? And Jesus sayde vnto hym, yf thou

wylte be perfecte, go set that thou hast, and geue it to the pore, and thou shalt haue tres-

ture in heauen, and come and folow me. And whan the yonge man hearde that say-

inge, he went awaie mournynge. Fox he

had great possessions.

Then Jesus sayd vnto his disciples: Verely I saye vnto you, that it is harder for a ryche man, to enter into the kyngedome of heauen. And moreouer I saye vnto you: it is easier for a camel to go through the eys of a nidle \* then for a ryche man to enter into the kyngedome of God. And whan his disciples heard that, they were exceedingly smaled, sayinge: who then can be sauad. Mark. x. 26. Je-sus beheld them, and sayde vnto them, with men this is unpossible, but with God all thynges are possible.

¶ Then answered Peter, and sayde to pell on the hym: Beholde, we haue for-saken all, and folowed thee, what shall we haue? Jesus sayde vnto them: Verely I saye to you; The Gos-Conuersation of S. Paule.

When

Of S. Mattheue.



When the sonne of man shall sytte in the  
seate of hys maiestye, ve whiche folowen  
**Mar. x. 8.** me, in the seconde generation, shall I syt also vpon xi. seates, and iudge the xii. tribes  
**Lu. xviii. 5.** of Israell. And whosoeuer forlaketh how-  
**Lu. xxii. 13.** les, or brethren, or sisters, or fater, or mo-  
**De. xxx. 8.** ther, or wyfe, or chyldren, or landes, for my  
names sake, the same shal receave an hun-  
dred folde, and shal inheryce euerlastynge  
lyfe. And many that are fyrt, shalbe laste,  
**Joh. xiii. 13.** and the last shalbe fyrt.

The Gos-  
pel on sex-  
agesima  
sondaye.

**F**or the kyngedome of heauen is like  
vnto an householder, whiche wente  
out early in the morrynge to hym  
labourers into hys vnyarde. And  
he agreed with the labourers for a peny a  
day, and sent them into his vnyarde.  
And he went out about the thyrde houre,  
gave other standynge ydell in the market  
place

## The xx Chapter.



NOVISSIMI ERUT PRIMI

NOVISSIMI ERUT

place, and sayde vnto them: goo ye also into my byneyarde, and whatsoeuer is right, I wyl geue you. And they wente theyr way. Agayne he wente out about the syrre, and nyght houre, and did liketoyse. And he wente oute about the eleuenth houre, and found other standyng ydell, and sayde vnto them: Whyn stande ye here all the daye ydell? They sayde vnto him: because no man hath hyred vs. He sayde to them: goo ye also into my vineyarde, and whatsoeuer is ryght, that shall ye receaue.

B And when euene was come, the lorde of the byneyard layd vnto his steward: cal the labourers, & geue them their hyre, begynnyng at the last, till thou come to the firsste. And they which were hired about the eleuenth houre, came & receaued euerye man a peny. Then came the first, supposyng: that they shuld receaue more, & they likewise re-

L.1, RECEAUED

Of S. Mattheue.

Seated every man a peny. And whē they ha  
ceived it, they murmured agaynst the god  
manne of the house, saying: These last ha  
drought but one hōur, and thou hast mad  
them equall vnto vs, which haue borne the  
burthen, and heat of the day.

And he answereſ to one of them: ſaying: frende I do thee no wrong: diddest thou  
not agre with me for a penye? Take that  
whiche iſ thy duty, and go thy way. I will  
geue vnto this last, alſomuche as to thee: Is  
it not latofull for me to do as me lyſten  
wyth myne owne? Is thyne eye eayll be  
caſe I am good.\* So the last ſhalbe first,  
and the fyſte ſhalbe last. For many are ca  
led, and fewe be chosen.

And Jesus aſcended to Jerusalem, and tol  
the twelue diſciples apart in the waye, and  
ſayde to them: Beholds we goo vp to Je  
rusalem, and the ſonne of man ſhalbe betra  
ed vnto the chiefe Priſtēſ, and vnto the  
Erybes,\* and they ſhal condenme him to  
deat̄, and shall deluyer hym to the ge  
riles to be mocked to be ſcourged, and to be  
eruſified: and the thrid day he ſhall riſe v  
gayne.

Then cam to him the mother of Zebedea  
The Gōſt chyldeſ wythhir ſonneſ, worlhyppynge  
pel on S. hym, and deſirynge a certayne thynge of  
Jameſ d. him. And he ſayde vnto hym: What wil thou  
haue? She ſayde to him: Graunt that theſe  
my two ſonneſ may ſitte, the one on thy  
right hand, and the other on thy left hand  
in thy kingdomē,

Mat. x. iii. f.  
Mat. x. c.

Mat. x. c.  
Lub. xviii.

## The. xx. Chapter.

And Jesus aunswered and sayd: Ye wot not what ye aske. Are ye able to drincke of the cup that I shal drinck of, & to be baptised with the baptisme, that I shalbe baptised with? They sayd to him, we are able. And he said vnto them: ye shall drincke of my cup, & shalbe baptised with the baptisme, that I am baptised with. But to sit on my righte hande, and on my lyft hand, is not mine to geue: but to them for whom it is prepared of my father.

and when the ten hearde this, they dys-  
dayned at the two brethren, But Jesus cal-  
led them vnto hym, and sayd: \* Ye knowe, Mark. x. 4.  
that the lordes of the gentiles haue domi-  
nation ouer them. And they that are great,  
exercise power ouer them. It shall not be  
so among you. But whosocuer wyl be  
great among you, let hym be your minister:  
and whosocuer wyl be chiefe amonge you,  
let hym be your seruaunt, even as \* the son  
of man came not to be ministred vnto, but  
to minister, and to geue his life for the re-  
demption of manye. And as they departed  
from Hiericho, much people folowed him.  
\* And behold two blind men sitting by the  
way side, when they heard Jesus passe by,  
cried saying: Thou Lorde the sonne of Da-  
vid, haue mercy on vs. And the people re-  
Luk. xviii. 35.  
buked them, because they shoulde holde  
their peace. But they cried the more saying:  
haue mercy on vs thou lord, whiche art the  
sonne of David. Then Jesus stode stil, & cal-  
led them, and sayd: what wil ye that I shal  
E. 45. do

Of S. Matheue.

do to you: They sayde to him: Lord that our eyes maye be opened. And Jesus had compassion on them, and touched theyz eyes; immediatly theyz eyes recaued sight. And they folowed hym.

The.xxi.Chapter.



The Gos-  
pel on the  
syxt sond.  
in Aduen..

**A**nd when they drew nre to Ierusalem, and were come to Bethphage, vnto mount Olyuete, then sent Iesus two of hys disciples, sayinge to them: Goo into the towne that lyeth vner agaynst you, and anone ye shall fynde an alle bounde, and hyr colt wych hyr: lok them, and bring them vnto me. And if any man saye ought vnto you, saye ye, that the Lord hath neede of them: and streyght way he will let them goo. All thys was done to fulfyll that whyche was spoken by the Prophete, saying.\* Tell ye the doughter of Syon: beholde thy kyng com-  
minge

The.xxi.Chapter.

meth vnto thee , meke , and sytynge vpon Zach. ix. v  
an asse , and a colte , the sole of an asse vsed Luk. xix. f  
to the yocke . The disciples wente and dyd  
as Iesus commaunded them , and broughte  
the asse and the colt , and put on hem their  
clothes , and set hym theron . And manye of  
the people spred their garmentes in the  
waye . And other cut downe braunches from  
the trees , & strawed them in the waye . Mo-  
reouer , the people that went before , & they  
also that came after , cried , sayinge , Hosan-  
na to the sonne of Dauid . Blessed be he  
that cometh in the name of the Lorde , Ho-  
sanna in the hyest ,

And when he was come to Jerusalem , al  
the citye was moued , saying : Whs is thys ?  
And the people sayde : this is Iesus the pro-  
phete of Nazareth a citye of Galile . And Je-  
sus went into the temple of God , and cast  
out all them that soulde and boughte in  
the Temple , and ouerthrew the tables of  
the money chaungers , and the seates of  
them that sold e dous , and sayde to them :  
It is wryten , \* my house shalbe called the  
house of prayer . But ye haue made it a  
denne of theues . And the blynde and the  
halt came to him in the temple , and he hea-  
led them .

Luk. xix. g.  
Esai. v. b.

Hie. viii. 6.

And when the chiese Prelies and Scri-  
bes sawe the maruelles that he dydde , and  
the chyldren crying in the temple , and say-  
inge : Hosanna to the sonne of Dauid , they  
disdayned , and sayde vnto hym : heareste  
thou what these saye ? Iesus sayde vnto Osa. viii. a  
E. iii. them ,

## Of S. Mattheue.

Chem, yea haue ye never reade: that of the mouth of babes and sucklynges, thou hast ordeyned prayse? And he left them, & wente out of the cytē vnto Bethanie, and hadde his abydyngē there.

**Mar. vi. a.** \*And in the moornynge as he returned in  
**Leu. xii. c.** to the cytē agayne, he hungryd, and spide a fygge tree in the waye, and came to it, and founde no thyngē theron, but leaues only, and sayde to it, never fruite growēn thee henceforwardes. And anone the fygge tree wytchedred awaie. And when his dysciples sawe that, they merueyled, saying, Howe lone is the fygge tree wytchedred awaye? Jesus aunswered and sayde vnto them: Verelye I saye vnto you, if ye shall haue fayth, and shall not doubt, ye shal not onely do that whiche I haue done to the fygge tree: but also if ye shall say vnto this mountayne, take thy selfe awaie, and cast thy selfe into the sea, it shalbe done. And whatsover ye shal aske in prayer (yf ye beleue) ye shall receaue it.

**Mark. 11.**  
**Luc. xii. c.** And when he was come into the temple, the chief priestes and the elders of the people, came vnto him, as he was tea-chinge, and sayde: by what auctorite doest thou these thinges: and who gaue the this power? Jesus aunswered and sayde vnto them: I also wyll aske of you a certayne question, whiche if ye assygle me, I in like wyse wyll tell you by what auctorite I do these thynges. The baptysme of John. Whence was it: from heauen, or of men?

Then

þe. xxv. Chapter.

Then they reasoned amouge them selues, laying: if we shall say from heauen, he will saye vnto vs: why did ye not then belue hym: But and if we shall saye of men, then feare we the people.\* For al men held John as a prophet. And they aunswered Jesus, & said, we can not tel. And he said vnto them: nether tell I you, by what auctorite I do these thinges. What say ye to this? A certayne man had twa sonnes, & came to the elder, and saide: Sonne goo & worke to daye in my vineyard. He aunswered and sayd. I wil not: but afterward repented and went. Then came he to the seconde, and sayde lyketwysse, And he aunswered and sayde: I will sy, yet wente not. Whether of them twayne did the will of the fathcr? They sayde vnto hym: the fyfte. Jesus sayde vnto them: verelyc I saye vnto you, that the publicans & the harlottes shall come into the kingdom of God before you. For John came vnto you in the way of righewesnes & ye belued him not, But the publicans, & the harlotcs beleued him. And yet yelthough ye salwe ic were not yet moued with reponce that ye myght afterward haue beleued him.

D Merken another similitude. \* There was a certayne householder, whiche planted a wyneyarde, and hedged it rounde aboute and made a wynepresse in it, & buylt a towre, and let it ouce to husbandemen, and wente into a straunge countreye. And when the tyme of the frute drew neare,

L.iii. he

Off. Matheue.

he sente hys seruauntes to the husbandmen to receaue the frutes of it. And the husbandmen caught hys seruauntes, and beat one, kyld another, and stoned another. In gayne he sent other seruauntes, moother the fyfte, and they serued them lyketwyse. But laste of all, he sente vnto them hys owne sonne, sayinge: they wyl feare my sonne. But when the husbandmen saw the sonne, they sayde among them selues,

**Ge. xxviii.\*** Thys is the heire: come let vs kyl hym, let vs take his inheritance. And thei caught hym, & thrust him out of the vineyard, & slew hym. Wherfore the Lorde of the vineyard commeth, what wyl he do wyth those husbandmen? They sayde vnto hym: he wyl cruelly destroy those euyll persons, and wyl lise out his vinearde vnto other husbandmen, whiche shall delyuer hym the frute at times conuenient. Jesus sayde vnto them: dyd ye never reade in the scriptur

**yo. xxi. 8.** res.\* The stone whiche the buylders refu  
**Mar. xii. 8.** sed, the same is made the heade stone of the corner: thys was the Lordes doynge, and it is merueylous in our eyes. Therfore saye I vnto you: The kyngedome of G O d shalbe taken from you, and shalbe givuen to a people, whiche shall bringe foorth

**Zac. xii. 8.** the frutes of it. And whosoeuer shall fall on this stome, he shalbe broken, but on whom soever it shall fall vpon, it wyl grynde him to potter. And when the chiefe Priestes and Phariseis hearde these similitudes, they perceane that he spake of them. And they

## The xxii. Chapter

They sekyng to laye handes on him, feare  
red the people, because they toke hym as a  
Prophet.

## The xxxiii. Chapter.

**A**nd Jesus aunswered, and spake The Gos-  
unto them agayne in similitudes, pel on the  
sayinge. The kyngedome of hea- xx. sonday  
uen is lyke unto a certayne kyng, aft, Trin,  
whyche marped his sonne, and sent forth the Leu. xliij. d  
hys seruauntes, to call them that were  
bydde to the weddyng, and they woulde  
not come. Agayne he sent forth other ser-  
uauntes, sayinge: Tell them whyche are  
bydden, beholde I haue prepared my din-  
ner, myne oren and my fatlynges are kil-  
led, and all thynges are readye, come unto  
the maryage. But they made lyghte  
of it, and wente theyr wayes, one to  
hys ferme place, another aboute his mar-  
chaundys, and the remnaunce toke hys  
seruauntes, and intreated them vngoodly,  
and slette them. But when the kyng  
hearde that, he was wrothe, and sente  
forth hys warriers, and destroyed those  
murtherers, and brent by their cite.

Then sayde he to hys seruauntes, true-  
lye the weddyng was prepared. But they  
whyche were bidden, were not worthye.  
Goo ye therefore oute into the hye wayes,  
and as manye as ye fynde, byd them to the  
maryage. And the seruauntes wente ouce  
into the hye wayes, and gathered toge-  
ther as manye as they coulde fynde, bothe  
good and badde, and the weddinge was  
farnyshed wyth geastes. Then the kunge  
cain

## O.S Mattheue.

came in to se the geastes , and spyyed them  
man, whyche had not on a weddynge ga-  
ment, and sayde vnto hym: frende howe  
tunred it that thou camest in hyther, & ha-  
not on a weddynge garment? And he was  
**Ela. Iij.d.** even speacheless. Then layde the kyng  
his ministers: take & bind him hand & fot,  
& cast him into beter darcknes, there shalbe  
weping and gnashyng of teeth . For many  
are called and fewe be chosen.

**Mar. xi. c** Then went the Pharisces, and take com-  
pel howe they myghte tangl hym in hy-  
pel on the wordes. And they sente vnto hym their dis-  
ciples wylde Herodes seruauntes, sayinga  
**act. Trin.** Master we knowe that thou arte true, and  
teachest the way of God truly, nether care  
for any man, for thou considerest not men  
estate, Tell us therfore, how chynkest thou,  
Is it lawfull to gene tribute vnto Ceasars  
or not? Jesus perceaued theyz wickednes,  
and layde: Why tempre ye me ye ypoctes? Let me se the tribute money. And they  
broughte hym a penye. And he sayde  
vnto them : whose is thys ymage and  
superscriptyon? They sayde, vnto hym:  
Ceasars. Then sayde he vnto them: Genu  
therefore to Ceasar, that whyche is Ce-  
sars, and gene vnto God, that whyche is  
Goddes'. When they hearde that, they  
marueyled, and lefte hym, and went they  
waye.

**Mar. xii. c** The same daye the Saduces came to  
**Ela. xx. b,** hym (whyche saye that there is no resurrec-  
tion) and asked hym, saying: Master, Ma-

## The .xxii. Chapter.

As bad, if a man dyd, hauyng no chyldren,  
that hys brother mary hys wife, and rayse  
by seede vnto hys brother. There were  
wich vs seven bretheren, and the syxt mar-  
ryed a wiffe, and deceassed wþchoute yllue, &  
left hys wiffe vnto his brother. Iwynewysle  
the second, and the thyp, vnto the seuenth.  
Laste of ali the woman died also. Howe in  
the resurrection, whose wife shall she be of  
the seuen? for all hadde hys. Jesus aunswere-  
red and sayde vnto them. ye are deceaued, Mark,xii  
vnderstandinge not the scriptures, nor the  
power of God. for in the resurrection, they  
nether mary, nor are maried, but are as the  
angels of God in heauen.

As touching the resurrection of the dead,  
haue ye not reade what is sayde vnto you  
of God, whiche layeth: \* I am Abrahams  
God, and Isaacs God, and the God of Ia-  
cob: God is not the God of the dead, but of  
the lyuyng. And when the people  
hearde that, they were astouyed at hys do-  
ctrine. Lgo.iii.5.

¶ When the Whariseis hadde hearde,  
howe that he had put the Saduces to sy, The Ge-  
lence, vpon that they drewe together, and spei on the  
one of them which was a doctour of lawe, xviij. sond,

asked him a question, temptyng him, and af. Trin.,  
laying: Master, which is the chiefe comau-  
dement in the lawe? Jesus said to hym: Loue  
the Lord thy GOD, wþch all thyne  
herete, wþch all thy soule, and wþch  
all thy mynde. Thys is the fyrste  
and the chiefe comaundemente. And the  
second

## Of S. Mattheue.

**Ro. xiii. c** seconde is lyke vnto thys. \* Loue thy  
**Gala. v. b** neyghboure as thy selfe. In chese two com  
**Jaco. ii. b.** maundementes, hange all the law and the  
Propheteſ.

**Mat. xii. 23** Whyle the Whariseis were gathered  
together, Iesuſ asked them ſayinge: Who  
thyngke ye of Chrift? **Mat. xii. 24** Whose ſonne is he?  
They ſayde vnto hym, the ſonne of Dauid.  
**Mar. xii. d.** He ſayd vnto the: \* How the doth Dauid  
in ſpryte call hym Lorde, ſaynge: The lorde  
**Daſa. xv. a.** ſayde to my Lorde, \* ſyt on my ryght hand  
tyll I make thyne enemis thyne foote ſtole.  
If Dauid call hym Lorde: how is he then  
hys ſonne? And none coulde aunſwere hym  
agayne one worde, nether durste any  
from that daye forthe, aske hym anye in  
queſtions.

### The xxxiii. Chapter.

**Deu. xviii. 18** Then ſpake Iesuſ to the people, and  
to hys diſciples ſayinge: \* The ſer  
vantes & the Whariseis ſytte in cloſe  
ſeate. All therfore whatſoever they  
bidde you obſerue, that obſerue and do: but  
aſter theyw workes do not, for they ſay and  
do not. \* For they bynde heauye burthenes,  
and greuous to be borne, and laye them on  
mennes ſhoulders, but they them ſelues  
wyll not heauie at them wych one of them  
fyngers. All theyw workes they do, for to be  
ſene of men. They ſet abroade theyw Whi  
lacteries, and make large bordres on their  
garmentes, and loue to ſytte vppermoode  
at feaſtes, and to haue the chicheſe ſeates  
in the synagoges, and greynges in the  
mar-

The xxiii Chapter,

markettes, and to be called of men Rabbi, Rabbi.

\*But ye shall not suffre yourc selues to be called Rabbi : For one is your master, that is to wyt Christe, and all ye are brethren. And call no man youre father vpon the earth, for there is but one youre father, and he is in heauen. Ye not called masters, for there is but one your master, and he is Christ. He that is greateste amonge you, shalbe your seruaunte.\* But whosoeuer exalteh hym selfe, shalbe broughte lowe. And he that humbleth hym selfe, shalbe exalted. Wo be vnto you Scribes and phariseis, ypocrites, for ye shal upp the kingedome of heauen before men: ye youre selues goo net in, nether suffre ye the that come to enter in.

Wo be vnto you Scribes and Phariseis, ypocrites, for ye deuour wydowes houyses: & that vnder a coloure of prayinge long prayers, wherfore ye shall receaue the greater damnation.

Wo be vnto you Scribes & Phariseis, ypocrites, for ye compasse sea and landes bring one into youre beliefe: & when he is broughte, ye make him two folde more the child of hell, then yc your selues are.

Wo be vnto you blynde guydes, whiche saye, whosoeuer sweareth by the temple, it is no thyng: but whosoeuer sweareth by the golde of the temple, he offendeth. Ye losles and blynde, whether is greater the golde, or the Temple that sanctifreth the

Jam. ii. 21

Luk. xii. 11

Luk. xi. 2

## Of S. Mattheue.

The golde: And whosocuer sweareth by  
aulte, it is nothyng, but whosocuer swea-  
reth by the offeryng that lyeth on the au-  
ter, offendeth. Ye fooles and blyndeth  
ther is greater, the offringe / or the sun  
which sanctifieth the offering: whosoever  
therfore sweareth by the aulte, sweareth  
by it, and by all that theron is. And who-  
euer sweareth by the temple, sweareth by  
and by hym that dwelleth therin. \* And  
he that sweareth by heauen, sweareth in  
the seat of God, and by him that sitteth  
theron.

**Matt. v. f.**

W<sup>O</sup> be to you Scribes and Phariseis  
ypocrites, whiche tyth mynt, annysle, am  
Commyn, and leaue the wayghter mas-  
ters of the lawe vndone, iudgements, me-  
ry, and fayth. These ought ye to haue done,  
and not to haue left the other vndone; ye  
blind guydes, whiche strayne soute agnus,  
swallow a cammell.

W<sup>O</sup> be to you Scribes and Phariseis  
ypocrites, for ye make cleane the better side  
of the cuppe, and of the platter: but within  
they are full of bribery and excesse. Thou  
blind Pharisei, clense first the inside of thy  
cuppe, and platter, that the outside of them  
may be cleane also.

**Luke. xi. f.** \*W<sup>O</sup> be to you Scribes and Phariseis,  
ypocrites, for ye are like unto paynted cof-  
fes, whiche appeare beautifull outwardly  
but are wþthin full of dead bores, and of  
all fylchynes. So are ye, for outewards  
ye appeare ryghtewys but q̄men, wþch-

### The xxiii Chapter.

Woythin, ye are full of ypocrisye and lye  
quarie.

\* W<sup>t</sup>o be vnto you Scribes and Pharis-  
seis, ypcrites, for ye buylde the tombes of  
the Propheteis, and garnish the sepulchres  
of the ryghtewes, and saye: if we had bene  
in the dayes of oure fathers, we woulde  
not have bene parteners with them in the  
bloude of the Propheteis. \* So then ye be  
wytnesses vnto your selues, that ye are the  
children of them which killed the Propheteis.  
And ye fulfyll lykewyle the measure of  
your fathers. Ye serpentes, and generation  
of vipers, how shuld ye scape the damnati-  
on of hell.

\* W<sup>t</sup>herfore, beholde I sende vnto you  
Propheteis, wryte men and Scribes, and of The Bos-  
them ye shall kyll and crucifye: and of them vell on S.  
ye shall scourge in your synagoges, and per Steuens  
secure from city to citie, that vpon you may  
come all the ryghtewes bloude that was  
shedde vpon the earth, from the bloude of  
ryghtewes Abel, \* vnto the bloude of Zad-  
charias the sonne of Barachias, whom ye  
kylle betwene the Temple and the au-  
ter.

Werely I saye vnto you, all these thynges  
shall lyght vpon this generation. \* Jerusa-  
lem, Jerusalēm which killest Propheteis,  
and stoneste them whiche are sente to theer  
houe often woulde I haue gathered thy  
chylde ren together: as the henne gathereth  
hir chickens vndir hit winges, and thou  
wouldest not. Beholde yeare habitation  
Chalde

## Of .S. Mattheue.

Chalbe left vnto you desolate. For I say  
you, ye shall not sc me henceforth ryng  
ye saye, blessed is he that commeth in  
name of the Lord.

Mar. xiii.

Lu. xxi. b.

Eph. b. b.

i. Co .iii.b

Luk.xix.g

Eph ,b. b.

iii. es,xiii

Ma.xiii. b

Luk.xxi,c.

# A

The.xvij.Chapter.  
¶ And Jesus went out and departed  
from the temple, \* & his disci-  
ples came to hym , for to shewe hym  
the buyldyng of the temple, and

Jesus sayde vnto them : se ye not all these  
thynges? Verely I say vnto you, there shall  
not be here lefte one stone vpon another,  
that shall not be cast downe.

¶ And as he sate vpon the mounte Oliven,  
hys disciples came vnto hym secrectlye, sa-  
yinge. Tell vs when these thinges shall be,  
what signe shalbe of thy cominge, & of the  
end of the woldre? And Jesus aunswere  
said vnto them: take hede that no man  
ceave you. For manye shall come in my  
name, saying: I am Christ, & shal deceave my  
ny. And ye shal heare of warres, & of them-  
mors of warres: but se that ye be not trou-  
bled, for all these thynges muste come to  
passe, but the ende is not yet. \* For nation  
shall ryle agaynst nation, and realme  
gayne realme , and there shalbe pest-  
ilence, honger, and eartche quakes , in cer-  
tainye quarters , All these are the begin-  
ning of sorowes.

¶ Then shall they putte you to trouble,  
and shall kyll you , and ye shalbe hated of  
all nations for my names sake. And then  
shall manye be offended, and shall betray  
one

## The. xxiiii. Chapter.

one another, and shall hate one another. And many false propheteſ shall aryſe, and ſhall deceauſe many. And because iniquitie ſhall haue the upper hand, the loue of ma-  
ny ſhal abate. But he that endureth to the  
ende, the ſame ſhalbe ſafe. And this gladde  
tydynges of the kyngedome, ſhalbe prea-  
ched through the whole worlde, for a wyt-  
nes unto all nations; and then ſhall thend  
come.

mar. xliii

When ye therefore ſhal ſe the abhomi-

Dan. 13.

nation of desolation, ſpoken of by Daniel  
the Prophete, ſtandynge in the holy place;  
let hym that readeth it, vnderſtande it.

Then let them which be in Jewry, flye in-  
to the mountaynes. And lette hym whiche  
is on the house coppe, not come doþone to  
fete anye chynge ouer of hys house. Ne-  
ther let him whiche is in the field, returne  
backe to fetche his cloches. Wo ſhalbe in  
thoſe dayes to them that are iwich chylde,  
and to them that geue ſuck. But pray that  
your flyghte be not in the wynter, neither

Dan:xi. 8

on the Sabbath daye. For then ſhalbe  
great tribulation, ſuche as was not from  
the begynninge of the world to this time,  
nor ſhalbe. Yea, & except thoſe dayes ſhoulde  
be shortened, theri ſhoulde no fleſhe be ſac-  
ued, but for the chosens ſake, thoſe dayes  
ſhalbe ſhortened.

Then yf any man ſhal ſaye unto you:lo  
here is Chrift, or there is Chrift, beleue it  
not. For there ſhall aryſe false Chriftes,  
and false propheteſ, and ſhall do great mi-

F.

racles

Of S. Mattheue.

vacies, and wonders. In so muche, that if it were possible, the very electe shoulde be deceaued. Behold, I haue tolde you before. Wherefore if they shall saye vnto you: behold he is in the deserte, go not forth: behold he is in the secret places, beleue not. For as the lyghtenyng commeth out of the East, and shyneth into the west: so shal the commyng of the sonne of man be. For whersoever a dead carkas is, euен thither wylle the Eagles resort. Immediately after

**Mat. xxi. 5.** the tribulacions of those dayes, shall the sunne be darkened: and the mone shall not geue hym lyght, and the starres shall fall from heauen, and the pouers of heauen shall moue. And then shal apeare the signe of the sonne of man in heauen. And then shall all the kynredes of the earth mourne, and they shall see the sonne of man come in the cloudes of heauen, with power & great glory. And he shal send his aungels, with the great voice of a trumpet, and they shal gather together his chosen, from the four wyndes, and from the one end of the world to the other.

**Luk. xxi. 5.** Learne a similitude of the fygge tree, when his braunches are yet tender, and his leaues spronge, ye knowe that sommer is nye. So lyketwyse ye, when ye se all these thynges, be ye sure that it is neare evyn at the dozes. Verely I saye vnto you, that this generation shal not pasle, till al these be fulylled. Heauen and earth shal perlysh, but my wordes shal not perlysh.

**But**

### The xxiiii Chapter

But of that daye and houre knoweth no man, ne not the angells of heauen, buse my father onely.

But as the tyme of Moe was, so lyke wyse shall the commynge of the sonne of man be. For as in the dayes before the floude: they dyd eate and dryncke, marye, and were maryed, cuen vnto the day, that Moe entred into the Chyppe, and knew of nothyng, cyll the floude came and toke them all away: So shall also the commynge of the sonne of man be. Gen. viii.8

Then two men shalbe in the fieldes, the one shalbe receaued, and the other shalbe refused, two wemen shall be gryndyng at the myll, the one shalbe receaued, and the other shalbe refused. Make therfore, because ye knowe not what houre your master wyll come. Of this be sure, that if the good man of the house knew what watche the thefe woulde come, he woulde surelye watche, and not suffer his house to be broken vp. Luk. xi.8

Therfore be ye also readye, for in the houre that ye chynke not: wyll the sonne of man come.

Who is a faythfull seruaunt and wyse, whom his master hath made ruler ouer his householde, to geue them meate in season conuenient: happy is that seruaunt whom his master (when he commeth) shal find so doing. Werely I say vnto you, he shal make him ruler ouer al his goodes, But and yf that euyl seruaunt shal saye in his herre,

Of S. Matheue.

my master doth deferre his commyng,  
and begynne to smyte his felowes, yea,  
to eate and to dyncke with the dronken  
that seruautes master wyl come in a day,  
when he loketh not for hym, & in an houre  
that he is not ware of, and wil denide him,  
and geue hym his reward with ypocrytes,  
And there shalbe wepyng, and gnashyng  
of teeth.

The xxv. Chapter.

**T**hen the kyngedom of heauen shal  
be likened vnto ten virgins, which  
take their lampes, & went to meete  
the brydegrome: and syue of them  
were folysch, and fyue were wyse. Thefe  
lych toke theyr lampes, but toke none oyle  
wyth them. But the wyse toke oyle wyth  
them in theyr vessels with theyr lampes.  
Whyle the brydegrome taryed, all slom-  
ped and slepte. And cuen at mydnyght,  
there was a cry made: beholde, the bryde-  
grome cometh, go out agaynst hym. Then  
all those virgins arose, and prepared their  
lampes. And the folyshe sayde to the wyse:  
geue vs of youre oyle, for oure lampes ga-  
out. But the wyse aunswered, sayinge: not  
so, lest there be not ynough for vs and you  
but go rather to them that sell, and bye for  
your selues.

And whyle they went to byc, the bryde-  
grome came, & they that were ready, went  
in with hym to the weddyng, and the gate  
was shut vp. Afterwardes came also the  
other virgins, saying: Master, Master, op-

## The xxv. Chapter.

to vs. But he aunswere and sayde: verelye  
I saye vnto you, I know not you. W<sup>t</sup>at che  
therfore: for ye knowe nether the daye, nor  
B<sup>t</sup> yet the houre, wher the sonne of man shal  
tome.

For lyketwysse as a certayne man readye  
to take his iourney to a straunge countrey,  
called his owne seruautes, and delyuer-  
ed to them his goodes. And vnto one he  
gaue fyue talentes, to another two, and to  
another one, to every man after his abyly-  
tē, and strayghtwaye departed. Then he  
that had receaued the fyue talentes, wente  
and bestowed them, and wanne other fyue  
talentes. Lyketwysse he that receaued two,  
gained oþer two. But he that receaued  
that one, went and dygged in the earth, &  
hyd hys masters monye. But after a longe  
season, the Lord of those seruautes came,  
and reckened with them. Then came he that  
had receaued fyue talentes, and brought oþer Luk. xvi. 8  
fyue talentes, sayinge: master thou  
delyuere: st vnto me fyue talentes, behold  
I haue gained with them, fyue talentes  
moo. Then his master sayde vnto hym: wel  
good seruaunt and faithful. Thou hast ben  
saythfull in lycle, I wyl make thee ruler  
ouer muche, enter in, into thy masters ioy.  
Also he that receaued two talentes, came  
and sayde: master thou delyueredst vnto me  
two talentes, beholde I haue wonne two  
oþer talentes with them. And his master  
sayde vnto hym: wel good seruaunte, and  
saythfull. Thou hast ben saythfull in lycle,

f. iii. 3 wyl

## Of S. Mattheue.

I wyll make thee ruler ouer muche, godd  
unto thy masters ioye.

Then he wych had receaued the onelent,  
came and sayde: master, I consider  
that thou wast an harde man, whyche re  
peste wher thou sowest not, and gath  
rest wher thou strawest not, and wa  
therfore afrayde, and wente and hyd thy  
lent in the earth: beholde thou hast thy  
owne. And his master aunswered and say  
vnto him: thou cuylle seruaunt, and stou  
full, thou knewest that I repc where I si  
wed not, and gather where I strawed not  
thou oughtest therfore to haue had my  
mone to the exchaungers, and then at my  
ming. Should I haue receaued myne olde  
wych bauntage. Take therfore the tales  
from hym, and geue it vnto hym wych  
hath ten talentes. For vnto euery man  
that hath shalbe gauen, and he shall haue  
aboundaunce, and from him that hath not,  
shalbe taken away, euen that he hath. And  
cast that unprofitable seruaunt into ' de  
darknesse, there shalbe weeping and gnaw  
yng of teeth.

\* When the sonne of man commeth in  
his glory, and all the holy angells wych  
him, then shall he syc vpon the seate of his  
glory, and before hym shalbe gathered al  
nations. And he shall separate them one  
frō another, as a sheperde delydereth the  
shepe from the goates. And he shall set the  
shepe on hys ryghthande, and the goates  
on the lyfē. Then shall the kyng say

## The xxv. Chapter

to them on his ryght hand: Come ye ble-  
sed of my father, inherite ye the kyngdome  
prepared for you from the begynnyng of Mat. xx. v.  
the wold. For I was an hungred, and  
ye gave me meate. I thirsted, and ye gave  
me dryncke I was harbourlesse, and ye lod. Esa. Ibili-  
ged me. I was naked, and ye clothed me. I  
was lycke, and ye visited me. I was in yxi Eccl. vii. d  
son, and ye came vnto me. Then shall the  
ryghteous awntwre hym, sayinge: master  
when sawe we thee an hungred, and fedde  
thee? or a thyst, & gaue thee dryncke? when  
sawe we the harbourlesse, and lodged thee?  
or naked, and clothed thee? or when sawe  
we thee lycke, or in pryson, and came vnto  
thee? And the kyng shall awntwere, and  
saye vnto them: verely I saye vnto you: in  
as muche, as ye haue done it vnto one of  
the least of these my brethren, ye haue done  
it to me.

And then shall the kyng saye vnto them  
that shalbe on the lyfte hande: departe  
from me ye coursed, into euerlastyng fyre:  
whiche is prepared for the devyll and hys  
angels. For I was an hungred, and ye  
gave me no meate. I thirsted, and ye gaue  
me no dryncke. I was harbourlesse, and ye  
lodged me not. I was naked, and ye clothed  
me not. I was lycke and in pryson, and ye  
visited me not.

Then shall they also awntwere him, say-  
inge: master, when sawe we thee an hun-  
gred, or a thyst, or harbourlesse, or naked,  
or lycke, or in pryson, and dyd nog minister

ff. lliij.

vnto

Mat. viii. d

Luk. xlii. f

Esa. xxx. g

## Of S. Matheue.

unto thee : Then shall he aunswere them,  
and saye : Werelye I saye unto you , in as  
muche as ye dyd it not to one of the leaste  
of these, ye did it not to me. And these shall  
go into euerlastynge payne, and ther rygh-  
teouse into lyfe eternall .

### The xxvi, Chapter.



The Go-  
spel on the  
Sondaye  
before La-  
ster,

**A**nd it came to passe, when Jesus  
had finished all these sayinges, he  
sayde unto his disciples: Ye know  
that after two dayes shall be Easter  
and the sonne of man shall be delyuerner to  
be crucified. Then assembled together the  
chyprestes, and the Scribes, and the el-  
ders of the people to the palayce of the hye  
priest, called Caiphas, and helde a councel  
how they myght take Jesus by subrelye,  
and kyll hym. But they sayde, not on the  
holy daye, lest anye opproure aryse amoung  
the people.

W<sup>o</sup> hen

The xxvi. Chapter.

When Jesus was in Bethany, in the Mar. xliii  
house of Symon the Leper, there came vnto  
him a woman, whiche had an alabaster  
bore of precious oyntmente, and poured it  
on his heade, as he satte at the bourde. And  
when his disciples sawe that, they had in-  
dignation, sayinge: wherat needed this wast?  
For this oyntment myght haue bene well  
solde, and geuen to the pore. When Jesus  
understode that, he sayde vnto them: whye  
trouble ye the woman? She hath wrought  
a good worke vpon me. \* For ye haue the Deut. xviii  
poope alwayes with you: but me shall ye  
not haue alwayes. For in that she casted  
this oyntment on my bodye she dyd it to  
bury me. Verely I saye vnto you, whereso-  
ever this gospell shalbe preached through-  
out all the woorlde, there shal also this that  
she hath done, be tolde for a memorall of  
yee.

Then one of the iij. called Judas Iscari-  
oth, went vnto the chiefpriesters, and sayd:  
what wylle ye geue me, \* and I wylle dely-  
uer him vnto you? And they appoynted  
vnto hym threty peeces of syluer. And from  
that tyme, he sought oportunitie to betray  
hem.

On the fyfthe daye of swete bryde, the  
disciples came to Iesus, sayinge vnto him:  
where wylt thou that we prepare for thee  
to eate the Passouer? And he sayde: go in-  
to the citye, to a certayne man, and saye to  
hem, the master sayeth: my tyme is at hand.  
I wylle kepe myne Easter at thy house with

F. v

my

## Of S Mattheue,

my disciples. And the disciples dyd as I  
hadde appoynted them, and made ready  
the Passeouer.

**Mat. xxiiij.** \*Whan the euene was come, he  
**Luk. xxiiij.** doteine with the. xij. And as they dyd eate  
**Joh. xiii. c.** he sayde: Verely I saye vnto you, that one  
of you shall betraye me. And they were  
edyng soowfull, and beganne cuery one  
of them to saye vnto hym: as it I master?  
He aunswere and sayde, he that dyppeth  
his hande with me in the dyskhe, the same  
shall betraye me. The sonne of man goeth  
as it is wryten of hym: but two be to one  
man, by whom the sonne of man is betreyed.  
It had bene good for that man, yf he  
nuer ben borne. Then Judas whiche  
trayed hym, aunswere and sayde: is it I  
master? He sayde vnto hym: thou hast  
As they dyd eate, Jesus toke breade, & gaue  
thankes, brake it, and gaue it to the dis-  
ciples, and sayd: Take eate, this is my body.  
**Mat. xxvij.** And he toke the cuppe, and thanked,  
**Luk. xxiiib** and gaue it them, sayinge: dryncke ye every man  
of it. For this is my bloude of the newe  
testament, that is shed for manye, for the  
million of synnes. I saye vnto you: I will  
not dryncke henceforth of this frute of the  
hyne tree, vntyll that daye, when I will  
dryncke it newe with you in my fathen  
kyngedomz.

And when they hadde sayde grace, they  
went out into mount Olouete. Then saym  
Jesus vnto them: all ye shalbe offendyd  
by me this nyghete. For it is wrytten: I wyl

## The xxvi. Chapter

Ampte the Shephearde, and the Shepe of the **Zac.** xlvi.  
flocke shalbe scattered abrode. But after I  
am rylen agayne, I wyll go before you in  
to Galile. Peter answered and sayde vnto  
hym : though all men shoule be offend-  
ed by thee, yet woulde I never be offended.

Jesus sayde vnto hym : Welye I saye vnto Mar. xliii.  
thee, that this same nyght, before the cocke Luk. xliii.  
croke, thou shalt denye me chryse. Peter  
sayde vnto hym : Though I shoule die with  
thee, yet woulde I nos denye thee. Ilyes  
wyse also, sayde all the disciples.

Then went Jesus with them into a place  
whiche is called Gethsemene, and sayd vnto  
the disciples, sry ye here whyle I go and  
praye yonder. And he roke with him Peter  
and the two sonnes of Zebede, and began  
to ware sorowfull, and to be in an agony.

Then sayde Jesus vnto them : my soule is  
heavy euyn vnto the death. Tary ye here, **Mar. xliii.**  
watche with me. And he went a little apart, **Joh. xiii.** do  
and fell flat on his face, and prayed saying :  
\* O my fader, if it be possible, let this cup **Mar. xliii.**  
pasce from me, neverthelesse, not as I wyl, Luk. xliii.  
but as thou wylt. And he came vnto the dis-  
ciples, and founde them a slepe, and sayde  
to Peter : what, coulde ye not watche  
with me one houre, watche and praye,  
that ye fall not into temptation. \* The **Mar. xliii.**  
spyre is wylyng, but the fleshe is  
weake.

He went awaie once agayne and pray-  
ed, sayinge : O my fader, yf this cuppe  
can not pasce awaye from me, but that I  
**ijij*ijij***

## Of S Mattheue.

Dyncke it, thy wyll be fulfylled. And  
came, and founde them a slepe agayne,  
theyr eyes were heauye. And he leste the  
and wente agayne, and prayed the thre  
ryme, saying the same wordes. Then com  
he to his disciples and sayde vnto them  
Slepe hence forth, and take your rest.  
holde the houre is at hande, and the son  
of man is betrayed into the handes of hy  
ners. Ryse, let vs be goyng: beholde, he  
at hande that betrayeth me. Whyle he  
spake: lo, Iudas one of the. xii. came, w  
ith hym a great multitude, with swer  
des and staves, sent from the Priestes  
elders of the people. And he that betray  
hym, had geuen a token, sayinge: whom  
soever I shall kylle, that same is he, in  
handes on hym. And so chwoyrth he came  
Jesus, and sayde, hayle master; and ky  
hym. And Jesus sayde vnto hym: friend  
Mar. xiii. wherfore art thou come. Then came the  
Luk. xxi. and layde handes on Jesus, and toke hym  
Joh. xviii. And beholde, one of them whiche was  
with Jesus, stretched out his hande, and  
drew his swerde, and stroke a seruant  
the hye priest, and smote of his eare. Then  
sayde Jesus vnto hym: put vp thy swerde  
Gen. ix. a. into his sheath. For all that laye handes  
Joh. xviii. the swerde, shall periysh with the swerde.  
Byther dynkest thou, that I can not now  
praye to my facher, and he shall geue me  
moo then. xii. Legions of Aungels: But  
howe then shoulde the scriptures be ful  
fylled: for so must it be. The same time sa  
Jesu

## The xxvi Chapter.

Jesus to the multitude, ye be come oute, as  
it were vnto a theefe, with swardeſ and  
ſtaues, for to take me, I ſat dayly teaching  
in the temple amouge you, and ye toke me  
not. All this was done, that the ſcriptures  
of the Propheteſ might be fulfylled. Then  
all the diſciplieſ forſoke hym, and fled. And  
they take Jesus, and ledde him to Cayphas  
the hye Preiſt, wher the Scribes and the  
elders were assembled. And Peter folowde  
hym a farre of, vnto the hye preiſtſ place,  
and wente in, and ſate with the ſeruaun-  
teſ to ſe the ende.

Mar. xiiij.  
Luk. xxiij.  
Joh. xviii.

The chiefe Preiſtſ and the elders, and  
all the whole counſell, ſought falſe witneſſeſ  
agaynſte Jeſus, for to putte hym to deaſh,  
and they founde none: in ſo much, that whē  
many falſe wyneſſeſ came yet found they  
none. At the laſte, came two falſe wyneſſeſ,  
and ſayde: This felowe ſayde: I can de-  
ſtroye the temple of God, and buylde it a-  
gayne in thre dayes. And the chiefe preiſt  
aroule, and ſayde to hym: aunſwerelle thou  
norhyng: How is it, that theſe bear wi-  
neſſeſ againſt the: But Jeſus held his peace.  
And the chiefe preiſt aunſwered, and ſayde  
to him: I charge thee in the name of the ly-  
nyng God, that thou tell vs, whyther thou  
be Christ the ſonne of God. Jeſus ſayde to

Mar. xiiij.  
Luk. xxiij.

hym: thou haſte ſayde. Neuertheleſſe, I ſay  
vnto you, here after ſhall ye ſe the ſonne of  
man, ſyryng on the rygheſt hande of po-  
wer, and come in the cloudes of the ſkye.

Then the hye preiſt renthis clothes ſay-  
ing:

## Of S. Mattheue.

Mat. xiiij.e  
Lu. xxiiij.f

tage he hath blasphemed: what neede hym  
any mo wyrnesses: Beholde, nowe ye ha-  
arde his blasphemye, what chynkeye:  
They aunswered and layde he is worth  
to dye. Then spat they in his face, and be-  
feted him with fistes. And other smote hym  
with the palme of theye hands on the face  
sayinge: tell vs thou Chryste, who is hym  
that smote thee?

Peter satte without in the palace. And  
damsell came to hym sayinge: Thou art  
waste with Jesus of Galile: but he demyd  
before them all, sayinge: I wote not whiche  
thou sayst. When he was gone ouer into  
the porche, another wenche sawe hym, and  
sayde vnto them that were there. This  
lowe was also with Jesus of Nazareth.  
And agayne he denied with an othe, that  
he knewe the man. And after a whyle, cam  
vnto him they that stode by, and sayd vnto  
Peter, surely thou art euene one of them,  
thy speache betrayeth thee. Then began  
he to curse, and to sweare, that he knew  
not the man. And immediatelye the cocke  
crewe. And Peter remembred the wordes  
of Jesu, whiche sayd vnto him: before the  
cocke crowe, thou shalre denye me thrise.  
and went out, and wepte bytterly.

Luk. xxiiij.f  
Joh. xviii.

The. ccvi, Chapter.

Mar. xv. a.  
Luk. xxiiij.

**V**hen the mornyng was come, all the chief Priestes, and the el-  
ders of the people helde a counsell  
against Jesus, to put him to death,  
and broughte hym bounde, and delyuere-  
d hym

## The xxvii Chapter

him unto Pontius Pylate the deputye.

Then when Judas whiche betrayed him  
saw that he was condemned, he repented  
him selfe, and brought agayne the thyrtye  
peces of syluer to the chiefe Priestes and  
elders, sayinge: I haue synned betrayinge  
the innocent bloude. And they sayde: what  
is that to vs? Se thou to that. \* And he  
take downe the syluer peces in the temple  
and departed, and wente and houng hym  
selfe.

And the chiefe priestes toke the syluer  
peces, and sayde: it is not lawfull for to pue  
them into the treasure, because it is the  
pxye of bloude. And they toke counsel, and  
bought with them a potters field, to bu-  
ry straungers in. Wherefore, that field is  
called the field of bloude, vntyl this day.  
Then was fulfylled that which was spo-  
ken by Jeremy the Prophet, sayinge: and  
they toke thyrty syluer peces, the pxye of  
hym that was valued, whom they bought  
of the chyldren of Israell / and they gaue  
them for the potters field, as the Lord ap-  
peyned me. \* Jesus stode before the depu- Mar. xv. 8  
tie, and the depurie asked hym, sayinge: art Joh. xviii.  
thou the kyng of the Jewes? Jesus sayde  
vnto hym: Thou sayest. And when he was  
accused of the chiefe Priestes, and elders, he  
answeringe nochynge. Then sayde Pylate  
vnto hym: hearest thou not howe manye  
thinges they laye agaynst thee? And he  
answeringe hym to never a word: in so  
much, that the depurie incrucyed greatly.  
And

## Ofs Matheve.

And at that feast, the deputie was b  
to delyuer vnto the people a prysone  
whom they woulde desyre. He had thon  
notable prysone called Barrabas.  
Whan they were then gathered togethe  
Wylace sayde vnto them: whether wyl  
that I gene loose vnto you, Barrabas?  
Jesus whiche is called Christ? For  
knewe well, that for enuy they had deli  
red hym.

Whan he was set downe to gene i  
gement, his wyfe sent to hym saying: i  
thou nothyng to do with that iuste i  
for I haue sufferedd many thingcs thi  
in a dreame for his sake. But the ch  
priestes and the elders, had perswaded  
people, that they shuld aske Barrabas,  
shoulde destroye Jesus. Then the dep  
aunswered and sayde vnto them: whet  
of the twayne wylle ye that I let loose v  
you: And they sayde, Barrabas. Wyl  
sayde vnto them: what shal I do then i  
Jesus which is called Christ? They also  
to hym: let hym be crucified. Then sayd  
deputy: what evill hath he done? And he  
cryed the more sayinge: let him be cruci  
ed. Whan Wylace sawe that he pacyng  
nothyng, but that more busines was mu  
he toke water and washed his handes i  
fore the people sayinge: I am innocent  
the bloude of this iuste person, and that  
shal se Then aunswered all the people an  
sayde: his bloude be on vs, and on our chi  
ldren. Then lete he Barrabas loose vnto  
them,

Mar. xv. a  
Joh. xixii.

Mar. xv. a  
Lu. xxiii. c  
Joh. xixii.

## The xxvii. Chapter

them, and scourged Jesus, and delinered  
him to be crucified.

Then the soldiours of the deputie, toke  
Jesus unto the commen hall, and gathered  
unto hym all the company, And they strip-  
ped hym, and put on hym a purple robe, and  
planted a crowne of thornes, and put vpon  
hys heade, and a rede in hys ryghe hande;  
and bowded theyz knees before hym, and  
mocked hym, sayinge: Hayle kyng of  
the Jewes, and spited vpon hym, and  
take the rede, and smote hym on the  
head.

Mar. xvi. d  
Lu. xxiij. e  
John. xix.

And when they hadde mocked hym, they  
take the robe from hym, and putte hys  
owne raymente on hym, and ledde hym a-  
waye to crucifre hym. And as they came  
aure, they founde a man of Cyren, na-  
med Symon, hym they compelled to beare  
hys crosse. And when they came vnto the  
place called Golgotha (that is to saye, a  
place of dead mens sculles) they gaue hym  
vineger to dryncke, mengled wþch gall.  
And when he had tasted therof, he woulde  
not dryncke.

Whan they had crucified hym, they  
parted hys garmentes, and didde caste lot-  
res: to fulfyll that whyche was spoken by  
the Prophete. They deuided my garmen-  
tes amonge them, and vpon my bresture did  
caste lotres. And they sate and watched  
hym there, and they set vp ouer hys heade,  
We cause oþ hys deache wytten, Thys ia  
Jesuþ tyc kyng of the Jewes. And there  
were

Wsa. xxi. d  
Mar. xv. e

W.I. were

Off. S. Mattheus.

Mar. xv. a. Were two theues crucified with hym,  
Luk. xxiii. on the ryghte hande, and another on  
the left.

And they that passed by, reviled hym  
wagginge their heades, and sayinge:  
that destroyest the temple, and buyldest  
the dayes, saue thy selfe. If thou be the  
of God, come downe from the crosse.  
Wyle also the hyc Priestes mocked hym  
with the Scribes, elders, and Pharisees  
sayinge: he sauued other, him selfe he can  
not sauue. If he be the king of Israel, let  
nowe come downe from the crosse, and we  
will beleue him. He trusted in God, let us  
deliuer him now, if he wil haue him, for  
sayde: I am the sonne of God. That same  
also the theues which were crucified, in  
him cast in his teeth. From the sixt houre  
was there darcnes over all the lande,  
to the nynty houre. And about the myngynge  
houre, Jesus cried with a loude boyce,  
inge: Eli, Eli, lamasabacchani. That is  
saye: my God, my God, why hast thou  
saken me. And some of thē that stode thare  
when they heard that, sayd: This man  
lech for Elias. And strayghtwaye one  
them ranne, and toke a sponge, and filled  
full of vineger, and putte it on a reede, and  
gave hym to drincke. Other sayde, let he  
vs se whether Elias will come and deli  
uer hym. Jesus cried agayne with a loude  
boyce, and yeldeid vp the goode.

And behoide, the bayle of the Temple  
Luk. xix. did rente in twayne, from the toppe to the  
bottome

## The xxvii. Chapter.

bottome, and the earthe dyd quake, and  
the stones dyd rente, and graues did open,  
and manye bodyes of the sayntes whi-  
ch slepte, arose and came ouce of the gra-  
ves after bys resurrection, and came into  
the holye citye, and appeared vnto manye.  
W<sup>t</sup>hen the Centurion, and they that were  
with hym watchyng I & S W<sup>t</sup>S,  
saw the earthequake, and those thyn-  
ges whiche happened, they feared great-  
ly, saying: Of a surety, this was the sonne  
of god.

Mar. xvi.  
Lu. xxiij.s

And many wemen were there, beholding  
him a farre of, whiche folowed Iesus from  
Galile, ministering vnto him. Among whi-  
ch was Mary Magdalene, and Mary the  
mother of James and Ioses, and the mo-  
ther of Zebedes children..



W<sup>t</sup>hen the even was come, there came pe<sup>t</sup> on Ea-  
ryche man of Aramatchia, named Joseph, after even,  
which

The Gos-

G.l.

Of S. Mathew.

Whiche man also was Jesus disciple  
wente to Wylate, and begged the bodye  
**Mar. xviii. a** **Luk. xxiii.** Jesus. Then Wylate commaunded the  
dye to be deluyered. And Joseph wate  
bodye, and wrapped it in a cleane ly  
cloth, and put it in his newe tombe, wh  
he had hetwen once in a rocke, and ro  
great ston to the doore of the sepulchre  
departed. And there was Mary Magdalene  
and the other Mary sytynge ouer agyn  
the sepulchre. The next daye that folow  
the day of preparynge the Sabbath,  
hye priestes, and Phariseis gat them  
nes to Wylate, and sayd: Sir we reme  
ber, that thys deceauer sayd, while he  
yet alwe. After shre dayes I ryse agyn.

**Mark. ix. a**  
**Luk. xviii.**

Commaunde therefore, that the  
sepulchre be made sure vnyll the thridde  
fest peraduenture hys Disciples come,  
Seale hym away, and laye unto the peop  
he is rysen from the deade, and the laste  
hour, shalbe worse then the fyre. Open  
sayde unto them. ye haue the watche.  
Soo and make it as sure as ye canne.  
And they wente and made the sepulchre  
sure wryth a watche, and sealed the  
stone,

The xxviii. Chapter.  
**T**he Sabbath daye at euyn, whiche  
dauneth the morowe after the Sab  
both, Mary Magdalene, and the o  
ther Marye came to se the sepul  
chre.

And beholde there was a great earth  
quake

## The xxviii. Chapter

quake. For the danguell of the Lord descended from heauen, & came and rolled backe the stone from the doore, and satte vpon it. Mys countenaunce was lyke lyghtynge, and hys rayment whyte as snowe. And for feare of hym, the kepers were astoyned and became as dead men.

\*But the danguell aunswere, and sayde to the wemen: feare ye not, for I knowe Mar.rvi.5  
that ye leke Jesus whyche was cracyfyed: Lu.xxi.  
he is not here, for he is rySEN as he sayde.  
Come, se the place wherethe Lorde was  
put, and gōo quicklye and tell hys Disci-  
ples that he is rySEN from death. And be-  
hold, he goeth before you into Galile, there  
ye shall se hym. Lo, I haue tolde you.

And they departed quicklye from the se-  
pulchre, with feare and great ioye, and dy-  
tunne to bryng hys Disciples wōide. And  
as they went to tell hys Disciples: behold,  
Jesus mette them sayinge: All hayle. And  
they came, and helde hys feete and wor-  
shipped hym. Then sayde Jesus vnto the-  
m: be not astrayde. God and tell my brethren,  
that they goo into Galile, and there shall  
they se me. When they were gone: be-  
holde, some of the kepers came into the cu-  
rte, and shewed vnto the hys priestes, all  
the thynges that were happened. And they  
gathered thē m together woth the elders,  
and toke counsell, and gaue large moneye  
vnto the soldiery, and sayng: Saye that hys  
Disciples came by nyghte, and stole hym  
awaye wylle we slepte. And if thys come

## Of S. Matheue.

to the rulers eares, we will pacifie him  
and saue you harmelesse. And they toke  
money, and dyd as they were raughte. An  
this sayinge, is noysed amonge the Jewes  
vnto this daye.

Then the cleuen Disciples went alwayes  
into Galile, into a mountayne, wher Iesu  
sus had appoynted them. And when they  
sawen hym, they worshipped hym. Some  
doubted. And Jesus came and spak  
**Mat. xi. d.** vnto them, saying: All power is gauen unto  
**Joh. x. viii. a** to me in heauen, and in earth. Go then  
**Mar. xvi. c** foxe and teache all nations, baptisinge them  
in the name of the father, and the sonne,  
and the holy goste: Teachynge them  
to obserue all thinges, whatsoeuer  
I comauanded you. And  
lo, I am with you al  
way, euuen vntyll  
the end of the  
worlde.

**Joh. xliii. b**

Here endeth the Gospells of  
S. Matheue.

The.i . Chapter.



¶ The fyfste Chapter.



H E begyn-  
nyng of the Gospel of IESU  
Christ, the sonne  
of GOD, as it is  
wrytten in the Prophetes, be-  
holde I sende my messenger before  
thy face / whyche

Mala.iii.2

shall prepare thy waye before thee. The  
voynce of one crynge in the wylernes, Ela.xi.2  
prepare ye the waye of the Lord, make  
hys pathes strayghte. John dydde baptyle  
in the wylernes, and preache the baptis-  
me of repentaunce, for the remission of sin-  
nes. And all the lande of Iewry, and they  
of Jerusalem, wente ouce vnto hym, and  
were all baptised of hym in the riuere Ior-  
dane, confessyng their sinnes.

And John was clothed wytch Camels  
heire, and wytch a gyrdell of a skyn about  
G.iiij. hys

## Of S. Marke

**Mat. iii. a.** hys loynes. And he dyd eate locustes in  
wylde houye, and preached saying: a shal-  
ger then I commerh after me, whosel shal-  
lachet I am not worthye to stoupe downe;  
and vnlose. I haue baptysed you wyt  
water, but he shall baptyle you wyt the  
holy goost.

And it came to passe in those dayes, that  
Jesus came from Nazareth, a citye of Galile: and was baptised of John in Iordan.  
And assone as he was come oure of the  
water, John sawe heauen open, and the ha-  
ly goost descendyng vpon him lyke a dove,  
And therre came a voyce from heauen.  
Thou arte my deare sonne, in whome I dwelle.

**Mat. iii. a.** And immediatelye the spryte drave him  
**Luk. iii. a.** into wyldernes, and he was there in the  
wyldernes fourty dayes, and was temp-  
ted of Satan, and was wyt wylde be-  
stes, and the aungels ministred vnto him.  
And after John was taken, Jesus camen  
to Galile, preachynge the Gospell of the  
kyngdome of God, and saying: the tyme is  
fulfylled, and the kingedome of God is at  
hande, repente, and beleue the Gospell.

As he walked by the sea of Galile,  
he sawe Symon and Andrieue hys bro-  
ther castynge nettes into the sea, for they  
were fyshers. And Jesus sayde vnto them:  
folowe me, and I wyll make you, that  
you shalbe fyshers of men. And streyghte  
**Jer. xvi. c.** way, they forsoke their nettes, and fol-  
wed hym. And when he had gone a lycle  
fur-

## The iij Chapter

Brother thence, he laue James the sonne  
of zebede, and Iohn hys brother, euen as  
they were in the shyppe mendynge they  
nettes. And anone he called them, And  
they left their father Zebede in the shyppe  
wyth his hired seruantes, & wente they  
way after him.

And they entred into Capernauim . and  
brayghetway on the Sabboch dayes, he en-  
tered into the sinagoge and taughte . And  
they maruyled at hys learnyng. For he  
taughte them as one that had power and  
not as the Scribes.

And there was in theyr sinagoge a man  
bered wyth an vncleane spryte, and he cry-  
ed, saying: let be, what haue we to do with  
thee, thou Iesus of Nazareth ? Art thou  
come to destroye vs ? I knowe thee whac  
thou art, even that holy of God. And Ie-  
sus rebuked hym, saying: holde thy peace,  
and come oute of hym. And the vncleane  
spritre tare hym , and cried with a londe  
voynce, and came out of hym. And they were  
all amased, insomuche that they demaun-  
ded one of another, sayinge: what chynge  
is thys? What new doctrine is this? For  
he commaundeth the foule sprites wyth  
power, and they obeye hym. And immedi-  
ately his fame spred abrode, throughout all  
the region borderyng on Galile.

And forchtwyche, assone as they were  
come oute of the Synagogue , they entred Mac. viii.  
into the house of Simon and Andrewe, Luk. iiiij.  
wyth James and Iohn. And Simons mo-  
  
W. b. ther

## Of S. Marke.

ther in latte laye sycke of a feuer . And none they told him of hit . And he cam toke hit by the hand , and lyft hit vp , so feuer forsoke hit by and by / and the misstred vnto them . And at even when the sunne was dowitz , they brought to hym that were dysseased , and them that wan possessed wylch devyis . And all the cun gathered together at the doze , and he helled manye that were sycke of dyners dysseases . And he cast out many deviis , and fered not the deviis to speake , because they knewe him .

Luk. xiiij. b  
Mar. iii. b.

And in the morwyng very early , Iesu arose and wente oute into a solitary place , and there prayed . And Simon and they that were wylch hym folowed after hym . And when they had founde hym , they lan vnto hym , all men leke for thee . And he sayde vnto them : let vs goo into the next townes , that I may preache there also : for I came oute for that purpose . And he preched in their Synagogges , throughout all Galile , and cast the deviis out .

Mat. viiiia  
Luk. v. c.

And there came a leper to hym , behyng him , and kneled downe vnto hym , and sayde to hym , if thou wylee , than canste make me cleane . And Jesus hadde compassion on hym , and putte forthe his hande , touched hym , and sayde to hym . I wyll , be thou cleane . And assone as he had spoken , immediatlye the leprosy departed from hym , and he was made cleane , and after he had geuen hym a strayght commandement

derment

## The. ii. Chapter.

demente, he sente hym awaye forchwyche; and sayde vnto hym: Se thou saye nothing to anye man, but get thee hence, and shew thy selfe to the Priestes, and offer for thy cleansyng, those chynge whiche moles commaunded for a testimoniall vnto them. But he (as he was departed) began to tell manye chynge, and to publishe the dede, insomuche that Jesus could no moze openly entre into the citye, but was wytch-  
out in desrt places. And they came to him from every quarter.

## The. ii. Chapter

**A**fter a fewe dayes, he entred into Capernaum agayne, and it was noysed that he was in the house. Mat. ix. vii  
And anone, manye gathered toge ther, insomuche, that note there was no roome to receave them, no, not so much as about the doze. And he preached the woorde vnto them. And therc came vnto him, that brought one lycke of the palsey, borne of four men. And because they coulde not come nye vnto hym for prease, they vncos-  
tered the roke of the house where he was. And when they hadde broken it open, they led downe the bedde, wherein the lycke of the palsey laye. When Jesus sawe theyz faych, he sayd to the lycke of the palsey: son Luk. 5. 12  
thy sinnes are forgeuen thee.

And there were certayne of the Seri-  
bes, syctyng there, and reasoning in their  
heres, why doth thys felowe so blas-  
phemest

## O.F.S. Marke

pheme: Whd can forgue synnes, but god  
only? And immediatly when Jesus perce-  
ued in his sprite, that they so reasoned in  
them selues, he layd vnto them: why think  
ye such thinges in your hertes: Whether  
is it easier to say to the sick of the palsey,  
thy synnes are forgeuen thee: or to saye:  
arise, take vp thy bedde, and walke. And  
**Mat. ix. a.** that ye may know that the sonne of man  
**Luke. v. e.** hath power in earth to forgue synnes, he  
spake vnto the sick of the palsey. I saye  
vnto thee, arise, and take vp thy bedde, and  
get thee hence into thyne owene house. And  
by and by he arose, toke vp the bedde, and  
went foorth before them all: insomuch that  
they were all amazed, and glorified God,  
sayunge: we never sawe it on thys sy-  
thon.

**Mat. ix. b.** And he wente agayne vnto the sea, and  
**Luk. v. f. & g.** all the people resorted vnto hym, and he  
taught them. And as Jesus passed by, he  
saw Leui the sonne of Alphrey sit at the  
reuyt of custome, and sayde vnto him: follow  
me. And he arose and folowed hym. And it  
came to passe, as Jesus satte at meate in  
his house, manye Publicans and synners  
satte at meate also wych Jesus and his dis-  
ciples. For therre were many that folowed  
him. And when the Scribes and Phariseis  
satte hym eate wych Publicans and  
synners, they sayde vnto hys Disciples:  
howe is it, that he eateth and drincketh  
wych Publicans and synners? And when  
Jesus hearde that, he sayde vnto them. The  
whole

## The ii. Chapter.

whole haue no nede of the Whistion , but Mat. 12. 1.  
the lycke . I came not to call the ryghte Luke, v. C.  
wes, but the synners to repentaunce.

And the disciples of John, and the Pharis  
eis dyd faste : and came and sayde vnto  
him. Why do the disciples of John and  
of the Pharis eis faste , and thy disciples  
faste not. And Iesus sayde vnto them : can  
the chyldren of the weddyng faste , whi  
les the brydegrome is wryth them . As  
longe as they haue the brydegrome wryth  
them, they can not faste. But the dayes wil  
come, when the brydegrome shalbe taken  
from them, and then shall they fast in thole  
dayes.

Also no man sotweth a pece of new cloch  
vnto an olde garmente, for then taketh he  
away the newe pece from the olde, and so  
is the rente worse . In lyke wyse , no man  
poyzeth newe wyne into olde vessells: for  
if he do, the newe wine breaketh the ves  
sells, and the wyne runneth oure , & the ves  
sells are marred. But newe wyne muste be  
poyzed into newe vessells.

And it chaunced that he wente thorsyd  
the corne fieldes on the Sabbath daye: Qat. viii. 3.  
and hys disciples as they wente in they  
ware , beganne to plucke the eares of  
corne. And the Pharis eis sayde vnto hym:  
Beholde , why do they on the Sabbath  
dayes that whyche is not lawfull ? And  
he sayde to them : Haue ye never reade  
what Dauid dydde , when he hadde nede,  
and was au hungred . bothe he, and thy  
thare

## Of S. Marke.

that were wих him: Whiche he wente  
the house of God, in the dayes of I  
har the hye priest, and dyd eare the th  
loues, whiche is not lawfull to do  
but for the Priestes onely: and it  
also to them whiche were wих hym.  
And he sayde to them: the Sabbath  
was made for man, and not man for  
the Sabbath. Wherefore the sonne  
man is Lord, euyn of the Sabbath  
daye,

### The.iii Chapter.

**A**nd he entred agayne into the  
nagoge, and there was a man  
whiche hadde a wycked  
hande. And they watched hym  
whether he woulde heale hym on the  
Sabbath daye that they myghte accuse hym.  
And he sayde vnto the man whiche hadde the  
wycked hande: arise, and stande in the  
myddes. And he sayd to them: whether is  
lawfull to do a good dede on the Sabbath  
dayes, or an euyll: to saue lyfe or kylle: W<sup>m</sup>  
they helde theyr peace. And he loked round  
about on them angerly, mournyng on the  
blindnes of their herettes. I said to the man,  
stretche forth thine hande, And he stretcheth  
it ouer. And his hande was restored euyn  
as whole as the other.

And the Phariseis departed, & stryght  
way gathered a counsell vnto them that  
belonged to Herode agaynst hym (that  
they myghte destroye hym, And Iesus  
auoyded wych hys Disciples to the sea.

**M**atth. xi. 8  
**L**uk. vi. 8

**L**uk. vi. c

### The. iii. Chapter.

And a grete multitude folowed him from Galile, and from Iurie, and from Jerusalem, and from Idumea, and from beyond Jordane, and they that dwelled aboue Tyre and Sydon a great multitude, whiche when they had heard what thinges he did, came vnto him.

And he commaunded hys Disciples, that a chyppe shoulde warke on hym, be. John. vi. 2.  
cause of the people lest they shoulde thronge him. For he hadde healed many, insomuch, that they preake vpoun hym, for to touche hym as manye as had plages; And when the uncleane spyrtes sawe hym, they fell downe before hym, and cryed, saying: thou art the sonne of God. And he strayghtlye charged them that they shoulde not vtere hym:

And he wente uppe into a mountayne, and called vnto hym whome he woulde, and they came vnto hym. And he ordeyned the twelue that they shoulde be with him, and that he myghte sende them to preache: and that they myghte haue power to heale lycknelles, and to caste oure deuyils. And he gaue Symon to name, Peter. And he called James the sonne of Zebede, and John, James brother, and gaue them Boarneres to name, whiche is to saye, the sonnes of thunders. And Andrew, and Philip, and Barthelme, and Matthe, and Thomas, and James the sonne of Alphe, and Taddeus, and Symon of Cane, and Judas Iscariot, whiche also betrayed

# Of S. Marke

Betrayed hym.

And they came vnto a house , and  
much people assembled together agayn  
that they had not leasure somuche as  
eate bread. And when they that longed  
to hym hearde of it, they went out to hym.  
**Mat. xii. b.** **Luk. xi. c.** For they thought he had bene belyng  
hym selfe. And the Scribes wryche  
from Jerusalem layde: Ipe hach Belzebul  
and thonghe the chife of devils calyn  
out devils. And he called them vnto hym  
and sayde vnto them in similitudes.

Howe caune Satan dypue oute Sa-  
tan? For if a realme be deuyded agaynst  
selfe, that realme can not endure . O xiiii  
house be deuyded agaynst it self, that house  
can not continue: So if Satan make  
surrection agaynst hym selfe and be deuyded,  
he can not continue but is at an ende.  
No man canne entre into a stronge man  
house, and take awaie hys goodes, except  
he fyghte bynde that stronge man and then  
spoyle hys house. Werclye I saye vnto you  
all synnes shalbe forgyuen vnto the chy-  
dren of men, and blasphemye , wherewyn-  
**Mat. xii. b** they blaspheme. But he that blasphemeth  
the holye goost, shall never haue forgy-  
nnes , but is in daunger of eternall de-  
nation , because they sayde , he hadde an  
vnicleane spryte . Then came hys mo-  
ther and hys brethren , and stode wyth-  
ouce , and sente vnto hym , and called  
hym. And the peop' le sate aboute hym , and  
sayde vnto hym : beholde, thy mother and

### The.iii. Chapter.

thy brethren leke for thee without. And he  
answering them, sayinge: who is my mo-  
ther and my brethren? And he looked round  
about on his disciples, whiche late in com-  
mune about hym, and sayde: behold my mo-  
ther and my brethren. For whosoever doth  
the wyl of God, he is my brother, my sis-  
ter and mother.

### The.iii. Chapter.

**A**nd he began agayne to teach by  
the sea syde. And there gathered  
together vnto hym muche people,  
insomuche, that he entred into a  
shyp, and late in the sea, and all the people  
was by the sea syde on the shooze. And he  
taught them many thinges in similitudes  
and sayde vnto them in his doctrine. Her-  
ken to beholde, there went oute a swer to  
swere.

And it fortuned as he swerde, that some  
fell by the waye syde, and the foules of the  
aire came and devoured it vp. Some fell  
vpon dry grounde, whare it had not muche  
earth: and by and by sprange vp, because it  
had no depth of earth: but as soone as the  
sunne was vp, it caught heate, and because  
it hadde nor rotyng, wytched awaye.

And some fell amonge the thornes, and  
the thornes grew vp and choked it, so that  
it gane no frute. And soone fell vpon good  
grounde, and dyd yelde frute that spronge  
and gretwe, and brought forth, some thury-  
folde, some syrrye folde, and soone an han-  
ged folde. And he sayde vnto them: he that

## Of S. Marke.

bach eares to heare, let hym heare,

Mat. xiiij. b  
Luk. viij. b

And when he was alone, they that were about hym with the, sti. asked hym of the similiudes. And he sayde vnto them, To you it is given to knowe the misterie of the kyngedome of God. But vnto them that are without, all tylnges be done in similiudes, that they scynge, maye se and not discerne, and they hearinge, maye hear and not understande, lest at any tyme they shoulde come to mynnes. And he sayde vnto them perceave ye not this similitude: howe they shoulde se vnderstande all other similiudes.

The sower soweth the worde. And they that are by the wayes side, where the sover is sownen, are they to whom assone as they haue heard it, Satan commeth immedately and taketh away the worde that was sownen in theyr hertes. And lykewise they that are sownen on the stonye grounde are they: whiche when they haue heard the worde, at once receave it with gladnes, haue no rotes in them selues, and so endur but a tyme: and anone as trouble and persecucion ariseth for the wordes sake, immediatly they be offended. And they that are sownen amonge the thornes, are such as heare the worde: & the care of this worde, and the lustes of other thynges, encrin, and choke the worde, and it is made vrfrutefull. And those that were sowned in good grounde, are they

### The.iii.Chapter

they that heare the word, and receauest  
and brynge forth frute, some chyrtye folde,  
some sixtye folde, some an hundred folde.

And he sayde vnto them : is the candle Mat. v. 15.  
lyghted to be put vnder a bushell, or vnder Luk. viii. 16.  
the table, and not rather to be putte  
on a candelsticke: for there is nothyng so  
privye, that shall not be opened: neither so  
secrete, but that it shall come abrode. If a  
nye manne haue eares to heare, let him  
heare. And he sayde vnto them : take hede  
what ye heare.

With what measure ye mete, with the  
same shal it be measured vnto you agayne.  
And vnto you that heare, shall more be ge- Mat.vii.12.  
uen. For vnto hym that bath, shall it be ge Luk. vi. 5.  
uen, and from hym that hath not, shalbe  
taken awaie, euen that he hath.

And he sayde : so is the kyngedom  
of G O D, cuen as yf a man shoulde  
sowe seede in the grounde, and shoulde  
slepe and rysle vp nyght and daye: and the  
seede shoulde sprynge and growe vp, he not  
ware.

For the earth bryngeth forth frute of hit  
selfe, fyrste the blade, then the eares, after  
that full corne in the eares. And assone as  
the frute is brought forth, anone he thru-  
sketh in the syckell, because the herueste is  
come.

And he sayde: wherewnto shal we lyken  
the kyngedom of G O D: or with what  
comparison shal we compare it? It is like  
a grayne of mustarde seede, whiche when

## Of. Mark.

It is sown in the earth, is the leaste of all seedes that be in the earth: but after that it is sown, it groweth vppe, and is greatest of all herbes, and beareth great branches, so that the foules of the ayre may dwell vnder the shadow of it.

Mat. viii. 8

And with many such similitudes he preched the word unto them, as they were able to heare it. And without similitude spake he no thyng vnto them. But when they were aparte, he expounded all thynges in his discipiles. And the same daye, when euell was come, he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people, and tooke him euen as he was in the shyppe. And there were also with him other shypes.

Mat. viii. 5  
Luk. viii. 13

And there arose a great storne of wynd, and dashed the waues into the shyppe, so that it was full. And he was in the stern a slepe on a peadowe. And they awoke hym, and sayde to hym: Master, carest thou not that we perdyne? And he rose vp, and rebuked the wynde, and sayd vnto the sea: peace and be still. And the wynd alayed, and ther folowed a great calme. And he sayde vnto them: whye are ye so fearefull? Howe is it that ye haue no fayth? And they feared exceedingly, and sayde one to another: what felowe is this? For both wynde and sea obey hym.

¶ The. v. Chapter.

The. v . Chapter.

**A**nd they came ouer to the other syde of the sea into the countrey of the Gadarenites. And when he was come out of the syppye, there Mar. viii. c. met hym out of the graues, a man possessed L u. viii. c. of an unclene spryte, whiche had his aby- dyng amonoge the graues. And no manne coulde bynde hym, no, not with cheynes, because that when he was often bounde with fetteris and cheynes, he plucked the cheynes a sondze, and brake the fetteris in pecces. Nether coulde anye man tame hym. And alwayes both nyght and daye he cryed in the mountaynes, and in the graues, and bei hym selfe with stones. When he had spyd Jesus a farre of, he ranne and worshypped him, and cryed with a lowde voyce, and sayde: what haue I to do with thee, Jesus the sonne of the mooste hreste God? I require thee in the name of GCD, that thou torment me not. For he sayd unto hym: come out of the manne thou foule spryt. And he asked hym: what is thy name? And he aunswered sayinge: my name is Legion, for we are many. And he prayed hym instantlie, that he woulde not sende them alwaye out of the countrey.

And there was there nyc br̄ to the moun- Mat. viii. d taynes a great hearde of swyne, feadyng, Luk. viii. c. and all the deuylics besought him, saying: sende vs into the heards of swyne, that we maye enter into them. And anoune Jesus gaue them leaue. And the uncleane sprytes went out and entred into the swyne. And the

## Of S. Marke

the hearde startled, and ranne headlyng  
into the sea. They were aboue two thou-  
sand stoyne, and they were drowned in the  
sea. And the swyneherde fledde and tolde  
in the citie, and in the countreye. And they  
came out for to se what had happened: and  
came to Jesus, and sawe hym that was bo-  
red with the fende, and had the Legion, by  
both clothed, and in his ryght mynde, and  
were afraide. And they that sawe it, tolde  
them, howe it hadde happened to him that

Luk. viii.e was possesed with the deuyll: and also of  
Mar.viii.d the swyne. And they began to praye hym,  
that he woulde departe from theyr coaste.  
And when he was come into the Shyppe, he  
that had the Deuyll, prayed hym that he  
myghte be wryth hym. Howeverit, Jesus  
woulde not suffre hym, but sayde vnto hym,  
go home into thine owne house, and to thy  
frendes, and shewe them what great thy-  
nges the L O R D E hath done vnto thee,  
and howe he had compass on on thee. And  
he departed, and beganto publysh in the  
tenne cyrcles, what greate thynges Jesus  
hadde done vnto hym, and all men dyde  
merueyle.

And when Jesus was come ouer agayne  
by Shyppe vnto the other syde, muche peo-  
ple gathered to hym, and he was nye vnto  
the sea. And beholde, therre came one of the  
Cath. ix.c. rulers of the Synagege, whose name was  
Lu. viii. f. Jairus: and when he sawe hym, he fell  
dwone at his feete, and besoughte hym  
greateley, sayinge: my daughter lyeth at  
poynt

## The V. Chapter

paynt of death, I woulde thou wouldest come and laye thy hande on hym, that she myght be safe and lyue. And he went with hym, and muche people folowed hym, and thronged hym.

And there was a certaine woman, whiche was diseased of an yssue of bloude. xii. yeares, and had suffred manye chynges of many phisitions, and had spent all that she had, and felte none amendement at al, but wered worse and worse. When she hadde hearde of Jesus: he came in the prease beyond hym, and touched his garmente. For she sayde: if I may but touche his clothes, I shalbe whole. And streyghetway hyz founayne of bloude was dryed vp, and she felte in hyz boode, that she was healed of the plague.

And Jesus immedately felte in hym self, that vertue that went out of hym, and turned hym rounde aboue in the prease, and sayde: who toucheth my clothes? And his discipiles sayde vnto hym: thou seist the people thrust thee, and yet askest who dydde touche me? And he loked rounde aboue, for to se hyz that had done that chyng. The woman feared and trembled (for she knewe what was done within hyz) and she came and fell downe before hym, and tolde hym the truch of euerye chyng. And he sayde to hyz: Doughter, thy fayth hath made the whole, go in peace, and be whoole of thy plague.

Whyle he yet spake, ther came from the  
H. iii. rules

## Of S. Marke.

Ruler of the Synagoges house, certaine  
Mat. xi. c.  
Luke. viii. g. whiche layde: thy doughter is deade, w  
diseasest thou the master anye further? so  
some as Jesus hearde that word spoken, he  
sayde vnto the ruler of the Synagogue: n  
not alayde, onely belue. And he suffered no  
man to folowe hym, more then Peter and  
James, and John the brother of James.  
And he came vnto the house of the ruler of  
the Synagogue, and salwe the wondryng  
and them that wepee and wayled greatly,  
and went in, and sayde vnto them: why  
make ye this a doe, and wepe? The mayden  
is not deade, but slapeþ. And they laught  
hym to scorne. Then he put them all out,  
and toke the fater and the mother of the  
mayden / and them that were with hym,  
and entred in wher the mayden laye, and  
toke the mayden by the hande, and sayde  
vnto hyz: Talicha cumi: whiche is by in  
terpretation: mayden, I saye vnto thee, r  
ryse. And strayghte the mayden arose, and  
wente ou hyz feete. For she was of the age  
of twelue yeares. And they were astonyed  
at it ouce of measure. And he charged them  
strayghtelye that no man shoulde knowe  
of it, and commaunded to geue hyz meate.

## The. vi. Chapter.

Mat. xii. g.  
Luke. xiii. c.

**A**nd he departed thence, and came  
into hys owne countrey, and his  
disciplics followed hym. And whē  
the Sabbath daye was come, he  
began to teache in the Sinagege. And ma  
nye that hearde hym, were alouyed, and  
sayde

## The viij Chapter.

Syde from whence hath he these thinges? and what wyldeome is this that is gauen vnto hym, and suche vertues that are wronghē by his handes? Is not this the carpenter Maryes sonne, the brother of James & Ioses, and of Juda and Symon? and ar not his systers here with vs? And they were offendēd in hym. And Jesus sayd vnto them: A prophete is not despysed but in his own countrey, and amonge his owne kynne, and in his owne house. And he could therelwe no myracles, but layde his handes vpon a fewe sycke folke, and healed them, and he merueyled at theyz vnbelyefe.

John, v. 8.

B And he went aboue by the tounes that laye on euerye syde, teachyng. And he callede the twelue, and beganne to sende them two and two, and gaue them power ouer uncleane spyrtes. And commaunded them, that they shoulde take nothyng vnto their tourney, saue a rodde onely, necher scryppe, necher breade, necher mony in theyz purses, but shuld be shood with sandales. And that they shoulde not put on two coates. And he sayd vnto them: whersoever ye enter into an house, there abyde till ye departe thence. And whosoever shall not receave you, nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a wytnes vnto them. Verely I saye vnto you, it shalbe easyer for Zodom, and Gomor at the daye of iudgement, then for that cyrte. And they wente oute and preached, that they shoulde repente, and they  
W.b.  
dach

Matt. x. 11.  
Luke. x. 11.

## Of S. Marke

cast out many deuyls. And they annoyed  
manye that were lycke with oyle, and he  
led them.

And kynge Herode hearde of hym (by  
hys name was spredde abrode) and sayde  
John Baptiste is rysen agayne from death,  
and therfore miracles are wrought by him.  
Other sayde it is Helias: and some sayon  
it is a Prophete, or as one of the Proph  
tes. But when Herode hearde of hym, he  
sayde: it is John whom I beheaded, he is  
rysen from death agayne.

For Herode him selfe had sent forth, and  
had taken John, and bounde hym, and cast  
hym into pryslon for Herodias sake, which  
was his brother Philips wyfe, because he  
**Mat. xliii.** had maried her. For John said vnto Herode  
**Leu. xviii.** ¶ It is not lawfull for thee to haue thy bro  
**v.2. xx.c.** thers wyfe. Herodias layde wayte for him,  
and woulde haue kyld hym, but she coul  
not. For Herode feared John, knowyng  
that he was a iust man, and an holye: and  
gaue hym reuerence, and when he heare  
hym, he dyd many thynges, and heard him  
gadlye.

**Mat. xliii.** But when a conuenient daye was come  
**Gen. xl.c.** Herode on hys byrh daye made a supper  
to the Lordes, Captaynes, and chief estatys  
of Galile. And the doughter of the sayde  
Herodias, came in and daunsed, and please  
d Herode, and them that sat at bourse ab  
so. Then the kynge sayde vnto the mayde  
aske of me what thou wylte, and I wyl  
gave it thee. And he shware vnto hym, wher  
soeuer

## The. vi. Chapter

Never thou shalte aske of me, I wyll geue  
it thee, euē unto the one halfe of my kyng  
dome. And she went forth, and layde to hir  
mother: what shall I aske? And she sayde:  
John Baptistes heade. And she came in  
strayght waye with hastē unto the kynge,  
and asked, sayinge: I wyll that thou geue  
me by and by in a charger, the heade of  
John Baptiste. And the kynge was sorwe,  
howbeit, for his othes sake, and for theyz  
sakes whiche late at supper also, he would  
not put hyz belydc hyz purpose. And imme-  
diately the kynge sente the hangeman, and  
commaunded his heade to be brought in.  
And he went & beheaded him in the prison,  
and brought his heade in a charger, and  
gave it to the mayden, and the mayden  
gave it to hyz mother.

And when his disciples heard of it, they  
came and toke vp his bodye, and put it in a  
tounbe.

And the apostles gathered them selues  
together to Jesus, and tolde hym all thyn-  
ges, boch what they hadde done, and what  
they hadde taught. And he layde unto them  
come ye aparte into the wildernes, and rest Mat. xiij.  
a whyle.\* For there were many commers Luke. xiiij.  
and goers, that they hadde no leasure, so  
muche as to eate.

And he wrat by hym out of the waye in-  
to a deserte place. And the people spyd  
them when they departed: and many kneked  
hym, and ranne a foce thycher oute of all  
cities, and came thycher before them, and  
came

## Of S Marke.

came together vnto hym. And Iesus  
out, and sawe muche people, and had  
passyon on them, because they were  
shepe whiche had no Shephearde. And  
began to teache them many thynges.

**Mat. xliii.**

**Luk. ix. v.**

**Job. viii.**

And when the day was now farre iiii  
his disciples came vnto hym sayinge: m  
is a deserte place, and nowe the day  
farre passed, let them depart, that they  
go into the countrey rounde aboue,  
into the townes, and by them breade  
they haue nothyng to eate. He aunswere  
and sayde vnto them: geue ye them to me.  
And they sayde vnto hym: Shall we go  
bye, ii. C. peniworth of breade, and giue  
them to eate? He sayde vnto them: how  
manye loues haue ye. Go and loke. And  
when they had searched, they sayde, b. iii  
two fyshes. And he commaunded them, to  
make them all syc downe by companies v  
pon the grene grasse. And they sat down  
here a rowe, and ther a rowe, by hundred  
and by fyfies. And he toke the. v. loues  
and the two fyshes, and loked vp to his  
men, and blessed, and brake the loues, and  
gaue them to his disciples to putte before  
them, and the two fyshes he denyded  
monge them all. And they all dydde eat,  
and were satissified. And they toke vp, iii.  
baskettes full of the fragmentes and  
the fyshes. And they that ate, were aboue  
v. viii. men.

And strayghtewaie he caused his disci  
ples to go into the shipp, and to go ouer the  
water

## The. vi. Chapter.

water before vnto Bechsayda, whyle he sent awaie the people. And assone as he had sent them awaie, he departed into a mountayne to praye. And when euēn was come, the shyppe was in the middes of the sea, and he alone on the lande, and he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboue the fourth wachte of the nyght, he came vnto them, walkyng vpon the sea, and woulde haue passed by them. When they saw him walkyng vpon the sea, they supposed it had ben a spryte, and cryed out: for they all saw hym, and were afayde. And anone he talked with them, and sayde vnto them: be of good cheare, it is I, be not afriad. And he went vp vnto them into the shyp, and the wynde ceased, and they were sore amased in them selues beyonde measure, & marayled. For they remembred not of the losses, because they herdes were blynded.

And they came ouer, and went into the lande of Genezareth, and drewen vppe into the hauen. And assone as they were come out of the shyppe, streyght they knew him and ranne forth throughout all the region rounde about, and beganne to cary aboue in beddes all that were sycke, to the place where they hearde tell that he was. And whither soever he entred into tounes, cities, or byllages, they layde their sickle in the erres, and prayed hym that they myghte touche, and it were but the edge of hys bosome. And as manye as touched hym were

safe.

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safe.

### The. viii. Chapter.

**A**nd the Pharisies came togetherto hym, and divers of the scribes whiche came from Jerusalem. And when they sawe certayn his disciples eat bread with commende des (that is to saye, with unwashen handes) they complayned ffor the Pharisies, and all the Jewes, except they wash their handes oft, eate not, obseruyng the tradicions of the elders. And when they com from the market, excepte they walsh them eate not. And manye other thynges ther be, whiche they haue taken upon them to obserue, as the washing of porres, of cuppes, and cruyses, and of brasen vessels, and of tables. Then asked hym the Pharisies Scribes, \*why walke not thy disciples accordinge to the tradicions of the elders, but eate bread with unwashen handes? They aunswere and sayde vnto them: wel prophetyed Esaias of you ypoctites, as it is writte: \*This people honozerth me with theyr lippes, but theyr herte is farre from me: In dayne they worshyp me, teachyng doctirines, whiche are nothyng but the commadementes of men. ffor ye lay the commadement of God aparte, to obserue the traditions of men, as the washing of cruyses, and of cuppes, & many other such lyke thinges ye do. And he sayd vnto them Wel, ye cast abyde the commademente of God, to mayntaine your owne traditions,

**Mat. xviii. a.**

**Esa. xxix. d**

**Lxo. xx. b.** For Moses sayd: honour thy father and thy mother

## The viii. Chapter.

Went. v. b.

mother, and whosoever curseth father or Eph. vi. a.  
mother, let hym dye for it. But ye saye: a Exo. xxi. c.  
man shall say to father or mother (Corban) Leu. xx. b.  
Whiche is: that thou desyrest of me to helpe  
the which is genen god. And so ye suffre him  
no more to do ought for his facher, or hys  
mother, makynge the word of God of none  
effect, thowtowe your owne tradicions whiche  
ye haue ordyned. And many such thin-  
ges do ye. And he called all the people unto  
him, and said unto them: herken unto me eue-  
ny one of you, and understande. \* There is  
no chynge without a man, that can defyle  
hym, when it entreth into hym, but those  
thynges whiche procede oute of him, are  
thoss whiche defyle the man. If any manne  
haue eares to hear, let him heare. And whē  
he came into a house awaie from the peo-  
ple, his disciples asked him of the simili-  
tude. And he sayd unto themare ye so with-  
out understandyng also: Do ye not yet per-  
ceane, that whatsoeuer thyng from with-  
out entreth into a man, it can not defyle  
him, because it entreth not into hys herce,  
but into the bellye, and goeth ouer into the  
waughe, that purgeth out all meates.

And he sayder that defyleth a man, whi-  
ch commeth out of a man. For from with-  
in, even ouer of the herce of men, procedeth  
evyl thoughtes, aduoutry, fornicaciō, mur-  
ther, chefche, coneturousnes, wickednes, des-  
erte, bncلنnes, and a wicked eye, blas-  
phemey, pryde, folysches; all these evyl thin-  
ges come from within, and defyle a man.

And

## Of S. Marke.

And from thence he rose, and swente  
the bordres of Tyre and Sidon: and entred  
into an house, and woulde that no man  
shoulde haue knowen. But he coulde  
be hydde. For a certayne woman whos  
doughter had a foule spyrte, hearde of him  
and came and fell at his feete. The woman  
was a Greke, out of Syrophenia, and  
she besought hym that he woulde caste ou  
the deuyll oute of hir doughter. And Iehu  
sayde vnto hym: let the chyldren fyde in  
fedde. For it is not meete to take the chy  
ldrens breade, and cast it vnto whelpes.  
**Mat. xv. 25.**

**Mat. xv. 25.** She aunswereyd & layd vnto hym: euangel  
master, neverthelesse, the whelpes also en  
vnder the table of the chyldrens cromea.  
And he sayde vnto hym: for this sayinge in  
thy waye, the deuyll is gone ouce of thy  
doughter. And when she was come hom  
to hym house, he founde the deuyll depa  
red, and hym doughter lynging on the bedde.



### The. viii. Chapter

And he departed agayne from the coastes of Tyre and Sydon, and came vnto the sea of Galile, throughte the myddes of the coastes of the tenne cities. And they brought vnto hym, one that was deafe, and stumbred in his speache, and prayde hym to pere his hand vpon hym. And he tolke hym a swfe from the people, and put his syngers in his eares, and did spicte and touched his tonge, and loked uppe to heauen, and syghed, and sayde vnto hym : Ephesca, that is to saye, be opened. And strayghtwaye his eares were opened, and the strynge of his tonge was losed, and he spake playne. And he commaunded them that they shuld tell no man. But the more he forbade them, so muche the more a great deale they published it: and were beyonds measure asto- ned, sayinge: \* He hath done all thynges well, and hath made both the deafe to hear, and the domme to speake.

The. viii. Chapter  
pell on the  
xii sonday  
after Trin-  
itie.  
Mat. xv. 3

### The. viiiij. Chapter.

In those dayes, when there was a very great compayne, and had nothyng to eate. Jesus called his Disciples to hym, and sayde vnto them: I haue compassion on the people, because they haue nowe bene wþt me iii. dayes, and haue nothing to eat: and if I shoulde send them away fastinge to their owne houles, they shoulde fayne by the way. For divers of them came from farre. And hys Disciples auinsteered hym: where shoulde a man haue breade here in the wyldernes to

J.L. sacrific

## Of S. Marke.

Satisfye these? And he asked them: how  
manye loues haue ye? They sayde, seven.  
And he commaunded the people to set  
downe on the grounde. And he toke the  
uenloues, gaue thankes, brake, and gaue  
to hys Disciplos to sette before them. Then  
they dydde sette them before the people.  
And they hadde a fewe smal fyfhes. And  
he blessed, and commaunded them alson  
be sette before them. And they ate and  
were suffised. And they toke vpp of the  
broken meate that was lefte seven bas  
kettes full. And they that ate, were  
boute fourre thousande. And he sente them  
awaye.

And auone he entred into a shyppe w  
hys Disciplos, and came into the port  
ties of Dalmanucha. And the Phariseis  
came forthe, and beganne to dispisce  
hym, sekyng of hym a signe from heauen,  
and temptyng hym. And he syghed in his  
spyre, and layde: Whyn dothe thys ge  
neration seke a sygne? Werelye I saye to  
you, there shall no sygne be geuen vnto  
this generation. And he left them, and went  
into the shyppe agayne, and departed ouer  
the water.

And they had forgotten to take bread  
Mat.xvi.8 neither hadde they in the shyppe w<sup>t</sup>ch  
them more then one looke. And he charged  
them sayinge: Take hede, and beware of  
the leuen of the Phariseis, and of the w  
uen of Herode. And they reasoned amonge  
then selues, sayinge: we haue no  
breade.

## The viii Chapter

breade. And when Jesus knewe that , he sayde vnto them : why take ye thoughter, because ye haue no breade: perceauie ye not yet , nerher understande ? Haue ye youre hertes yet blynded ? Haue ye eyes , and se not? and haue ye eares and heare not ? Doye not remembre, when I brake fyue lounes among fift thousande. Howe manye baskettes full of broken meat toke ye vp ? They sayde vnto him, Twelue . When I brake seuen among fourre thousand. Howe manye baskettes of the leuinges of broken meat toke ye vp ? They sayde: seuen. And he sayd vnto them: howe is it , that ye vnderstand not.

And he came to Berhsaida , and they brought a blid man vnto him , and desirid him to touche him. And he caught the blid by the hand, and led him oute of the towne, and spac in his eyes, and putte hys handes vpon him, and asked him whither he sawe oughte. And he loked vp & sayde: I se the men: for I se them walke, as they were trees. After that, he put his handes agayne vpon his eyes , and made him se . And he was restored to his sight, and sawe euerye man clearely. And he sent him home to his house, sayinge: nerher goo into the towne, nor tell it to any in the towne.

And Jesus wente oute, and hys Disciples into the townes , that longe to the citye call ed Cesarea Philippi. And by the way he asked hys Disciples, saying: whom do men saye that I am ? And they aun-

J.II. Swered

## Of S. Marke.

Answered: Some saye that thou art John the  
christ: some saye Elias: and some, one of the  
Prophetes. And he sayde vnto them: but  
who amonge saye ye that I am. \* Peter an-  
Mat. xvi. c swered and sayde vnto him, thou art my  
Luke. ix. c Christ. And he charged them, that they  
should tell no man of it. And he beganne  
to teache them, howe that the sonne of man  
must suffer manye thynges, and shoulde  
be reproved of the elders, and of the hys-  
pypes, and Scribes, and be kyld, and after  
three dares ryse agayn. And he spake these  
sayinge openlye. And Peter tolde hym  
asylde, and beganne to chyde hym. Then  
he turned abouthe, and lokid on his dis-  
ciples, and rebuked Peter, sayinge.  
Woo after me Satan. For thou sau-  
test not the thynges of God, but the thynges  
of men.

Mar. xvi. d And he called the people vnto hym,  
and. x. d. wytch hys discipiles also, and sayde vnto  
them. Whosoever wyll folowe me, lette  
hym for sake hym selfe, and take uppe hys  
crosse, and folowe me. For whosoever will  
sauve hys lyfe, shall lose it. But whosoever  
shall lose hys life for my sake and the  
gospels, the same shall sauve it. For whatthat  
it profyte a man, if he shoulde wynnre all the  
worlde, and lose his owne soule? Orelles,  
what shall a man geue to redeme his soule  
agayne? Whosoever therfore shall be  
shamed of me, and of my wordes, amongst  
this adiouterous and sinfull generation,  
of hym shall the sonne of man be ashamed  
also

The. ix. Chapter.

And when he commeth in the glory of his  
father with the holy aungels.

The. ix. Chapter,

**A**nd he sayde vnto them: Verelye I Mat. xvi.  
saye vnto you: There be some of Luke. xii.  
them that stonde here, whyche shal  
not tast of death, till they haue sene  
the kingdome of God come with power.

And after syre dayes, Jesus toke Peter,  
James, and John, and ledde them vp into  
an hye mountayne oute of the way alone,  
¶ he was transfigured before the. And hys  
rayment dyd shyn e, and was made verye  
whyte, even as snowe: so whyte as no ful-  
ler can make vpon the earth. And there ap-  
peared vnto them Elias with Moses: and  
they talked wytch Jesu. And Peter aunswere-  
red and sayde to Jesu: Master, here is good  
beyng for vs, let vs make also thre taber-  
nacles, one for thee, one for Moses, and one  
for Elias. And yet he wylt not what he  
sayd: for they were afraide. And there was  
a cloude that shadowed them. And a bdyce  
came out of the cloude saying: Thys is my  
deare sonne, heare hym. And sodenlye they Mat. xviii.  
loked rounde about, and saw no man more Mar.i.v  
then Jesus only wytch them.

And as they came dowone from the hylle,  
discharged them, that they shoulde tell no  
man what they hadde sene vntill the sonne  
of man were rysen from deathe agayne.  
And they kepte that sayinge wytch them,  
and demaunded one of another, what the  
sayinge from deathe agayne shoulde meane.

I,iii And

## Of S. Marke.

And they asked hym sayinge : why  
saye the Scribes , that Meltias must  
**Mal.iii.1.a** come? He aunswered and sayde vnto them  
**Ela.iii.1.b** Meltias verely shall syxte come and  
**Mat.iii.1.c** store all thynges . And also the sonnes  
of man as it is wryten , shall suffre al-  
nye thynges and shalbe scerte at nouȝt.  
But I saye vnto you , that Meltias  
come , and they haue done vnto him whi-  
loeuер pleased them , as it is wryten  
him.

And he came to hys Disciples , and  
salwe muche people aboue them , and  
**Mat.xvii.1.c** the Scrybes dysputyng wych them,  
**Luke.ix.1.e** And grayg hitwaye all the people , whi-  
they behelde hym , were amased in-  
ranne to hym , and saluted hym. And he as-  
ked the Scribes : what dispute ye wych  
them?

And one of the company aunswered and  
sayde : Master I haue broughte my sonne  
vnto thee , whyche hath a domme upon  
And whensoever he taketh hym , be-  
tweene hym and he fometh , and gnasheth  
wyth hys teeth , and pyneth awaye.  
And I speake to thy Disciples that can  
shoulde caste hym oute , and they coude  
not.

The aunswered hym and sayde : O ge-  
neracion wythoute fayth , howe longe  
shall I be wych you ? Howe longe shall I  
suffre you ? Wrynge hym vnto me . And as  
they broughte hym vnto hym . And as  
as the spyrte salwe hym , he rarc hym .

### The ix. Chapter

And he fell downe on the grounde , walo-  
wynge and fomyng. And he asked hys fa-  
ther howe longe is it agoo , since thys  
hath happened hym: And he sayde , of a  
chylde : and ofte tymes casteth hym into  
the fire, and also into the water, to destroye  
him. But if thou canste do anye thing, haue  
mercy on vs, and helpe vs. And Iesus said  
vnto him: if thou couldst beleue , all thin-  
ges are possible to him that beleueth. And  
raygherway the father of the childe cryed  
with teares, saying: Lord, I beleue , helpe  
mine vnbelieve.

D When Iesus sawe that the people  
came runnyng together vnto hym, he re-  
buked the foule spryce , saying vnto hym:  
Thou domine and deafe spryce , I charge  
thee come oure of hym , and entreno more  
into hym. And the spryce cryed , and rente  
hym soze , and came oure : and he was  
as one that hadde bene deade , insomuche  
that manye sayde , he is deade. But Iesus  
caughte hys hande and lyfte hym vppc,  
and he rose . And when he was come into  
the house, his disciples asked him secretly  
why coulde not we caste him oure : And he  
sayde vnto them: this kynde can by no no-  
ther meanes come forth, but by prayer and  
fasting. And they departed thence , & toke  
their iorney thorow Galile, and he woulde  
not that anye man shoulde haue kno-  
wen it. For he caughte hys Disciples, and  
saide vnto them: the sonne of man shalbe  
deluyered into the handes of men , and  
they

## Of S. Marke

they shall kyll hym , and after that he  
kyled , he shall aryse agayne the thys  
daye . But they wiste not what that  
inge meance , and were afryd to aske hym .  
And he came to Capernaum . And when  
he was come to the house , he asked them  
what was it that ye disputed betwene ym  
by the waye ? And they helde their peace ;  
for by the way they reasoned among then  
selues , who shoulde be the chieffeste . In  
Mat. xviij  
Luk. ix. f he sat downe and called the twelue vnto  
hym , and sayde to them : if anye man desy-  
re to be fyfste , the same shalbe laste of all , and  
seruaunt vnto all . And he tooke a chylde , and  
set hym in the myddes of them , and toke  
him in hys armes , and sayde vnto them  
whosoever receaueth anye suche a chylde  
in my name , receaueth me And whosoever  
receaueth me , receaueth not me , but hym  
that sent me .

John aunswered hym sayinge , Master ,  
we sawe one castynge out deuyls in thy  
name whiche foloweth not vs , and we  
forbadde hym , because he foloweth vs not .  
But Iesus sayde : forbidde hym not . For  
there is no man (if he do a myzacle in my  
name ) that can lyghtly speake euyll of me .  
For whosoever is not agaynst vs , is on  
our parte . And whosoever shall geue you a  
cuppe of water to dyncke for my nam  
sake , because ye belonge to Christe , be-  
relye I saye vnto you , he shall not loose his  
rewarde .

And who so ever shall offend one of these  
lytles

## The .x. Chapter.

Cycleones, that beleue in me , it were bet-  
ter for him, that a myrlstone were hanged  
aboue his necke, and that he were cast into  
the sea.

Wherfore if thy hande offendeth thee,  
cutte it of. It is better for thee to entre in  
to lyfe maymed, then hauyng two han-  
des, goo into hell , into fyre that neuer  
shalbe quenched, wherethey worme dy-  
eth not, and the fyre neuer goeth out.

Glyketwysse, if thy fote offendeth thee , cutte  
it of. For it is better for thee to goo halte  
into lyfe, then hauyng two fete to be castle  
into hel, into fyre that neuer shalbe quen-  
ched : wherethey worme dyeth not, and  
the fyre neuer quencheth out. Euen so , if  
thyne eye offendeth thee, plucke it out. It is  
better for thee to goo into the kyngedome  
of S O D wyth one eye, then hauyng  
two eyes, to be caste into hell fire : Wher-  
ethey worme dieth not , and the fire never  
goeth out.

Euery man therfore shalbe salted with *Leui. vi. 20.*  
fire. And euery Sacrifice shalbe seasoned *Luk. xi. 35.*  
wyth salt. Salt is good. But if the salte be  
vnsauerye , what shall ye salt therwith?  
Se that ye haue salt in your selues: & haue  
peace amonge yours selues, one with ano-  
ther.

## The x. Chapter.

**A**nd he rose from thence and went  
into the coastes of Jurie through  
the region that is beyond Jordane.  
And the people resorted unto hym  
*J. v. a freches*

## Of S. Marke.

a fresh, & as he was wont, he taught them agayn. And the Phariseis cam & asked him a question: whether it were lawfull for man to putte awaie hys wyfe: to grome hym. And he aunswercyd and sayde vnto them: what dyd Moses byd you do? And they sayde. Moses suffered to wyte a testimoniall of deuorlemente, and to putte her awaie. And Iesus aunswercyd and sayde vnto them: For the hardnes of youre hentes, he wrotte thys precepte vnto you.

**Gen. ii. d.** at the begynnyng of the creacion, God made them man and woman. And for thy thynges sake, shall man leaue hys fathir and motheer and bide by his wife, and they twayne shalbe onefleshe. So then are they nownot twayne but one flesh. Thereforke what God hath coupled, let not man separate.

**Mat. xix. b.** And in the house his Disciples asked hym agayne of that matter. And he sayd vnto them: Whosoever putteth awaie hys wyfe and maryeth another, breakeþ wedlocke to hirwarde. And if a woman for  
**Lv. xviii. d.** sake hir husbande, and be maryed to another, she committeth aduoucrysse. And they brought chyldren to hym, that he shoulde touche them. And hys Disciples rebuked those that broughte them. But when Jesus sawe that, he was displeased and saide to them: Suffer the chyldren to come vnto me, and forbid them not: For of such is the kingedome of God. Werelye I saye vnto you: whosoever shall not receave the kingdome

## The x. Chapter

some of God as a chylde . he shall not ente therin . And he toke them vp in his armes , and put his handes vpon them , and blessed them .

And when he was come into the way , Mat . xii . b there came one runnyng and kneled to Luk . x . viii hym , and asked hym : good master , what shall I do , that I maye enheret eternall lyfe ? Jesus sayde to hym : why calleste thou me good ? There is no man good but one , whiche is God . Thou knoweske the commaundementes : breake not matrimonye ; kyll not ; stcale not , beare no false witness ; defraude no man : honoure thy fater and mother . He aunswered and sa yde to hym : master , all these I haue obserued from my youch . Jesus beheld hym , and had a fauour to hym , and sayde vnto hym : one thynge is lackyng vnto thee . Goo and sell all that thou haste , and ggue to the pooze , and thou shal haue treasure in heauen , and come and folow me , and take vp the crosse But he was discomforited wryth that saying , and wente away mourning , for he had great possessions .

And Jesus loked rounde aboute , and sayde vnto hys Disciples : what an harde thynge is it for them that haue riches , to entre into the kyngedome of God . And hys Disciples were astonyed at his wordes . But Jesus aunswered agayne , and sayde vnto them : chyldren howe harde is it for them that truste in ryches , to entre into the kyngedome of God ! It is easier for

## Of S. Marke.

For a camell to goo thowowe the eye of  
medle, then for a ryche man to entre into  
the kyngedome of God. And they were  
stonied oute of measure, sayinge betwix  
them selues: who then can be saued? Iesus  
loked vpon them, and sayde: with men  
**Zach. viii** is vnpossible, but not with God: for wyl  
God all thinges are possible.

And Peter began to saye vnto hym: Lo,  
**Mat. xix. e** we haue forsaken all, and haue folowa  
**Luk. xviii** thee. Iesus aunswered and sayde: Verely  
I saye vnto you/there is no man that for  
saketh house or brethren, or sisters, or si-  
ther, or mother, or wyfe, other chyldren, in  
landes for my sake, and the gospels, whiche  
shall not receaue an hundred folde, nowe  
in thy lyfe, houses and brethren, and sis-  
ters, and mothers, and chyldren, and law-  
des wylt persecutions: and in the world  
to come, eternall lyfe. Manye that are fyn-  
thalbe laste:and the laste, firste. And they  
were in the waye goynge vpp to Jerusalem,  
And Iesus went before them:and they  
were amased, and as they folowed, were  
frayde.

**Mat. xvi. b**. And Iesus tooke the twelue agarne, and  
**Luk. xviii. f** beganne to tell them what chynges shal-  
happen vnto hym. Beholde we goo vpp  
to Jerusalem, and the sonne of man shalbe  
delyuered vnto the hye Prelates, and vnto  
the Scribes, and they shal condempne  
hym to deathe, and shal delyuer hym to  
the Gentyls: and they shal mocke hym,  
and scourge hym, and spyre vpon him, and  
kill

## The x. Chapter.

with him. And the third daye he shall risse  
gayne.

And then James and John the sonnes  
of Zebedee came unto hym, saying: Master,  
we woulde that thou shouldeste do for vs  
whatsoever we desyre. And he sayde unto  
them: what woulde ye, I shoulde do unto  
you? And they sayde unto hym: ge auncie unto  
vs, that we maye sytte one on thy ryghte  
ande, and the other on thy lyfte hande, in  
thy gloriye. But Jesus sayde unto them:  
ye wote not what ye aske. Can ye dyncke  
of the cuppe that I shal drincke of, and be  
baptised in the baptisme that I shalbe bap-  
tised in? And they sayde unto hym: that we  
can. Jesus sayde unto them: ye shall drincke  
of the cuppe that I shall dyncke of, and  
be baptised wych the baptisme that I  
shalbe baptised in; but to sitt on my righc  
hand, and on my lyft hande, is not myne to  
gives, but to them for whome it is prepa-  
red.

And when the tenne hearde that, they  
beganne to dysdayne at James and John.  
But Jesus called them unto hym, and sayd  
to them: ye knowe that they whiche serue  
to beare rule amonge the Gentylis, raigne  
as lordes ouer the. And they that be great  
amonge them, exercise auctoritee ouer  
them.

So shall it not be amonge you, but  
whosoeuer of you wyll be greate amonge  
you, shalbe your minister. And whosoeuer  
will be chiche, shalbe seruaunt unto al. For  
euers

## Of. S. Marke.

even the sonne of man. came not to be minister unto, but to minister, and to give his life for the redemption of many.

**Mat. xx. d.** And they came to Hierico. And as he wente out of Hierico wyllyng hys disci-  
**Bu.xviii. g** ples, and a grete nombre of people, **Dam-**  
menus the sonne of Timus wyllyng the  
blynde, lase by the hye wayes syde by  
gyng. And when he hearde that it was  
Jesus of Nazareth, he beganne to cryen  
to saye: Jesus the sonne of Dauid, haue my  
cye on me. And manye rebuked hym, that  
he shoulde holde hys peace. But he cryen  
the more a grete deale, thou sonne of Dauid,  
haue mercye on me. And Jesus ston-  
ghyll, and commaunded hym to be called.  
And they called the blynde, sayinge unto  
hym: Be of good conforte: ryste, he calleyn  
thee. And he therwe awaie hys clooke, and  
rose and came to Jesus. And Jesus aunswere-  
red, and sayde unto hym: What wylle  
thou that I do unto thee? The blind sayde  
unto hym: Master, that I myghte se, and  
Jesus sayde unto hym: goo thy waye, thy  
sayth hath sauued thee. And by and by he  
receaued his sighte, and folowed Jesus in  
the waye.

### The xi. Chapter.

**A**nd when they came naye to Je-  
rusalem unto Beephage and Be-  
chanie, besides mounte Olympe,  
he sente for the two of his Disci-  
ples and sayde unto them: Goo youre waye  
es into the towne that is ouer agayngle  
you

## The xi. Chapter

you. And assone as ye be entred into it , ye  
shall fynde a coolte bounde, wheron never  
man sate. Iole hym and brynge hym. And if  
any man saye vnto you: why do ye so? Say  
that the Lorde hache neade of him : And  
grayghtwaye he wylle sende hym hyther.  
And they wente theyz waye and founde a  
coolte tyed by the doore wythoute, in a place  
where two wayes mette , and they losed  
hym. And certayne of them that stode ther,  
sayde vnto them: what do ye loosyng the John.xli. b  
coolte ? And they sayde vnto them euuen as  
Jesus hadde commaunded them. And they  
lette them goo . And they broughte the  
coolte to Jesus, and caste their garmentes  
on hym : and he sate vpon hym, And  
many spredde their garmentes in the  
waye. Other cutte downe braunches  
of the trees, and strawed them in the way.  
And they that wente before and they that  
followed, cried sayinge: Hosanna blessed be  
he that commeth in the name of the Lorde.  
Blessed be the kingdome that commeth in  
the name of him that is Lord of our facher  
David: Hosanna in the hiest.

And the Lorde entred into Jerusalem,  
and into the temple . And when he had los-  
ked rounde aboute vpon all thynges , and  
wexe the euene tyde was come , he wente  
out vnto Bethanye, wych the twelue. And Math.xxi.  
on the morowe when they were come ouce  
from Bethanye, he hungered , and spred a  
fygge tree a farre of , hauynge leues, and  
went to se whether he myght fyndc anye  
thyngc

## Off. Marke.

thyng theron . But when he came there  
he founde no thyng but leues . for the  
of sygges was not yet . And Iesus  
swered and sayd to ic : never man eat  
of thee hereafter , whyle the woorde  
deeth . And his Discypples heard ic .

Luk. ix. g. And they came to Jerusalem . And Ies  
sue into the Temple , and beganne  
cast out the sellers and byers in the temple  
and ouerthrew the tables of the mony  
chaungers , and the stoles of them the  
wide doves ; and would not suffre that any  
man shold eary a vessell thoro w the tem  
ple . And he caught saying vnto them , is it  
not written : my house shalbe called the  
house of prayer vnto all nations ? But p  
haue made it a denne of theues .

And the Scribes and hys Priestes  
hearde ic , and soughe howe to destroy  
hym . For they feared hym , because all the  
people merueyled at hys doctrine . And  
when euyn was come , Iesus wente out of  
the citye . And in the mornynge as they  
passed by , they sawe the sygge tree dyed  
dyppc by the rotes . And Peter remembred  
and sayde vnto hym : Master , beholde  
the sygge tree whyche thou cursedest ,  
is wytched awaye . And Iesus aunsw  
ered and sayde vnto them : haue confidence  
in God . Verelye I saye vnto you , that  
whosoever shall saye vnto this mountayn  
take awaye thy selfe and caste thy selfe  
into the sea , and shall not wauer in hys  
hert , but shall beleue those thynges which  
he

## The xii Chapter

What shall come to passe, what shalbe done to him. Therfore I John.viii.6  
say unto you, whatsoner ye desyze when  
ye may beleue that ye shall haue it, and it  
shalbe done vnto you. And when ye stand  
and pray, forgyue yf ye haue amy thynges  
agayn any man, that youre father also  
whiche is in heauen, maye forgyue you  
your trespasses.

And they came agayne to Jerusalem. And Luk.xx.8.  
as he walkeid in the temple, there came to Mat. xii.16  
 hym the hys Priestes, and the Scribes,  
 and the elders, and sayd vnto hym: by what  
 auoritie doest thou these thynges? who  
 gane the this auoritie, to do these thin-  
 ges? Iesus aunswere and sayd vnto them:  
 I wil also aske of you a certayne thynge,  
 and aunswere ye me, and I wil tell you by  
 what auoritie I do these thynges. The  
 baptisme of John, was it from heauen, or  
 of men? Aunswere me: And they thought in  
 them selues, sayinge: if we shall saye from  
 heauen: he wyl saye, whye then didde  
 ye not beleue hym: but if we shall saye of  
 men: then feare we the people. For all men  
 taunced John, that he was a verye Pro-  
 phete. And they aunswere and sayd vnto  
 hem: we can not tel. And Iesus aunswere,  
 and sayd vnto them: necher wyl I tell you  
 by what auoritie I do these thynges.

## The.xii .Chapter.

**A**nd he began to speake vnto them Mat.xii.8  
in similitudes. A certayne man Elia.v.8.  
 planted a bryneyard, and compassed

## O.S. Marke.

It hitch an hedge, and dygged a vynegarde  
and buyle a tokre in it. And lette it ouer  
hyre vnes husbandmen, and wence in  
straunge countreye. And when the tyme  
was come, he sente to the tenauntes his  
uaunt, that he myght receave of the tenau-  
tes of the frute of the vineyard. And when  
caught hym, and het hym, and sent hym  
waye emperte. And agayne, he sente unto  
them another seruaunte, and at hym they  
cast stones, and brake hys heade, and lewe  
him awaie all to reuyled. And agayne he  
sent another, and hym they kylled: and  
naye other, beacynge some, and kylling  
some.

**Math. xxii.  
Luke. xxv.c**

Yet had he one sonne whom he loued in  
derlye, hym also he sente at the laste unto  
them, sayinge: they wyll reuerence my  
sonne. But the tenauntes sayde amongst  
them selues, this is the heire: come lette us  
kyl hym, and the inheritance shalbe oure.  
And they toke hym, and kylled hym, and  
cast hym out of the vyneyarde. What then  
the Lord of the vyneyarde do? He  
wyll come and destroye the tenauntes, and  
let out the vyneyard to other. Haue ye not  
reade this scripture: The stone whiche the  
buylers dydde refuse, is made the chy-  
stone in the corner: this was done of the  
Lord, and is mercuelous in our eyes. And  
they went about to take hym, but they feare  
red the people. For they perceaved that he  
spake that similitude agaynst them. And  
they left hym, and went they waye.

**Ps. cxviii.**

**2d**

## The. xii. Chapter

And they sent unto hym certayne of the Mat. xxii.  
Luk. xv. 10.  
Phariseis, and of Herodes seruauntes,  
to take hym in hys wordes. And as sone  
as they were come, ther sayde vnto hym:  
Master we knowe that thou art true, and  
carest for no man, for thou consyderest not  
the degree of men, but teachest the way of  
God truly: Is it lawfull to paye tribute  
to Ceasar, or not? Oughte we to geue, or  
ought we not to geue? And he vnderstode  
thery simulation, and sayde vnto them:  
Whyn compce ye me: Brynge me a penye,  
that I maye se it. And they broughte. And  
he sayde vnto them: Whose is this ymage  
and superscription? And they sayde vnto Rom. xiii. 7  
hym, Ceasars. And Iesus aunswered and  
sayd vnto them: Then geue to Ceasar that  
whiche belongeth to Ceasar, and to God,  
that whiche perteyneth to God. And they  
merueyled at hym.

Then came the Saduces vnto hym, Deu. xxv. 6  
whiche saye, there is no resurrection. And  
they asked hym, sayinge: Master, Moses  
wrote vnto vs, yf anye mans brother dye,  
and leue his wyfe behynde hym, and leue  
no chyldyn, that then his brother shoulde  
take his wyfe, and rayse vp seede vnto hys  
brother.

There were seuen brethren, and the  
fyfte reke a wyfe, and when he dyed, lefte  
no seede behynde hym. And the seconde  
toke hym, and dyed, nether lefte anye seede.  
And the thyrde lykwyse. And seuen hadde  
hym, and left no seed behynde them.

## Of S. Marke.

Last of al the wyfe dyed also. In the res  
rection then, when they shall rysle agayne  
whose wyfe shall she be of them: For sene  
had hym to wyfe. Jesus aunswered and sa  
vnto them: Are ye not therfore deceaved,  
because ye vnderstande not the scripture,  
nether the power of God: For when thy  
shall rysle agayne from death, they ne  
marry, nor are maried: but are as the an  
gels whiche are in heauen. As touchyng  
the deade, that they shall rysle agayne: ham  
ye not reade in the booke of Moses, howe in  
the bulshe God spake vnto hym, saying:  
**Ero. iii. b.** I am the God of Abraham, and the God of  
Isaac, and the God of Jacob: He is not  
God of the dead but the God of the living.  
Ye are therefore greatlye deceaved.

And there came one of the Scribes that  
had heard them disputynge together, and  
perceaued that he had aunswered them  
well, and asked hym: Whiche is the fyrd  
of all the commaundementes? Jesus aunsw  
ered hym: The fyrd of al the commaundementes  
**Mat. xxiij. d** is. Hearre Israel: The Lord our GOD, is  
**Ego. xx. a.** one Lord. And thou shalt loue the Lord  
thy god with al thy herte, & with al thy soule  
& with al thy mynd, & with al thy strength.  
This is the fyrd commaundement. And the  
second is like vnto this: thou shalt loue thy  
neighbour as thy self. There is none other  
commaundement greater then these.

And the Scribe sayde vnto hym: Well  
master, thou haste sayde the truch, that ther  
is one God, and that there is none but he.

And

**Len. vi. d.**  
**Mat. xxiij. d**  
**Rom. xiiij. c**

## The.xii. Chapter

And to loue hym with all the herte , and  
with all the mynde , and with all the soule ,  
and with all the strength , and to loue hym  
neyghbour as hym self , is a greater thinge  
then all burnt offerynges and sacrifices .

And when Iesus lawe that he aunswere  
discretesly , he sayde vnto hym : Thou arte  
not farre from the kingedome of God . And  
no man after that , durst aske hym any  
question .

¶ And Iesus aunswered and sayde , tea-  
chynge in the temple : howe saye the Scri-  
bes that Christe is the sonne of Dauid ?  
for Dauid hym selfe , inspyred with the ho-  
lye goost , sayde : The Lorde layd to my lord ,  
syt on my ryght hande , tyll I make thynne  
enemyes thy foestole . Then David hym  
selfe calleth hym Lorde : and by what mea-  
nes is he then his sonne ? And muche peo-  
ple hearde hym gladlye . Psal. cx. 8.

¶ And he sayde vnto them in his doctrine :  
beware of the Scribes whiche loue to go  
in longe clothyng : and loue salutacions in  
the market places , and the chiefe scares in  
the synagoges , and to syc in the uppemoste  
rowmes at feastes , and deuoure wydwodes  
houses , and that vnder a coloure of longe  
prayinge . These shall receave greater dam-  
nation .

¶ And Iesus sat ouer agaynst the treasury  
and beheld how the people put mony into  
the treasurye . And manye that were ryche ,  
caste in muche . And there came a certayne  
poore wydwode , and she threwe in twoo  
xiii. myles

## Of S. Marke.

Last of al, the wyfe dyed also. In the resurrecion then, when they shall rysle agayne whose wyfe shall she be of them: For semyn had hym to wyfe. Jesus aunswered and saide vnto them: Are ye not therfore deceaued, because ye vnderstande not the scripture, neither the power of God: For when they shall rysle agayne from death, they neuer mary, nor are maried: but are as the angells whiche are in heauen. As touchyng the deade, that they shall rysle agayne: have ye not reade in the booke of Moses, howe in the busche God spake vnto hym, sayinge:

**Ero. iii. b.** I am the God of Abraham, and the God of Isaac, and the God of Jacob: He is not the God of the dead but the God of the living. Ye are therefore greatly deceived.

And therre came one of the Scribes that had heard them dispuryng together, and perceaued that he had aunswered them well, and asked hym: Whiche is the fyrd of all the commaundementes? Jesus aunswered hym: The fyrd of al the commaundementes is. Hearre Israel: The Lord our God, is one Lord. And thou shalt loue the Lord thy god with al thy herte, & with al thy soule, & with al thy mynd, & with al thy strength. This is the fyrd commaundement. And the second is like vnto this: thou shalt loue thy neighbour as thy self. There is none other commaundement greater then these.

And the Scribe sayde vnto hym: Well master, thou hast sayde the truch, that ther is one God, and that there is none but he.

And

**Mat. xxi. d**

**Ero. xx. a.**

**Leu. xii. d.**

**Mat. xxi. d**

**Rom. xiii. c**

## The.xii. Chapter

And to loue hym with all the herte , and  
with all the mynde , and with all the soule ,  
and with all the strength , and to loue hym  
neyghbour as hym self , is a greater thinge  
then all burnt offerynges and sacrifices .

And when Iesus lawe that he aunswere  
discreetly , he sayde vnto hym : Thou arte  
not farre from the kingedome of God . And  
no man after that , durst aske hym anys  
question .

¶ And Iesus aunswered and sayde , tea-  
chynge in the temple : howe saye the Scri-  
bes that Christe is the sonne of Dauid ?  
for Dauid hym selfe inspyred with the ho-  
lye goost , sayde : The Lorde layd to my lord ,  
syt on my ryght hande , till I make thyne Psal. cx. 8.  
enemyes thy foestole . Then Dauid hym  
selfe calleth hym Lorde and by what mea-  
nes is he then his sonne ? And muche peo-  
ple hearde hym gladlye .

¶ And he sayde vnto them in his doctrine :  
beware of the Scribes whiche loue to go  
in longe clothyng : and loue salutacions in  
the market places , and the chiefe seates in  
the synagoges , and to syc in the vppermoste  
rowmes at feastes , and deuoure wydwes  
houses , and that vnder a coloure of longe  
prayinge . These shal receave greater dam-  
nation .

¶ And Iesus satte ouer agaynst the treasury  
and beheld how the people put many into  
the treasury . And manye that were ryche ,  
caste in muche . And ther came a certayne  
poore wydwre , and she threw in twoo  
X. iii. myces

## Of S. Marke

mytes, whiche make a farrhyngē. And  
called vnto hym his d:sciples, and sayd  
to them: Werely I saye vnto you, that the  
poore wydowe hath caste more in, then  
they which haue caste into the treasury, in  
they all dyd caste in of theyz superfluite,  
but she of hyz pouertye, dyd caste in all the  
she had, euē all hyz lyuyngē.

### The.xiii.Chapter.

**A**nd as he went out of the temple,  
one of hys disc:iples layd vnto hym  
master, se what stonēs and what  
buyldyngeſ are here. And Iesuſ  
Mat.xxiiii.  
Mark.xxii. b aunſwered and layd vnto hym: Seyl thou  
theſe great buyldyngeſ: Thcre ſhal not be  
leſt one ſtone vpon another, that ſhall ne  
be throwen downe. And as he ſat on mount  
Olivete /ouer agaynſt the temple, Peter,  
and James, and John, and Andrewe aſke  
him ſecrecelye: tell vs, when ſhall theſe  
thynges be: And what is the ſygne when  
all theſe thynges ſhalbe fulfylled: And Ie  
ſus aunſwered them, and beganne to ſaye  
take heed leſt any man deceaue you: for  
many ſhall come in my name, ſayinge: I  
am Chryſt, and ſhall deceaue many.

When ye ſhall heare of warre, and ri  
mores of warre, be ye not troubled. For  
ſuche thynges muſte nedes be. But the  
ende is not yet. For thcre ſhall nation a  
ryſe agaynſt nation, and kyngedome a  
gøynt kyngedome.

And there ſhalbe earthquakes in all  
quarters, and famylyement and troublē.

These

### The.xiii. Chapter.

These are the begynnynges of sorowes.  
Wic take ye hede to your selues. For they  
shall delyuer you vp to the councels, and in  
to the synagoges, and ye shalbe beaten: yea  
and shalbe brought before rulers and kyn-  
ges for my sake, soz a testunoniall vnto  
thum. And the Gospell must fynde be public-  
hed amonge all nacions.

But when they leade you, and presente Mat. x. 22  
you, take ye no thought, nether ymagin a-  
fore hande what ye shall saye, but whatso-  
ever is geuen you at the same tyms, that  
speake. For it is not ye that speake, but the  
holle goode. Yea, and the brother shall de-  
synner the brother to death, and the fathur  
the sonne, and the chylde shall ryse against  
theyr fathers and mothers, and shall putte  
them to death. And ye shalbe hated of all  
men for my names sake. But whosoever  
shall endure vnto the ende, the same shalbe  
safe. Moreover, when ye se the abhomina- mat. xxiiii  
tion of desolation, whereof is spoken by Luk. xxi, 13  
Daniel the Prophet, stand wher he ought  
not, let hym that readereth understand. Then  
let them thac be in Iewrye, fle to the mountaynes. And lette hym that is on the house  
tyme, nor descende downe into the houle,  
nether entre therin, to ferche anye thyng  
out of his houle. And lette hym that is in  
the fielde, nether turne backe agayne vnto the  
thynges whiche he lefte bchynnd hym, soz to  
take hiȝ cloches with hym. Wc o shalbe the  
to them that are with chyde, and to them  
that genc luke in thole dayes. B. iiiii, praye

Of S. Marke.

**Mat. xxvij.** praye that your syght be not in the tem  
\*for there shalbe in those dayes such a  
bulation, as was not from the begynning  
of creatures which God created vnto this  
tyme, nether shalbe. And excepte them  
Lorde shoulde shoxen those dayes, no man  
shoulde be saued. But for the electes sake,  
whiche he hath chosen, he hath shoxen  
those dayes.

**Luk. xviii. c**

\*And then, if any man saye to you: lo here  
is Christ, lo, he is there, beleue not. for  
false Christes shall rise, and false proph  
ties, and shal shew myracles and wonderis  
to deceave if it were possible, even the elect.  
But take ye heed: beholde, I haue shewed  
you all thynges before.

**Joel. ii. c.**

Moreover in those dayes, after that tri  
bulation, the sunne shall ware darche, and  
the Moone shall not geue hym lyght, & the  
Starres of heaven shal fall: and the powers  
whiche are in heaven shal moue. And then  
shall they se the sonne of man commyng  
in the cloudes, with great power and glo  
ry. And then shal he send his auugels, and  
shall gather together his electe from the  
fourre wyndes, and from the one ende of the  
worlde to the other.

**Luk. xxi. f.**

Learne a similitude of the sygge tree.  
Whan his braunches are already tender,  
and hath brought forth leavens, ye knowe  
that Sommer is neare. So in lyke maner,  
whan ye se these thinges come to passe: un  
derstante, that it is nye euuen at the dozen.  
Werely I saye vnto you, that this genera  
tion

### The xiii. Chapter

ton shall not passe, tyl all these thynges be done. Heauen and earth shall passe, but my wordes shall not passe. But of that daye and houre knoweth no manne, no, not the Anngels whiche are in heauen, nether the lounghym selfe, save the fater onely.

Take hede, watche and pray, for ye knowe not when the tyme is. As a man whiche is gone into a straunge countreye, and hath left his house, and gauen aucoynt to hys seruauntes, and to every man his worke, and commaunded the porter to watche.

Watche therfore, for ye knowe not when the master of the house wyl come, whether at even, or at mydryghte, whether at the cocke crowinge, or in the dawnyng : lesse if he come sodenlye, he shoulde fynde you slepyng. And that I saye vnto you, I saye vnto all men, watche.

The.xiii. Chapter.



B.b.

And

Of S Marke.

Mat. xxvi.  
Lu. xxii. a.

**A**nd after two dayes folowed  
and the dayes of swete breade.  
the hye priestes and the scri-  
lought meanes howe they my-  
take hym by crafte, and put him to dea-  
But they sayde: not in the feast daye, but  
any busynes aysle amonge the people,  
**Joh. xii. a.** When he was in Bethania, in the hou-  
se of Symon the leper, euen as he sat at mea-  
thcre came a woman hauyng an alabastre  
bore of oyntment called Narde, that was  
pure and costly, and she brake the bore, and  
powred it on his head. And there were some  
that were not content in them selues, and  
sayde: what nedeth this waste of oyntment?  
For it myght haue ben solde for more then  
thre hundred peice, and bene gauen vnto  
the poore. And they grudged agaynst  
hyz.

And Iesus sayde: let hyz be in rest, whiche  
trouble ye hyz? She hath done a good  
worke on me: for ye haue the poore wryt  
you always: and whensocuer ye wryt ye  
maye do them good, but me ye haue not al-  
ways. She hath done that she coulde: she  
came afore hande to anoynt my body to the  
burynge. Verely I saye unto you: wher-  
ever this Gospell shalbe preached thos  
rowe out the whole worlde: thys also that  
she hath done, shalbe rehearsed in remem-  
braunce of hyz.

**Mat. xxvi.** went awaie vnto the hye Priestes, to be-  
traye hym vnto them, And when they  
herde

### The xiij. Chapter.

Hende that, they were glad, and promysegd  
that they woulde geue hym money, And he  
soughc holt he myght conueniently betray  
hym.

And the fyfte daye of stotte bread, when  
they offer the Wascall lambe, his disciples  
sayde vnto hym: where wylle thou that  
we goo and prepare, that thou mayste eate  
the Easter lambe?

And he sent forth two of his disciples,  
and sayde vnto them. Go ye into the citye,  
and there shal a man mete you, barynge  
a pytcher of water, folowe him. And whi-  
ther soever he goeth in, saye ye to the good  
man of the house, the master sayth: where  
is the gaste chambre, where I shal eate  
the Easter lambe wych my disciples. And  
he wyl shewe you a great parlour, paued  
and prepared: there make ready for vs.  
And his disciples wente forth and came to  
the citye, and founde as he hadde sayde  
vnto them: and made readye the Easter  
lambe.

And at even he came wth the twelue  
And as they sate at borde and ate, Jesus  
sayde: Verelyc I saye vnto you: that one Luk.xxii.18  
of you shal betraye me, whiche caret Joh.iii.13  
wth me. And they beganne to mourne,  
and to saye to hym, one by one: Is it I?  
And another sayde: Is it I? He aunswered  
and sayde vnto them: It is one of the  
twelue, and the same dypperth wych me  
in the platter. The sonne of man goeth,  
as it is wryten of hym; but wo be to that  
man

## Of S. Marke.

man, by whom the sonne of man is brynged. Good were it for him; if that man had never bene borne.

**Mat. xxvi.** And as they dyd eate, Iesus toke bread  
**Luk. xxiij d** blessed, brake, and gaue to them and sayde  
**Joh. xiiij d.** Take eate, this is my bodye. And he tooke  
the cuppe, gaue thankes, and gaue it to them  
and they all dranke of it. And he sayde unto  
to them. This is my bloud of the newe Testa-  
ment whiche is shedde for many. Verilye I saye vnto you: I wyl dryncke no myn  
of the fruyte of the byne, vntill that daye  
that I dryncke it newe in the kyngdom  
of G O D. And when they hadde sayde  
grace, they wente ouer to Mounce Olivete.

And Iesus sayde vnto them: all ye shall  
be offended because of me this nyght. So  
it is wrytten, I wyll smyte the shephehede,  
and the shepe shalbe scattered. But after  
that I am rysen agayne, I wyl go into hi-  
lile before you. Peter sayde vnto hym: And  
thogh all men shoulde be offended, yet  
woulde not I. And Iesus sayde vnto hym:  
Verely I saye vnto thee, this daye, euyn in  
this nyght, before the cocke crowe twylle  
thou shalke denye me thrise. And he spake  
boldelye no, if I shoulde dye with thee, I  
wyl not denye thec. Lykewyse also sayde  
they all.

And they came into a place named Get-  
semanni. And he sayde to hys disciples: Sit  
ye here, whyle I go aparte, and praye. And  
he toke with hym Peter, James, and John

## The.xiiii Chapter

and he began to ware abashed, and to be  
in an agony, & sayde vnto them: My soule  
is very heuy euyn vnto the deach, tary here  
and wachte. And he went forth a lytle, and  
fell downe on the ground, and prayed, that  
if it were possible, the houre myghte passe  
from hym. And he sayde: Abba fathcr, all  
thunges are possible vnto thce, take away  
this cuppe from me. Neuertheles not that  
I wyl: but that thou wylt be done.

Lu.xxiiii, 1.

And he came and founde them slepyng,  
and sayde to Peter: Symon slepest thou?  
Couldeste not thou wachte with me one  
houre? Watche ye, and praye, lest ye entre  
into temptation, the spryte is readye, bue  
the fleshe is weake. And agayne he wente  
awaye and prayed, and spake the same wo-  
des. And he returned, and founde them a  
slepe agayne; for theyr eyes were heauye:  
nether wylst they what to aunswere hym.  
E And he came the thyrdc tyme, and sayd vne  
to them: Slep hence forth, and take youre  
casle, it is yngouge. The houre is come, be-  
holde the sonne of manne is deluyered into  
the handes of synners. Rysse vp, let vs goo.  
Lo he that betrayeth me, is at hande.

And immedatelye whyle he yet spake.  
came Judas one of the twelue, and wylth  
hym a great numbre of people, with swer-  
des and staues, from the hye Priestes, and  
Scribes and elders. And he that betrayed  
him had geuen them a generall token, say-  
inge: whomsoeuer I do kylle, he it is: take  
hym, and leade hym awaie warchly. And  
assone

## Of S. Marke.

assone as he was come, he went straignt  
wexe to hym, and sayde vnto hym: man  
master, and kysled hym. And they laye  
theyz handes on hym, and tokc hym. An  
one of them that stooode by, dzeewe ouer  
swarde, and smote a seruaunte of the hym  
Priest, and cure of his care.

And Iesus awkstwered and sayde vnto  
them: ye become ouer, as vnto a thefe, with  
swardes & with staues for to take me. I  
was daylyc with you in the temple tea-  
chynge, and ye toke me not: but that the  
scriptures shoulde be fulfylled. And they  
all forsoke hym, and ranne awaye. And  
there folowed hym a certayne yonge man,  
clothed in lynnyn vpon the bare, and the  
yonge men caughte hym, and he lefte hym  
lynnen, and fledde from them naked. And  
they ledde Iesus awaye to the hyest priest  
of all: and to hym came all the hyc Priests

Mat. xxvi. and the elders, and the Scribes. And Po-  
Luk. xxiij. f ter folowed hym a great way of, even into  
Joh. xviii. the pallayce of the hye Priest, and late with  
the seruauntes, & warmed himself at the fire

And the hyc Priesters, and all the ceu-  
sell sought for wytnes agaynst Jesu, to put  
hym to death, and founde none. For manye  
bare false wytnes agaynst hym, but they  
wytnes agreed not together. And there arose  
certayne, and broughte false witnes  
agaynst hym sayinge. We heard hym say:  
I wyl destroye this temple made wyt  
hands, and within thre dayes I wyl build  
another, made without haudes. But they  
wyte

## The xiiiij Chapter.

wytnesse agreed not toghether.

And the hye Priest stode vp amongesse them, and asked Iesus sayinge; sunswcrest thou nothynge: How is it that these beare wytnes agaynst thee? And he helde hym peace, and awnswereid n̄c thynge. Agayne the hye Priest asked hym, and sayde vnto hym: Art thou Christ the sone of the blessed? And Iesus sayde: I am. And ye shall se the sonne of man sit on the ryghte haunde of power, and come in the cloudes of heauen. Then the hye prieste rente his clothes, and sayde: what nede we anyc further of wytnes? He haue hearde blasphemy, what thynke ye? And they all gaue sentence that he was worthy of death. And some began to spye at him, and to couer his face, and to beat him with fystes, and to lay vnto hym, grede vnto vs. And the seruautes buffeted him on the face.

Mat. xxvi.

And as Peter was bennach in the palaice, ther cam one of the wēches of the hy priest: and when she sawe Peter warmyng hym selfe, she loked on him, and sayde: waste not thou also with Iesus of Nazareth? And he denied it, sayinge: I know him not, necher wote I what thou sayest. And he went oue into the porche, and the cocke crewe. And a damsell sawe hym: and agayne began to saye to them that stode by, this is one of them. And he denied it agayne. And anone after, they that stode by, sayde agayne to Peter: surclye thou arte ore of them, for thou arte of Galile, and thy speache agreis

Luk xliii. 5  
Joh. x. viii.

## Of S. Marke.

assone as he was come, he went straignt  
wexe to hym, and sayde vnto hym: maste  
master, and kyssed hym. And they laye  
theyz handes on hym, and toke hym. Am  
one of them that stooode by, drewen oure  
swarde, and smote a seruaunte of the hye  
Priest, and cutte of his eare.

And Iesus awnswered and sayde vnto  
them: ye become out, as vnto a thefe, with  
swardes & with staues for to take me. I  
was daylyc with you in the temple tea  
chynge, and ye toke me not: but that the  
scriptures shoulde be fulfylled. And they  
all forsoke hym, and ranne awaye. And there folowed hym a certayne yonge man,  
clothed in linnen vpon the bare, and the  
yonge men caughte hym, and he lefte hys  
linnen, and fledde from them naked. And  
they ledde Iesus awaye to the hyst priest  
of all: and to hym came all the hye Priestes  
Mat. xxvi. and the elders, and the Scribes. And Pe  
Luk. xxiij. f ter folowed hym a great way of, euен into  
Joh. xviii. the pallayce of the hye Priest, and sate with  
the seruauntes, & warmed himself at the fire

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bare false wytnes agaynst hym, but they  
wytnes agreed not together. And there arose certayne, and broughte false witnes  
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I wyll destroye this temple made wiyth  
handes, and within thre dayes I wyl build  
another, made without haundes. But they  
wyte

## The xiii Chapter.

wytnesse agreed not together.

And the hye priest stode vp amonge them, and asked Iesus sayinge: aynswerceth thou no thyng: How is it that these beare wytnes agaynst thee? And he helde hys peace, and aynswered ne thyng. Agayne the hye priest asked hym, and sayde vnto hym: Art thou Christ the sone of the blessed? And Iesus sayde: I am. And ye shall se the sonne of man sit on the ryghte hande of power, and come in the cloudes of heauen. Then the hye prieste rent his clothes and sayde: what nede we anyc further of wytnes? Ye haue hearde blasphemy, what thynke ye? And they all gaue sentence that he was worthy of death. And some began to spyre at him, and to couer his face, and to beat him with fystes, and to say vnto hym, dredc vnto vs. And the seruautes buffered him on the face.

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Mat. xxvi,

Luk. xiiij. ¶  
Joh. xixij,

## Of S. Marke.

agreeth thereto. And he began to curse, and  
to swere, sayinge. I knowe not this man.  
**Mat. xxvi. 52.** of whome ye speake. And agayne the coche  
**Lu. xxii. 57.** crede, and Peter remembred the word the  
Jesus sayde vnto hym, before the coche  
crouwe abyse, thou shalte denye me thyself,  
and begonne to wepe.

### The xv. Chapter.



The Gol-  
pillon the  
sunday be-  
fore Easter.

**A**nd anone in the dawninge, the hie  
priestes helde counsell with the el-  
ders, and the Scribes, & the whole  
congregation, and bounde Jesus,  
**Mat. xxvii. 1** and led hym awaye, and delyuered hym to  
**Lu. xxiii. 1** Pylate: \* And Pylate asked hym, arce thou  
the kyngc of the Jewes? And he aunswere-  
red and sayde vnto hym: thou sayest it. And  
the hye priestes accused hym of many thin-  
ges, Wherefore Pylate asked him agayne  
sayinge: Aunswrest thou notynge? Be-  
holde howe many thynges they laye vnto  
thy

The xv. Chapter.

Thy charge, Jesus yet aunswered never a word, so that Pylate merueyed.

At that feast Pylate was wont to delyuer at their pleasure a psoner, whome soever they woulde desyre, And there was one named Barrabas, whiche laye bounde wth them that made insurrection, and in the insurrection commyted marcher, And the people called vnto hym, and began to despise accordyng as he had euer done vnto them. Pylate aunswered them and said: Wylle that I lowle vnto you the kyng of the Jewes? For he knewe that the hye Priestes hadde deluyered hym of envy. But the hye Priestes hadde moued the people, that he shoulde rather deliuere Barrabas vnto them.

And Pylate aunswered agayne, and sayde vnto them: What wylle then that I do wth hym, whome ye call the kynge of the Jewes? And they cried agayne: crucifie him. And Pylate sayde vnto thē: what euill hath he done? And they cried the more feruentelye: Crucifie hym. And so Pylate willing to content the people, lowled them Barrabas, and delivered Jesus when he hadde scourged him, for to be crucified. And the soldiers ledde him away into the commen hall, and called together the whole multitude, and they clothed him with purple, & they placed a crowne of thornes, and crowned him wth all, and began to salute hym. Hail kyng of the Jewes. And they smote hym on the heade wth a reede, and

Mat. xxviii  
Lu. xxii. 18

L.L. spag

## OF S. Marke.

Spat vpon him, and knelinge downe hym  
Shipped hym.

**Mat. xxviii.** And when they hadde mocked hym, they  
toke the purple of hym, and put his owne  
clothes on hym, and ledde hym oute, to crucifie hym. And they compellest one that was  
sed by called Symon of Cirene (whiche  
came oute of the fielde, and was sachsen  
Alexander and Rufus) to beare his crose.  
And they broughtee hym to a place named  
Golgotha (whiche is by interpretation, the  
place of dead mens sculles) and they gaue  
hym to drinke, wine mingled with myrra,  
but he receaued it not.

And when they had crucified hym, they  
parted hys garmentes, castynge lottes in  
them, whac euery man shoulde haue. And  
it was aboute the thirde houre, and they  
crucified hym. And the cytle of hys cause  
was wrytten: The kyng of the Jewes. And  
they crucified with hym two theues: the one  
on the right hande, and the other on hys  
lyft. And the scripture was fulfilled, whiche  
sayeth: he was counted amoung the wy-  
**Ela. iii. 11. d.** ked.

**Luk. xi. 41.** And they that went by, rayled on hym  
waggyng their heades, and sayinge: Ah  
wretche, that destroyest the Temple, and  
buyldeste it in thre dayes: saue thy selfe,  
and come downe from the crose. Likewise  
also mocked hym the hys priestes  
among them siluys with the Scribes, and  
sayd, he sauued other men, hym selfe he can  
sue sauue. Let Christ the kyng of Israel now  
descende

## The xv. Chapter

Besende from the crosse , that we may se ,  
and beleue . And they that were crucified  
with him , checked him also .

¶ And when the syxte houre was come ,  
darkenes arose ouer all the earthe vncryll  
the nynch houre . And at the nynche houre ,  
Jesus cryed wryth a loude boyce , sayinge :  
Eloï , Eloï , iam salabachant , whyche is if  
it be interpreted : my God my God , why  
hast thou for saken me . And some of them  
that stode by , when they hearde that sayd :  
beholde he calleth for Helias . And one ran  
and filled a sponge full of vineger , & put it  
on a rede , and gaue him to drinke , saying :  
lette him alone , let vs se whether Helias  
will come and take him downe .

¶ Psal .xxi . 8

But Jesus cried with a loude boyce , and  
gave vp the gooste . And the bayle of the  
temple dyd rent in two pecces , from the top  
to the bottome . And when the Centurion ,  
whyche stode before hym , sawe that he so  
cryed and gave vp the gooste , he sayde : trus  
þy thys man was the sonne of GOD .  
There were also wemen a good waye of ,  
beholdynge hym : among whome was Ma  
ry Magdalene , and Mary the mother of Ja  
mes the litle , and of Joses , and Mary Ga  
lume , which also when he was in Galile , fo  
lowed him , and ministered unto him , & ma  
ny other wemen which came vp wych hym  
into Jerusalem .

¶ And now : when nyghte was come (bes  
cause it was the cuen that goeth before the  
Sabboty ) Joseph of Arimatheis , a noble

## Of S. Marke.

Coune cloure, whiche also loked for the  
tyngedome of God, came and went in  
boldely vnto Pylate, and begged the bo-  
dye of Jesu. And Pylate merueyled that  
he was alreadye deade, and called vnto  
hym the Centurion, and asked of him, whe-  
ther he hadde bene anyc wylle deade. And  
when he knewe the truch of the Centurion,  
he gaue the body to Joseph. And he bought  
a lynnен clothe, and toke hym downe, and  
wrapped hym in the lynnен clothe, and laid  
hym in a combe that was hewen oute of  
a rocke. And rolled a stone vnto the doore  
of the sepulchre. And Marye Magdalene,  
and Mary Ioses behelde where he was  
layde.

## The.xvi.Chapter.



Ma. xxviii.  
John.xx.8

A

¶ And when the Sabbath day was  
past, Mary Magdalene, & Mary  
Jacobi, and Salome boughte o-  
dours

### The.i .Chapter:

hours, that they myghte come and annoynt <sup>The G-</sup>  
hym. And earlye in the mornyng the spell at the  
nexte daye after the Sabbath daye, they second co-  
came unto the sepulchre, when the sunne mounē on  
was rysen. And they sayde one to another: Easterday  
who shall rolle vs awaye the stone from  
the doore of the sepulchre? And when they  
loked, they sawe howe the stone was rol-  
led awaye: for it was a verye greate one.  
And they wente into the sepulchre, and  
sawe a yonge man sytynge on the righte  
syde, clothed in a longe whyte garmente,  
*A*nd they were abashed. And he sayde unto  
them, be not afriad: ye seke Jesus of Nazar-  
eth, whiche was crucifyed. He is rysen,  
he is not here. Beholde the place, where  
they put hym. But goo your waye, and tel  
hys Disciples, and Peter: he will goo be-  
fore you into Galile: therell shal ye se hym,  
as he sayde unto you. And they wente ouce  
quiclye and fled from the sepulchre. For  
they trembled and were amased. Neither  
sayde they any thing to any man, for they  
were afraied.

When Jesus was risen the morrow af-  
ter the Sabbath daye, he appeared firste to  
Mary Magdalene, oute of whome he caste  
seuen devils. And she wente and tolde them  
that were with him, as they mourned and  
weapte. And thoughte they hearde that he  
was aliuie & had apperead to hir, yett they  
believed it not. After that, he appeared un-  
to two of thē in a straunge figure, as they  
walked and wenche into the countrey. And

L.iii.      they

Of S. Luke

they went and told it to the remnaunt. And  
they beleued them nether.



After that he appeared vnto the churche  
as they satte at meate: and caste in their  
teeth their vnbelefe and hardenes of herte:  
because they beleued not them whiche had  
seen hym after hys resurrection. And he  
sayde vnto them. Goo ye into al the world,  
and preache the glad tydylnges to all crea-  
tures , he that belueþ and is baptisid  
shalbe sauied . But he that belueþ not,  
shalbe damped.

And these tokenes shall folow them that  
belue. In my name they shall caste ouer-  
dylls, and shall speake with new tonges ;  
shall kyll serpentes, And if they drinck any  
deadly thinge, it shall not hurt them. They  
shall lye their handes on the sickie , & they  
shall recover.

So then when the Lord had spoken v-

## The .xvi. Chapter

to them, he was receaued into heauen, and  
lare hym downe on the right hande of god.  
And they went forth, and preached euerye  
where. And the Lorde wrought with them,  
and confirmed the worde with miracles  
that followed.

Here endeth the Gospell of  
S. Marke,



Orasmuche as many haue  
taken in hande to compile  
a treatise of those thinges,  
whiche are surely knownen  
among vs, even as they de-  
clared them vnto vs, which  
from the beginningne sawe  
them in their selues, & were ministers at the  
douing; I determined also alstone as I hadde  
searched oure diligentelye all thinges from  
the begynning, that then I wold write vnto  
thee good Theophilus: that thou mightest  
knowe the certaintye of those thynges  
wherof thou art informed.

L.iii. There

## Of S. Luke.



Here was in  
the dayes of the  
Iude the Kynges  
Iurye , a certaine  
Priest named Z  
acharias , of the  
course of Abia.  
And his wifew  
of the doughter  
of Iaron: and by  
name was Elizabeth. Both were perfect  
before God, and walked in all the lawes  
and iustinaces of the lord, that no man  
coude fynd fault with them. And they had  
no chylde / because that Elizabeth was  
barren, and bothe were well stryken in  
age.

And it came to passe, as he executed the  
Priestes office before GOD , as hys  
course came in order ( accordyng to the  
custome of the Priestes office) hys lot was  
to burne incense . And he wente into the  
temple of the Lorde, and the whole multi  
tude of the people were wythoute in pray  
er, whyle the incense was a burning. And  
there appeared unto him an aungell of the  
Lorde standyng on the ryght syde of the  
aulte of incense . And when Zacharias  
saw him, he was abashed, and feare came  
on him.

Gen.xviii

But the aungell sayde unto hym<sup>e</sup> fears  
not Zacharye , for thy prayer is hearde:  
And thy wyse Elizabeth shall beare thee  
a sonne,

The. i. Chapter.

A sonne, and thou shal call his name Iohn,  
and thou shal haue ioye and gladnes, and  
manye shall reioyce at his birthe. For he  
shalbe greate in the syghte of the Lorde,  
and shal neither dynche wyne, nor strong  
dyncke. And he shalbesyllid wych the ho-  
lye gooste, euen from hys mothers wombe:  
and manye of the children of Israell shal-  
be turne to their Lorde God. And he shal-  
loo before hym in the spryte and power  
of Elias, to turne the hertes of the fa-  
thers to the children, and the unbelieuers  
to the wisedome of the iuste men: to make  
the people ready for the Lord.

And Zacharias sayde vnto the aungell,  
wherby shall I knowe this? For I am  
olde, and my wyfe wel stricken in yeares.  
And the aungell aunswered and sayde vnto  
hym. I am Gabriell that stande in the  
presence of God, and am sente to speake vnto  
thee, and to shewe thee these glad tidings.  
And behold thou shal be domme, and  
not be able to speake, vntill the daye that  
these thinges be performed: because thou  
believedste not my wordes whiche shalbe  
fulfilled in their season.

And the people wayted for Zacharias,  
and merueyled that he taried in the temple,  
and when he came oute, he coulde not  
speake vnto them. And they perceaued that  
he had sene a vision in the temple. And he  
deckened vnto them, and remained speach-  
lesse.

And it fortuned, as soone as the tyme of  
his

Of S. Luke

his office was out, he departed home at his owne house. And after those dayes, his wife Elizabeth conceaued, and hid her selfe fynemouethes, sayinge: This wife hath God dealt with me, in the dayes wher he looked on me, to take from me my rebuke among men,



The Gos-  
pel on the  
Annuncia-  
tion.

And in the syxte moneth, the aungell Gabryell was sente from God unto a curye of Galile, named Nazareth, to a virgin spoused to a man whose name was Ioseph, of the house of Dauid, & the virgins name was Marye. And the aungell went in unto her, and sayde: Haille full of grace, the Lord is with thee: blessed art thou amouge wemen.

And when she satwe hym, she was abashed at hys sayinge: and caste in hit mynd, what maner of saluation that shoulde be. And the aungell sayde unto her: feare not Mary

## The i Chapter

Marye, for thou haste founde grace wyth  
GOD . Lo / thou shalt conceave in thy Esa. viii. 5.  
wombe, and shal beare a sonne, and shal  
call hys name Iesus. He shalbe great, and  
shalbe called the sonne of the hiest. And the  
orde God shall gene vnto him , the seate  
of his father Dauid, and he shall raygne o-  
uer the house of Jacob for euer, and of hys  
kingdome shal be none ende. Mic. iii. 6.

Then sayd Mary vnto the aungell: how  
shall this be, seeing I knowe not a man? And  
the aungell aunswered and sayde vnto hir:  
The holy goost shall come vpon thee , & the  
power of the hiest shall ouer shadewe thee.  
Therefore also that holye thinge whiche  
shalbe borne, shalbe cailed the son of god.  
And beholde thy cosyn Elizabeth, she hath  
also conceaued a sonne in hir olde age. And  
this is hir sitt monach: whiche was called  
barren: or with God shall nothinge be vn-  
possible. And Mary sayde: beholde the hand  
mayden of the Lord, be it vnto me euen as  
thou hast sayde. And the aungell departed  
from hir.

Esa. viii. 5.

And Mary arose in those dayes, & wente  
into the mountaynes with haste. into a ci-  
tye of Iarie, and entred into the house of  
Zachary, and salued Elizabeth. And it for-  
tuned, as Elizabeth hearde the salutation  
of Mary , the babe shronge in hir bellye.  
And Eliz'beth was filled with the holye  
gooste, and cryed wyth a louode boyce, and  
sayde: Blest arte thou amonge wemen,  
and blessed is the fruce of thy wombe.

And

Of S. Luke.

And whence happeneth this to me, that  
the mother of my Lord should come to me?  
For lo, as one as the voice of thy salutis  
is sounded in mine eares, the babe shan  
in my bellye for ioye. And blessed art thou  
that beleuedist: for those thinges shall be  
formed, which were told thee from thence.  
And Mary sayde,

Magnifi  
cat.

My soule magnificeth the Lord. And my  
spirit rejoyseth in God my saviour.

For he hath loked on the poore degred  
his hande mayden.

For behold from henceforth, shall all ge  
nerations call me blessed.

Because, he that is mightie, hathe done  
to me great thinges, & holy is his name.

And his mercy is on the that feare him,  
throughout all generations.

He sheweth strength with his arme: he  
scattereth them that are proud in the ra  
gination of their hertes.

He putteth downe the mightie fro their  
seates, and exalteith them of lowe degree.

He filleth the hungry with good thyng  
es: and sendeth away the riche empty.

He remembreth mercy: and helpeth his  
seruaunt Israell.

Euen as he promised to our fachers, &  
Abraham and to his sede for euer.

The Gos. And Marye abode with her aboute a thre  
moneches, and returned again to her owne  
pell on S house.

John Wap. ¶ Elisabethes time was come that she  
tyme daye should be deliuered, and she brought forth  
sonne,

### The i. Chapter.

don. And hir neighbours & hir cosins heard tell how the lord had shewed great mercye vpon hir, and they reioysed with hir.

And it fortuned the eyght day they came to circumcise the child, and called his name Zacharias, after the name of his fater. And his mother aunswered and layde: not so, but he shalbe called John. And they said vnto hir. There is none of thy kynne, that is named with this name. And they made signes to his fater, houe he woulde haue him called. And he asked for writing tables and wrote saying: his name is John. And they merueyled all. And his mouth was ope ned immediatly, and his tonge also, and he spake lauding God. And feare came on all them that dwelte nere vnto them. And all these sayinges were noysed abrode through out all the hill countrey of Iurye, & all they that hearde them, layde them vpp in their herettes sayinge: What maner childe shall this be? And the hande of the Lord was with him.

And his fater Zacharias was fylded with the holy goost, & prophesied saying.

Blessed be the Lord God of Israel, for he Benedic  
hach visitid and redemed his people.

And hach raysed vp an horne of saluatoris,  
vnto vs in the house of his seruaunte  
David.

Even as he promysed by the mouche of  
hys holye Prophete, whyche were synce  
the woorlde beganne. That we shouide be  
lued from oure enemyes, and from the  
hau-

Of S. Luke

Handes of al that hate vs.

To fulfull the mercye promysed to our  
fathers, and to remembre hys holye com  
maunc.

And to perfourme the othe whiche he  
**Gen. xxii,** sware to our father Abraham , for to geue  
vs.

That we delivred out of the handes of  
oure enemies, mighthe serue him withoue  
feare all the dayes of our life , in holines  
rightewesnes before him.

And thou childe shalt be called the Pro  
phete of the hiest, for thou shalt goo before  
the face of the lord, to prepare his wayes.

And to geue knowldege of saluation by  
to his people, for the remission of sinnes.

Through the tender mercy of our God,  
wherby the day spryngē from an hyc hath  
visited vs.

To geue lyghte to them that sate in  
darknes, and in the shadew of death , and  
to gide our feete, into the way of peace,

And the child grewe and waxed stronge  
in spryte, and was in wildernes, til the day  
came, when he shoulde shew hym selfe vnto  
the Israelites.

¶ The. i. Chapter.

The Go  
spell at the  
fyrt com  
muniō  
day

A

nd it chaunced in those dayes  
that there went out a comman  
dement from Auguste the Empes  
tour that all the worlde shoulde be  
muniō en taxed. And this fyrt taxing was madē in  
christmas Syrenus was liefe naunc in Syria, And  
euerie man went unto his owne city to be  
taxed.

## The.ii.Chapter.



taxed.

And Joseph also ascended from Galile, oute of a cite called Nazareth, into Iury: unto the cite of David, whiche is called Berhleem, because he was of the house and lynage of David / to be taxed with Mary hys spoused wyfe whiche was with chylde.

And it fortuned that whyle they were there, hit tymc was come that she shoulde be deluyered. And she brought forthe hit fyfte begotten sonne, and wrapped hym in swadlyng clothes, and layde hym in a manger, because there was no roome for them wþin the Inne.

Mat.1.19

And there were in the same region Shepeheedes, abydyng in the fieldes, and watchyng their flocke by nyghte. And lo, the aungell of the LOUDE node haide by

Of S. Luke.

Syntem, & the brightnes of the Lord shone rounde aboute them, and they were sorayde. But the aungell sayde vnto them. We not afraide. For beholde, I bringe you sydnynges of greate ioye, that shall come vnto all the people, for vnto you is borne this daye in the citye of Dauid, a saviour whiche is Christe the Lord. And take this in a signe: ye shall fynde the chylde swadde and layde in a manger. And straigthway there was wþch the aungell a myltynde of heauenlye souldyers, laudynge God, and sayinge: Gloryc to God on hys, an peace on the earth, and vnto men god will.

The Gos.  
pell on  
Newyca  
res daye.

And it fortuned, assone as the aungells were gone awaie from them into heuen, the shepheardeſ sayde one to another, let vs goo even now vnto Berhlem, and se thys thyng that is happened, whiche the Lord hath shewed vnto vs. As they came wþch haste and founde bothe Marye and Joseph, and the babe layde in a manger. And when they hadde sene it, they publyshed abrode the sayinge whiche was tolde them of that same chylde. And al that hearde it, wondred at those thynges whiche were tolde them of the Shepheardeſ. But Mary kept all those sayinges and pondered them in hir herte. And the shepheardeſ returned, praylinge and laudynge God, for all that they had hearde and seen, even as it was told vnto them. And when the viii. day was come, that the chylde

## The ii. Chapter

chylde shoulde be circumcised, his name Gen. xxi. 8. was called Jesus, which was named of the gungell, before he was conceaued in the wombe.



And when the tyme of theyr purificatiōn (after the lawe of Moses) was come, they brought hym to Ierusalem, to present hym to the Lorde (as it is wryten in the lawe of the Lorde) euerye man chylde that falle openeth the matrir, shalbe called ho  
ly to the Lorde and to offer (as it is sayd in the lawe of the Lorde) a payre of turtle doves, or two yonge pygions. And beholde there was a man in Hierusalem, whose name was Symeon. And the same man was iuste, and godlye, and longed for the consolation of Israell, and the halye gooste was in hym. And an aunswere was geuen hym of the holys goost, that he shoulde not deaþ, before he hadde sene the Lordes

The Gospel on the Purifica-  
tion.

Leu. xii. 5.

Exo. xl. 11.

Q

Christ.

Of S. Luke.

Christ. And he came by inspiration into the temple.

**Leu. xij. d.** And when the fater & mother broug<sup>t</sup> in the chylde Jesus, to do for hym after the custome of the lawe, then toke he hym in his armes, and sayde. Lorde, now let<sup>eth</sup> thou thy seruaunt depart in peace, acco<sup>dinge</sup> to thy woorde. for myne eyes haue seen thy saluation. Which thou hast prepared before the face of all people. A lyght to lyghten the Gentyls, and the gloriou<sup>s</sup> thy people Israel.

**Ela. xlix. b** And his fater and mother merueyled<sup>were</sup> those thynges, which were spoken of him. And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chylde is espoynted to be the fall and rysinge agayn<sup>of</sup> many in Israell, and for a sygne which is spokē against. And moreouer, the swerde shall pearce thy soule, that the thoughtes of many hertes may be opened.

And there was a prophete, one Anna, the daughter of Phanuel, of the rybe of Aser: whiche was of a greate age, and ha<sup>d</sup> lyued with an husbande, viii. yeares from hy<sup>r</sup> virgynicie. And she had ben a wydow<sup>e</sup> about. iii. score and. viii. yeare, which went never out of the temple, but serued God with fastynge, and praynges, nyghte and daye. And the same came forth that same houre, and praysed the Lorde, and spake of hym to all that loked for redempcion in Hierusalem.

And assone as they had perfourmed all thynges

## The ii. Chapter.

synge accordyng to the lawe of the  
Lorde, they returned into Galile to theys  
dwone citie Nazareth. And the chyld grew,  
and wered stonge in spyyte, and was syl-  
led with wisedome, and the grace of God  
was with hym.

¶ And his father and mother went to Hierusalem cuery yeare at the feast of Ea-  
ster. And when he was .xi. yeare olde, they  
went vp to Hierusalem, after the custome  
of the feast. And when they hadde fulfylled  
the dayes, as they returned home, the child  
Jesus bode styll in Hierusalem, unknow-  
ynge to his father and mother. For they  
supposed he had ben in the companye, and  
therfore came a dayes iourney, and soughe  
hym among theyz kinsefolke, and acquain-  
taunce. And when they founde hym not,  
they wente backe agayne to Hierusalem,  
and soughe hym. And it fortuned after .iii.  
dayes, that they founde hym in the tem-  
ple, sytting in the middes of the doctours,  
both hearynge them, and polynge them.  
And all that hearde hym, meruayled  
at hys understandyng, and aunswere-  
res.

And when they sawe hym, they were  
astonished. And his mother sayde unto him:  
sonne, why hast thou thus dealce with vs?  
Beholde thy fater and I haue soughe  
thee, sorowinge.

And he sayde vnto them: howe is it that  
ye soughe me? My selfe ye not that I melle  
god abouint my fathers busines? And they

The Gos-  
pell on the  
i. son. after  
twelfday.  
*Exo. viii. 6.*

## Of S. Luke.

Understode not that sayinge that he spake  
to them. And he went with them, and came  
to Nazareth, and was obedient to them.  
But his mother kept all these sayinges  
by her. And Jesus increased in wylde  
and age, and in favoure with GOD in  
men.

### The.iii.Chapter.

**M**uch.iii.ii  
**Mat.iii.2**  
**Ch.iii.2**

In the syxene yeare of the rayne of Th  
berius the Emperour, Pontius Pilat  
beyng lieftenaunt of Iury; and Herod  
beyng Tetrarch of Galile, and his  
brother Philip Tetrarch in Icurea, and of  
the region of Traconites, and Lisania the  
Tetrarch of Abyline, (when Anna and  
Cayphas were the hye priestes) the wode  
of God came to John the sonne of Zacha  
rias in the wyldernes. And he came into  
all the coastes about Jordan, preaching  
the bapteysme of repenteunce for the remis  
sion of synnes, as it is written in the boke  
of the sayinges of Elayas the Prophet,  
whiche sayeth: The boyce of one crying in  
wyldernes: prepare the waye of the lord,  
make his pathes straignt. Euerye valley  
shalbe fylled, and euerye mountayne and  
hyll shalbe brought low. And crooked thin  
ges shalbe made straignt, and the rough  
wayes shalbe made smoth: & all flesh shall  
se the saluation of God.

Then sayde he to the people that wen  
come to be baptyzed of hym. O generation  
of vypers, who hath taughte you to ffe  
**Mat.iii.3** from the wrach to come: Bring forth ther  
fore

## The ii. Chapter

þre due frutes of reþeauice, and beginne  
not to laye in your selues, we haue Abra-  
ham to our father. For I say vnto you: that  
God is able of these stones to rayse vp chil-  
dren vnto Abraham. Nowe also is the axe  
layde vnto the roore of the trees: so that e-  
uerþer tree whiche bryngeth not forth good  
frute, is hewen downe, and caste into the  
fyre.

And the people asked hym saying: What  
shall we do then? And he aunswered and  
sayde vnto them: He that hath two cothes,  
let hym parte with hym that hath none:  
and he that hath meate, lette hym do lyke-  
wyse.

Then came there publicans also to be  
baptysed, and sayd vnto hym: Master, what  
shall we do? And he sayde vnto them, re-  
quyre no more then that whiche is appoya-  
ted vnto you.

The louldiers lyketwyse demaunded of  
hym, sayinge: and what shall we do? And  
he sayd vnto them. Do violence to no man:  
neþer trouble any man wrongfullye: but  
be content with your wages.

As the people were in a dout, and al men  
mused in theyr herettes of John, whether he  
were verye Christ: John aunswered & sayde  
to them all: I baptyle you with water, but  
one stronger then I commeth, whiche shal  
latchet I am not worthy to vnloose: he wyll  
baptyle you with the holy goste, and with  
fyre: whiche hath his fanne in his hande,  
and wyll purghe his flouer, and wyll ga-

M. iii.

cxxv

## Of S. Luke.

ther he cometh into his barne, but the chal  
wyll he burne with fyre that never shall  
quenched. And many other thynges in his  
exhortation preached he vnto the peo  
ple.

Cat. iii. b

Mar. i. b.

Matth. iii. a

Then Herode the Tetrach (whē he was  
rebuked of hym for Herodias his broðer  
Philippes wyfe, and for all the cuylis whē  
the Herode had done) added this abou  
all, and layde John in pryson.

And it foreshewed as all the people recev  
ued baptisme (that Jesus also beynge bat  
tised, and prayinge) the heaven was ope  
ned, and the helye gooste came downe in a  
bodely shape lyke a doue vpon hym, and  
a voyce came from heaven, sayinge : Thou  
arte my deare sonne, in thee do I delyre.

And Jesu hym selfe begannē to be  
bore thirtey yere of age, beynge as men  
supposed the sonne of Joseph.

Whiche was the sonne of Eli.

Whiche was the sonne of Mathat.

Whiche was the sonne of Leui,

Whiche was the sonne of Melchi.

Whiche was the sonne of Anna.

Whiche was the sonne of Joseph.

Whiche was the sonne of Matathias.

Whiche was the sonne of Amos.

Whiche was the sonne of Naum.

Whiche was the sonne of Hessli.

Whiche was the sonne of Nagge.

Whiche was the sonne of Maath.

Whiche was the sonne of Matathias.

Whiche was the sonne of Semel.

Whiche

The.iii .Chapter.

Whiche was the sonne of Iosech.  
Whiche was the sounne of Iuda.  
Whiche was the sonne of Joantia.  
**F** Whiche was the sonne of Rhesia.  
Whiche was the sonne of Zorobabel.  
Whiche was the sonne of Salathiell.  
Whiche was the sounne of Meri.  
Whiche was the sonne of Melchi.  
Whiche was the sounne of Addi.  
Whiche was the sonne of Cosam.  
Whiche was the sonne of Melmadaw.  
Whiche was the sonne of Her.  
Whiche was the sonne of Iclo.  
Whiche was the sonne of Heliezer.  
Whiche was the sonne of Ioram.  
Whiche was the sonne of Martha.  
Whiche was the sonne of Leui.  
Whiche was the sonne of Symeon,  
Whiche was the sonne of Iuda.  
Whiche was the sonne of Joseph.  
Whiche was the sonne of Jonam.  
Whiche was the sonne of Heliachim.  
Whiche was the sonne of Nelea.  
Whiche was the sonne of Menam.  
Whiche was the sonne of Machathan.  
Whiche was the sonne of Machan.  
**G** Whiche was the sonne of Dauid.  
Whiche was the sonne of Jesse.  
Whiche was the sonne of Obed.  
Whiche was the sonne of Woz.  
Whiche was the sonne of Salmon.  
Whiche was the sonne of Maasson.  
Whiche was the sonne of Aminadab.  
Whiche was the sonne of Aram.

Whiche

## Of S. Luke

Whiche was the sonne of Elrom.  
Whiche was the sonne of Phares,  
Whiche was the sonne of Juda.  
Whiche was the sonne of Jacob,  
Whiche was the sonne of Isaac.  
Whiche was the sonne of Abraham,  
Whiche was the sonne of Tharra.  
Whiche was the sonne of Machor,  
Whiche was the sonne of Saruch,  
Whiche was the sonne of Ragau.  
Whiche was the sonne of Phalec,  
Whiche was the sonne of Heber.  
Whiche was the sonne of Sala.  
Whiche was the sonne of Cainan.  
Whiche was the sonne of Arpharath,  
Whiche was the sonne of Sim.  
Whiche was the sonne of Noe,  
Whiche was the sonne of Lameth.  
Whiche was the sonne of Cathusala.  
Whiche was the sonne of Enoch.  
Whiche was the sonne of Jareth.  
Whiche was the sonne of Malachel.  
Whiche was the sonne of Cainan.  
Whiche was the sonne of Enos.  
Whiche was the sonne of Seth.  
Whiche was the sonne of Adam.  
Whiche was the sonne of God.

### The.iii.Chapter.

Mat.iii.8

**I**esus then full of the holy goost, returned from Jordan, and was carayed of the spryte into wyldernesse, and was. xl. dayes tempted of the deuyll. And in those dayes ate he nothyng. And when they were ended, he afterwarde hungred.

And

The.iii.Chapter

And the Deuyll sayde vnto hym: yf thou be  
the sonne of G O D , commaunde thys  
stone that it be made breade . And Je-  
sus aunswered him sayinge: It is written, Deut. viii.  
man shall not lyue by breade onely, but by  
every wordc of God.

And the deuyll toke hym into an hye  
mountayne, and shewed hym all the king-  
domes of the woorlde, even in the twinc-  
klyng of an eyc. And the deuyll sayde vnto  
hym: all this power wyll I geue thee,  
every whyt, and the glory of them: for that  
is delyuering to me, and to whomsoeuer I  
wyll, I geue it. If thou therfore wylt wox-  
hyppe me, they shalbe al thyne Jesus aun-  
swered hym, and sayde: hence from me Sa-  
tan. For it is wrytten Thou shalt honoure  
the Lorde thy God, and hym onely Shalte  
thou serue,

And he carued hym to Jerusalem, and  
set hym on a pinacle of the temple, and  
sayde vnto hym : If thou be the sonne of  
God, cast thy selfe downe from hence. For  
itis wrytten, he shall geue his aungels  
charge ouer thee, to kepe thee, and in theyr  
bandes they shall beare thee, leste at any  
tyme thou dashe thy fote agaynst a stonye.

And Jesus aunswered and sayde to hym,  
it is sayde: thou shalt not tempt the Lorde Deut. vi.8  
thy God. And asson as the Deuyll had en-  
ded all his temptacions, he departed from  
hym for a season.

And Jesus returned by the power of the  
spypce into Galile, and therre wente a fame

## OfS Luke.

of hym throughout all the region round about. And he taughte in theyz synagogis, and was commended of all men.

**Mat. xiiij. b** And he came to Nazareth where he was noured and (as his custome was) went in to the synagoge on the Sabbath day, and stode vp for to rede. And there was deliuered unto hym the boke of the Prophet Elias. And when he had opened the boke he founde the place, where it was written The spypce of the Lord upon me, because he hath annointed me: to preach the gospel to the poore he hath sent me: and to heale the broken herted: to preach delyveraunce to the capryne, and lyghte to the blynde, and frelyce to set at libertie them that are brused, and preach the acceptable yare of the Lord.

And he closed the boke, and gaue it agayne to the minister, and satte downe. And the eyes of all that were in the synagoge were fastened on hym. And he began to say unto them: This daye is this scripture fulfilled in your eares. And all bare hym wytnesse, and wondered at the gracious wordes whiche proceeded out of his mouth, and sayen: Is not this Josephs sonne?

And he sayde unto them: Ye maye verye well saye unto me this Proverbe: Whistis on, heale thy selfe. Whatsoever we have hearde done in Capernaum, do the same here lykewise in thyne oþer country. And he sayde, verelye I saye unto you: No proþphecie is accepted in his owne country.

W<sup>m</sup>

### The. iiiij. Chapter.

But I tell you of a truch, manye wydos  
wes were in Israell in the dayes of Heli-  
as, when heauen was hurte thre yeares  
E and syre monethes, when great famylie-  
ment was throughout all the lande, and  
vnto none of them was Helias sente, saue  
into Sarepta, besydes Sydon, vnto a wo-  
man that was a wydow. And many lepers  
were in Israell, in the tyme of Heliseus the  
Prophet: and yet none of them was made  
cleane, sauyng Maenan of Syria.

And as manye as were in the synagoge,  
when they hearde thac, were fyllid wryth  
wrath: and rose vp, and thruste hym ouer of  
the cytre, and ledde him cuen vnto the edge  
of the hyll, wheren their citye was buylt,  
to cast hym downe headlynge. But he went  
his waye cuen thorow the myddes of the:  
and came downe into Capernaum a citie  
of Galile, and there taughe them on the  
Sabbath dayes. And they were astonyed  
at his doctrine: for his preachynge was  
with power. And in the Synagoge there  
was a man whiche had a spryce of an vn-  
cleane dewyll, and cryed with a loude voyce  
sayinge, let me alone, what hast thou to do  
F with vs, thou Iesus of Nazareth? Art thou  
come to destroy vs? I know the what thou  
arte, cuen the holte of God. And Iesus re-  
buked hym, sayinge: holde thy peace,  
and come out of hym. And when the  
dewyll had throwen hym in the myddes of  
them, he came out of hym, and hurte hym  
not. And farrre came on them all, and  
they

3. Re. xvii.  
Jam. v. d.

Mat. viii. 9  
Mar. vi. 28

## Of S. Luke

They spake amonge them selues , saying  
What maner a thyng is this ? For wth  
auctorite and power he commaundeth the  
foule sprytes , and they come oute : And the  
**Mat. viii.** fame of hym spred abrode , thorowoute all  
places of the countrey rounde about .

¶ And he rose vp and came out of the syna-  
goge , and entred into Symons house . Am  
Symons mother in law was taken with  
a great feuer , and they made intercession  
hym for hyz . And he stode ouer hyz , and re-  
buked the feuer , and it left hyz . And imme-  
diately he arose and mynystred vnto  
them .

¶ When the sonne was dowe , all they  
that hadde sick , taken wth divers diseas-  
ses , brought them vnto hym , and he layde  
his handes on euery one of them , and hea-  
led them . And devils also came out of many  
cryinge and sayinge : thou arte Christ the  
sonne of God . And he rebuked them , and  
suffered them not to speake : for they knew  
that he was Christ .

**¶ Mar.i.d.**

Allone as it was daye , he departed , and  
went away into a desert place , and the peo-  
ple sought hym , and came to hym , & kepte  
hym , that he shoulde not departe from thē .  
And he sayde vnto them . I muste to other  
cities also preache the kyngedome of god ;  
for therfore am I sent . And he preached in  
the Synagoges of Galile .

The. v . Chapter .

¶

## The V. Chapter.



**I**t came to passe (as the people preased The Gos-  
bpon hym, to heare the worde of God) pel on the  
that he stode by the lake of Genezareth v. son. aft.  
and sawe two shypes stande by the Trinitie.  
lake syde, but the fishermen were gones out  
of them, and were washynge theyr nettes.  
And he entred into one of the shypes (whi  
she perceyned to Symon) and prayed hym  
that he woulde thrust out a lytle from the  
lande. And he late downe, and caughte the  
people out of the shyppe. Whan he hadde  
leste speakeyuge , he sayde unto Symon:  
Launehe out into the depe, and leste slyppe  
your nettes to make adraught. And Symon  
answering and sayde to hym: Master, we  
haue laboured all nyghte, and haue taken  
nothyng. Neuerthelater, at thy commaun-  
dement I wyl lose forth the net. And whens  
they had so done, thy inclosed a great mul-  
titude of fyshes , But theyr nette brake,  
and

## Of S. Luke.

and they beckened to theyz felowes (whiche  
were in the other shipp) that they shoulde  
come and helpe them. And they came, and  
fylded both the shippes that they soncket  
gayne.

Whan Symon Peter sawe that, he  
fell downe at Iesus knees sayinge: Lord  
go from me, for I am a synful man. For he  
was vterly astouted. and all that wen  
with hym, at the draught of fyshes whiche  
they toke, and so was also James & John  
the sonnes of zebede, whiche were part-  
ners with Symon. And Iesus sayde vnto  
Symon, feare not, from henceforth thou  
shalte catche men. And they broughte the  
shippes to lande, and forsooke all, and fol-  
wed hym.

mac. viii. 8 And it fortuned as he was in a certayn  
cittie, beholde, ther was a man full of le-  
prosy: and when he had spyd Iesus, he fel  
on his face, and besoughte hym sayinge:  
Lord, if thou wylte, thou canste make me  
cleane. And he stretched forth his hande,  
and touched hym sayinge: I wyll be thou  
cleane. And immedately, the leprosy de-  
parted from hym. And he warned him that  
he shoulde tell no man, but that he shoulde  
go, and shewe hym selfe to the prieste, and  
offer for his cleansyng accordingyng as moles  
Leu. xiii. 14 commaundement was, for a wytnes vnto  
them.

But so much the more went there a fame  
abrode of hym, and muche people came to-  
gether to heare, and to be healed of hym  
of

The v. Chapter.

of theyr infirmities. And he kepte hym a parte in the wyldeernes, and gaue hym selfe to prayer.

¶ And it happened on a certayne daye, thac he caught, and there sat the Phariseis and doctours of lawe, whiche were come oute of all the tounes of Galile, Iurye, and Ierusalem. And the potver of the lorde was to heale them. And beholde, men broughte a man lyng in his bedde, whiche was taken with a palsey, and sought meanes to bryng hym in, and to laye hym before hym. And when they coulde not fynde by what waye they myght bryng hym in (because of the prease) they went vppe on the toppe of the house, and let hym dwyne thorothe the rylynge, bedde and all, in the mid des before Iesus. And when he sawe theyz sayd, he sayde vnto him: man, thy synnes are forgeuen thee: And the Scribes and the Phariseis beganne to thyncke, saying: What felow is this which speakeþ blasphemye: who can forgueyn synnes but God onlye?

Mat. ix. a.  
Mar. ii. b.

But when Iesus perceiued their thou ghes, he aunswered and sayde vnto them: What thynke ye in your hertes: Whe ther is easyer to saye, thy synnes are for geuen thee, or to saye: ryse & walke: But that ye may know that the sonne of man hath power to forgeue synnes on earth. he sayde vnto the sycke of the palsey: I saye to thec, aryse, take vppe thy bedde, and go home to thy house. And immedately he rose vppe before

## Of S. Lake

Before them, and tolke vp his bedde (wher  
on he lare) and departed to hys owne houer  
praylyng God. And they were all amad,  
and they lauded God, and were fyld wth  
feare, sayinge: we haue seyn straunge thi-  
ges to daye:

Mat. ix. a.  
Mar. ii. b.

And after that, he went forth and saw  
a publican named Leui, sytynge at the n-  
cepe of custome, and sayde vnto hym: follow  
me. And he lefte all, rose vp, and followed  
hym. And Leui made him a great feaste in  
home in his owne houer. And there was  
a great company of publicans, and of other  
that late at meat wth hym. And the Ser-  
vites and Phariseis murmured agaynst his  
disciples, saytinge: Whyn eate ye and drinke  
ye wth Publicans and synners? Iesu  
aunswered and sayd vnto them: They that  
are whole, nede not of the Phisition, but  
they that are sycke. I came not to call the  
ryghteous, but synners to repentaunce.

Then they sayde vnto hym: Whyn do the  
disciples of Iohn fast often, and praye, and  
the discipiles of the Phariseis also: & thyn  
eate and dyncke? And he sayde vnto them:  
Can ye make the chyldyn of the weddysg  
fast, as longe as the brydegrome is wþ  
ther? The dayes wþll come, when the bryde-  
grome also shalbe taken away from them;  
then shall they fast in those dayes.

Then he spake also vnto them a simili-  
tude: No man putteth a pece of a new gar-  
ment, into an olde vesture: for yf he doo,  
then breaketh he the newe, and the pece  
that

## The vi Chapter

that was taken oute ofche newe, agreeith  
not wytch the olde. Also , no man poureth  
newe wyne into olde vessells. For if he do,  
the newe wyne breaketh the vessells, and  
runneth oute it selfe, and the vessells perishe:  
But newe wyne must be poured into new  
vessells, and both are preserued. Also, no man  
that drincketh olde wine , strayghtwave  
can away with newe, for he layeth, the old  
is better.

### The vi Chapter.

**A**nd it happened on an after princi-  
pall Sabbath , that he went thoro-  
wme the corne field , and that hys  
Disciples plucked the eares of  
corne , and ate, and rubbed them in theyr  
handes : And certayne of the Whariseis  
sayde vnto them: Why do ye that whiche  
is not lawfull to do on the Sabbath day-  
es? And Iesus aunswere the i sayd : Hane  
ye not read what Dauid did, when he hym  
selfe was an hungred , and they whiche  
were wytch hym : howe he wente into the  
house of God, and toke, and ate the shewe  
breade, and gaue also to them whiche were  
with him , which was not lawfull to eate,  
but for the Priestes only. And he sayde vnto  
them: The sonne of man is Lorde also of  
the Sabbath daye.

And it fortuned in another Sabbath al-  
so, that he entred into the Synagogue and  
taught. And there was a man, whose right  
hande was drieid vp. And the Scribes and  
phariseis watched hym, whether he would

Mat. xi. 8

4. Re. xxi. 8

Mat. xi. 9

M.J. heale

## Of S. Luke.

heale on the sabbeth day , that they might  
find an accusation agaynst him.

But he knewe their thoughtes, and said  
to the man whych had the withered hande  
Ryse vp, and stande forth in the myddes.  
And he arose and stepped forth. Then sayde  
Jesus vnto them: I will alke you a queſtione : Whether is it lawfull on the Sab-  
bath dayes to do good , or to do euill ? To  
ſauc lyfe or for to deſtroye it ? And he be-  
helde them all in compasse, and ſayde vnto  
the man: Strechthe forth thy hande. And he  
did ſo: z his hande was restored againe,  
as whole as the other . And they were ful  
led full of madnes , and communed one  
with another, what they might do to Jesu-

Mat. xiiii. And it fortuned in thole dayes , that he  
Mar. vij.d. wente once into a mountayne for to praye,  
and continued all nyght in prayer to God.  
And affone as it was day, he called hys di-  
ciples, and of them he chose twelve , which  
also he called Apostles, Symon whome he  
named also Peter , and Andrew his bro-  
ther, James and John , Philip and Bar-  
thelme, Mathewe, and Thomas, James  
the ſonne of Alpheus , and Symon called  
Zelotes, and Judas James ſonne, and Ju-  
das Iſcarioth, whiche also was the tray-  
tor.

And he came downe wyth them , and  
ſode in the playne fielde , and the com-  
panye of hys Disciples, and a greate multi-  
tude of people out of all Iurye and Jeru-  
ſalem, and from the ſea coaſt of Tire and Si-  
don

## The. vi. Chapter

Don, whiche came to heare him, and to be  
healed of their diseases, and they also that  
were vexed with foule spites, & they were  
healed, And all the people preased to touch  
him: for there went vertue out of him, and  
healed them all.

And he lyfted vp his eyes vpon the disci-  
ples, and sayde, Blessed be ye poore: for Mat. v. 8  
yours is the kingdome of God. Blessed are  
ye that hunger now: for ye shall be satisfied.  
Blessed are ye that wepe nowe: for ye shall  
laughe. Blessed are ye when men hate you,  
and thruste you out of their compayne, and  
rayle, and abhoore your name as an euyll  
thyng, for the sonne of mans sake. Re-  
joyce ye in that daye and be gladde: for be-  
hold your reward is great in heauen. For  
after this maner their fathers entreated  
the Propheteſ.

But wo be to you that are ryche: for ye  
haue receaued your consolation. Wo be to Amo. vi. 8,  
you that are full: for ye shall hunger. Wo  
be to you that now laugh: for ye shall walle  
and wepe. Wo be to you when all men  
praye you: for so did the irfathers to the  
false Propheteſ.

But I saye vnto you whyche heare:  
Love youre enemys. Do good to them  
whyche hate you. Blesse them that curse  
you. And praye for them whyche wrongeſ Mat. v. 9  
fullie trouble you. And vnto him that sny-  
reth thee on the one cheke, offer also the  
other. And hym that taketh awaie thy  
golde, forbyd not to take thy cote also.

M. ii, Deus

## Of S. Luke

**Mat. viij.b** Geue to euery man that asketh of thee,  
And of him that taketh away thy goodes,  
Aske them not agayne. And as ye woulde  
that men shoulde do to you: so to ye to them  
likewise.

And if ye loue them whiche loue you  
what chanke are ye worthy of: for the very  
sinners loue their louers. And if ye do good  
for them whyche do good for you: what  
chanke are ye worthy of: for the very sin-  
ners do cuen the same. And if ye lende to  
them of whome ye hope to receaue: what  
chanke haue ye: for the very sinners lende  
to sinners, to receaue as muche agayne.  
Wherfore, loue ye your enemies, do good  
and lende, looking for nothing agayne: and  
your reward shalbe greate, and ye shalbe  
the children of the hiest: for he is kind unto  
the vnynde, and to the euill,



## The. vi. Chapter

We ye therfore mercifull, as youre fa- The Go-  
ther also is mercifull. Judge not, and ye pel on the  
shall not be iudged. Condemne not, and ye in sonday  
F shall not be condemned. Forgote, and ye aft. Trinit  
thalbe forguen: Bene, and it shalbe ge- Mat. viii. 2  
uen vnto you: good measure, pressed dounie,  
Shaken toghether and rukynge ouer, shall  
men geuz into youre bosomes. For wytch  
what measure ye mete, with the same shall  
men mete to you agayne.

And he put forth a symilicude vnto them: Mar. viii. 3  
Can the blynde leade the blynde? Do they Mar. viii. 4  
not both then fall into the dyche? The dis-  
ciple is not aboue hys master. Euery man  
shalbe perfect, euen as his master is. Why  
leyste thou a moote in thy brothers eye,  
and consyderest not the beame that is in  
thyng owne eye? Eches howe cannest thou  
saye to thy brother: Brother, lette me pull  
oute the moote that is in thyne eye: when  
thou perceauest not the beame that is in  
thine owne eye? Ypcrite, cast out the beam  
out of thine owne eye first, and then shalte  
thou se perfectly, to pull out the moote that  
is in thy brothers eye. Mat. viii. 5

For it is not a good tree that bringeth  
forth euill frute: nether is that an euill tree,  
that bringeth forth good frute. For euerye  
tree is knownen by hys frute. Nether of  
thornes gather men sygges, nor of bushes  
G gather they grapes: A good man ouce of  
the good treasure of hys herre, bryngeth  
furthe that whyche is good. And an evill Ps. xl. b.  
man ouce of the cuyll treasure of his herre,  
Q. iij. bxiij.

Of. Luke

bryngeth forth that whiche is etyll. For  
the abouundance of the herte , hys mouth  
speaketh.

Why call ye me Master Master: and do  
not as I bid you ? Whosoever cometh to  
me, and heareth my sayinges, and doth the  
same, I will shewē you to whom he is like.  
He is lik . a man whiche buylē an house;  
and digged depe, and layde the foundation  
on a rocke . When the wāters arose: the  
floud bet wpon that house , and couldenot  
mōve it, For it was grounded wpon a rock.  
But he that heareth and doth not, is lyke a  
man that withoute foundation buylē an  
house wpon the earth, agaynst whiche the  
floud did beate: and it fell by & by. And the  
fall of that house was great.

The vii. Chapter.

**V**hen he had ended al his sayings  
in the audience of the people, he  
entred into Capernaum. And a cer-  
tain Centurions seruaunt was  
sickē and readye to die , whome he made  
muche of. And when he hearde of Jesu, he  
sent vnto him the elders of the Jewes, bes-  
ching him that he would come and heale  
his seruaunt. And they came to Jesus, and  
besought hym instantly saying: He is wox-  
thy that thou shuldest do this for him. For  
he loueth our nation, & hath buylt vs a syna-  
goge. And Jesus went with them. And  
when he was now not farre fro the house  
the Centurion sent frendes to him, saying  
vnto hym : Lorde trouble not thy selfe: for I  
am

## The vii. Chapter

I am not worthye that thou shouldest enter  
vnder my rosse. Wherefore I thought not  
By my selfe worthy to come vnto thee / but say  
the word, and my seruaunt shalbe whole,  
For I likewise am a man vnder power , &  
haue vnder me sondiers, and I saye vnto  
one:gd, and he goeth. And to another, come  
and he commeth. And to my seruaunte, do  
this, and he doeth it. When Jesus hearde  
this, he maruyled at him, and turned him  
aboute, and sayde to the people , that folo-  
wed him: I say vnto you: I haue not founde  
so great faych, no, not in Israll. And they  
that were sent, turned backe home againe,  
and founde the seruaunte that was lycke,  
whole.



And it fortuned after that, that he went The Gos-  
tinto a cityc called Naim , and manye of peple on the  
his Disciples wente wych hym, and muche xvi. Son.  
people. When he came vnye to the gate of aft. Trini-

Of S. Luke.

The citye! beholde there was a deade man  
caryed oute, whiche was the onelye sonne  
of hys mother, and she was a wydow, and  
muche people of the citye was wrytch hym.  
And whan the Lorde sawe hir, he hadde com-  
passion on hir, and sayde vnto hir: wepe  
not. And he went and touched the coffyn,  
and they that bare hym, stode styll. And he  
sayde. Yonge man. I saye vnto thee. arte.  
And the dead lase vp, and began to speake.  
And he deliuered hym to hys mother, and  
there came a feare ou them all. And they  
glorified God sayinge: a greate Prophet  
is rySEN amonG us, & God hath visited  
hys people. And thys rumour of hym went  
forth throughoute all Iurye, and therolde  
outhe all the regions whiche lye rounde  
aboute.

M.re.iii.d

M.re.iii.

And the Disciples of John shewed hym  
of all these thynges. And John called vnto  
him two of hys Disciples, and sente them  
to Jesus, sayinge: Arte thou he that shoulde  
come, or do we loke for another? Whan  
the men were come vnto hym, they sayde.  
John. Wapere sent us vnto the, saying: art  
thou he that shoulde come, or do we waine  
for another? And at that same tyme, he cur-  
red many of their infirmities, and plagues,  
and of cuyll spyrtes, and vnto manye that  
were blynde, he gaue syghee. And Jesus  
answeringe and sayde vnto them: Go your  
wayes and shewe John, what thynges ye  
haue sene and harde, howe that the blynd  
se the halte goo, the lepers are clensed, the

deaf

The. vii. Chapter

desse heare , the deade rise agayne / to the  
poore is the glad tydylnges preached , and  
happy is he , that is not offendid at me .

And when the messengers of John Mat. 11. a.  
were departed , he beganne to speake vnto  
the people of John . What wente ye ouce  
into the wylvernelle for to se : A rede shakyn  
wyth the wynde . But what wente ye ouce  
for to se : A man clothed in sofey raymenter  
Beholde , they whyche are gorgeouslyc ap-  
parelled , and lyuedelycately , are in kinges  
courtis . But what wente ye forthe to se : A  
prophete ? Yea I saye to you , and more  
then a prophete . Thys is he of whome it is  
wryten : Beholde , I sende my messenger Mal. 3. 1.  
before thy face , whryche shall prepare thy  
waye before thēc . For I saye vnto you : a Mat. 11. b.  
greater Prophete then John , amonge we-  
mens children is there none . Neuercheleste  
he that is lesse in the kingdome of God , is  
greater then he . Mat. 11. c.

And all the people that hearde , and the  
publicans iustifyed H O D , beyng  
baptised wyth the baptisme of John . But Mat. 11. d.  
the Phariseis and Lawiers despised the  
councell of God agaynst them selues / and  
were not baptised of him ,

And the Lorde sayde : W herunto shall  
I lyken the men of thys generation , and  
what thyngē are they lyke vnto : They are  
lyke vnto chyldren sittinge in the markete  
place , and crynge one to another , and say-  
inge : We haue pyped vnto you , and ye  
dane not daunsed ; we haue mourned to you ,  
N. v. 200

## Of S. Luke.

And ye haue not wept. For John Baptiste  
came, nether eatynge breade nor drinckynge  
wyne, and ye saye: he hath the deuyll. The  
sonne of man is come and cateth & dynes  
keth, and ye saye: beholde a man whiche is  
a glotten, and a druncker of wyne, a frende  
of publicans and sinners. And wisdome is  
iustified of all hir children.

Mat. xi. e. \* And one of the Pharisēs desyred  
Mat. xvi. hym that he woulde eate wryth hym. And  
Mat. xxi. he went into the Pharisēs house, and sat  
Joh. xii. a. downe to meate. And behold: a womanis  
that comys (whiche was a synner) assone as  
she knewe that Iesus late at meate in the  
Pharisēs house, she brought an alabaster  
boete of oynment, and stode at his feet  
behynde hym wepyng, and beganne to  
washe his feet with teares, and did wryte  
them with the heares of hir head, & kyssed  
his feet, and annoynted them with the oint  
mente.

Whan the Pharisēs (whiche bade hym)  
saw that, he spake within him selfe, say  
ing: If this man were a prophet, he wold  
surely haue knownen who, & what maner  
of woman this is which toucheth him, for  
she is a sinner. And Iesus aunswered and  
sayde vnto hym: Simon, I haue somewhat  
to saye vnto thec. And he sayde: master saye  
on. There was a certayne lender whiche  
had two debtors, the one oughte fiftie  
þreþ pence, & the oþer fiftay. Whan they  
had nothinge to paye, he forgave the boþe.  
Whiche of them therfore tell me, will loue  
him

### The .vii. Chapter.

him most: Symon aunswered and sayde: I suppose, that he to whom he forgaue most. And he sayde vnto him: Thou hast truelye

Judged,

And he turned to the woman , and sayde vnto Symon: Se:ste thou th:s woman: I entred into thy house, & thou gaueste me no water to my feet: but she hath walsched my feet with teares, and wiped them with the heares of hir heade. Thou gaueste me no kisse: but she, since the tyme I came in, hath not ceased to kisse my feet. Mine head with oyle thou diddest not anoynt: but she hath anoynted my feet with oyntment. Wherefore I say vnto thee: many sinnes are forgeuen hir: for she loued much. To whom leesse is forgeuen, the same doeth lesse loue. And he sayd vnto her, thy sinnes are forgeuen thee. And they that late at meat with him, began to say within them selues: Who is this whiche forgeueth sinnes also? And he saide to the woman: Thy faith hath sauied thee: Goo in peace.

Mar. vi. c

### The .viii. Chapter.

**A**nd it fortuned afterward, that he hym selfe wente throughoute ci-  
ties and townes, preachyng, and shewing the kyngedome of God,  
and the twelue wryth hym. And also cer-  
taine wemen, whiche were healed of euill  
spyrtes, and infynctyes: Marve called  
Magdalene, (oute of whome wence se-  
uen Deuyls ), and Joanna the wyfe of  
Chusa Herodes Rewarde, and Susanna, &  
many

Of S. Luke.

many other which ministred unto hym  
their substance



The Bo-      When muche people were gathered by  
spel on sex gether, and were come to hym ouce of all  
agesma l. cities, he spake by a similitude. A sower  
awa. xiiii.c. went out to sowe hys seed , and as he so-  
Mar. xiiii, a wed, some fell by the way side, and it was  
troden vnder fere , & the fowles of the ayre  
denoured it vp. And some fell on the stonye,  
assone as it was spronge vp , it wytched  
awaye, because it lacked moystnes . And  
some fell among thornes, and the thornes  
sprang vp with it, and choked it. And some  
fell on good grounde, and sprange vp, and  
bare frute, an hundred foldc. And as he sa-  
thes these thinges/he cried out:He that hath ear-  
res to heare, let him heare.

And hys Disciples asked hym say-  
inge:what maner similitude is this? And  
he sayd: unto you it is geuen to know the  
secre

## The viii Chapter

secretes of the Kingdome of God: but to o-  
ther: n.s.m ilicudes:that when they se,they  
shuld not se, & when they heare,they shuld  
not understande.

The symilitude is thys . The sede is  
the woyde of God . Those that are besyde  
the waye, are they that heare , and after-  
wardes commyncth the deuyll , and taketh aw-  
ayre the woyde oure of their heartes, leste  
they shoulde beleue and be sauued . They on  
the stones , are they whyche when they  
heare , receaue the wordc wytch ioye . But  
these haue no rotes, whych for a whyle be-  
leue, and in the tyme of temptation goo aw-  
ayre . And that whiche fell amonge thornes ,  
are they whyche heare and goo forthe, and  
are choked wytch cares and wytch riches , &  
voluptuous livinge, and bringe forthe no  
frute . And that in the good grounde, are  
they whiche with a good and pure herte,  
heare the word, and kepe it, and bring forthe  
frute with pacience .

No man when he lyghteth a candell,  
couerech it vnder a vessell , necher puttech Mat.b.b.  
it vnder the table, but settech it on a can- Mar.iii.6  
delstycke, that they that entre in , maye  
se the lyghte . For nothyng is in secrete,  
that shall not come abrode: Necher anye  
thyng hydde, that shall not be knownen,  
and come to lyghte . Take hede therefore  
holw ye heare . For whosoeuer hath , to him Mat.xiiii.b  
shalbe geuen: And whosoeuer hathe not,  
from him shalbe taken euen that same,  
which he supposed that he hath .

Then

Of S. Luke.

Then came to him his mother and his  
brethren, and coulde not come at him in  
prease. And it was told him, and sayd: Thy  
mother and thy brethren stande without,  
and woulde se thee. He auiswered & layde  
vnto them: my mother, and my brethren are  
thise whiche heare the worde of God, and  
do it.

**Mat. xxiiij**

\* And it chaunced on a certayne daye,  
that he wente into a shyp, and hys disci-  
ples also, and he layde vnto them: Let vs  
go ouer vnto the other syde of the lake.  
And they launched forthe. And as they  
sayled, he fell a slepe, and there arose  
forme of wynde in the lake, and ther  
were fylled wych water, and were in iei-  
pardye. And they went to hym, and awak-  
hem, sayinge: Master master, we are lone.  
Then he arose, and rebuked the wynde,  
and the tempeste of water, and they ceased,  
and it wered calme. And he sayd vnto them:  
Where is your faith? They feared and won-  
dered amonge them selues sayinge: what  
solowe is thys? For he commaundeth both  
the wyndes and water, and they obey  
hem? And they sayled vnto the region of  
the Gadarenites, whiche is ouer agaynt  
Galile.

And as he wente once to lande, ther  
met hym a certayne man once of the cite,  
whiche hadde a deuyll longe time, & ware  
no clothes, neither abode in any house, but  
in graues. When he sawe Iesus, he cry-  
ed once, and fell downe before hym, and  
wry-

### The viii. Chapter

wyth a lowde boyce sayde: What haue I  
to do wthy theer JESUS the sonne of the  
God moste hyste? I beseche thee, torment  
me not. For he commaunded the foule  
spyre to come oute of the man. For ofte ty-  
mes he caughte hym, and he was bounde  
with chayns, & kepte with fetters: and he  
brake the bondes, & was caried of the fende  
into wildernesse.

And JESUS asked hym sayinge: What  
is thy name? And he sayde: Legion, because  
manye deuyls were entred into hym. And  
they besoughte hym, that he woulde not  
commaunde them to goo oute into the  
despe. And there was thereby an hearde of  
manye swyne, fedynge on a hyll, and they  
besoughte hym, that he woulde suffre  
them to entre into them. And he suffered  
them. Then wente the deuyls oute of the  
man, and entred into the swyne: And the  
hearde ranne headlynge with violence in-  
to the lake, and were chokid. When the  
herdmen sawe what hadde chaunsed, they  
fled & told it in the citie, & in the villages.

And they came out to se what was done,  
and came to JESUS, and founde the man  
out of whome the deuils were departed, sic-  
king at the feet of JESUS, clothed, and in his  
ryghte mynde, and they were alrayd. They  
also whyche sawe it, tolde them by what  
meanes he (that wes possessed of the de-  
uell) was healed. And all the whole mul-  
titude of the countreye of the Gada-  
renites, besoughte hym, that he woulde de-

parte

Of S. Luke.

parte from them: for they were taken by  
greate feare, And he gat him into  
**Mar. v.b.** Nippe, and returned backe agayne. Then  
the man (out of whome the deuyls were  
parced) besoughte hym that he myghte  
wyth hym. But Iesus sente hym away,  
saying: Goo home agayne into thyne owne  
house, & shew what great things god hath  
done to thee. And he went his way, & pou-  
ched thoroþout all the citye, what grea-  
thinges Iesus had done unto him.

**Mat. ix.c.** And it so fountuned when Iesus was  
**Mark v.b.** come againe, that the people receaued hym  
for they all wayted for hym. And behoue  
there came a man named Jairus (and he  
was a ruler of the synagoge) & he fel down  
at Iesus feete, & besoughte him that he wold  
come into his house, for he hadde but  
doughter only, vpon a twelue yeare of age,  
and she laye a dyng, And as he went, the  
people thronged hym.

And a woman havinge an issue of  
bloude, twelue yeares (whiche hadde spent  
all her substance amonge physicians, ne-  
ther coulde be holpen of anye) came by  
hynde hym, and touched the hem of hys  
garmente, and immediaselye her issue of  
bloude staunched. And Iesus sayde: Who  
is it that touched me? When euerye man  
denyed, Peter and they that were wyth  
hym, sayde: Master, the people thrust thee,  
and were thee, and sarest thou who tou-  
ched me? And Iesus sayde: Some bodye  
touched me. for I perceave that vertue is  
gone

## The. ix. Chapter

gave out of me. When the woman sawe  
that she was not hyd, she came trumblyng,  
and fell at his feete, and tolde hym before  
all the people, for what cause she had tou-  
ched him, and howe she was healed imme-  
diately. And he sayde vnto hyz: Daughter,  
be of good conforthe. Thy sayth hath made  
the whole, So in peace.

Whyle he yet spake, there came one frō Mat. ix. 1.  
the rulers of the Synagoges house, whi- Mar. v. 4.  
che sayde to hym: thy doughter is deade,  
disease not the master. When Iesus hearde  
that, he aunswered hym, saying: Scare  
not, beleue only, & she shalbe made whole.  
And when he came to the hōuse, he suffered  
no man to go in with hym, saue Peter, Ja-  
mes, and John, and the facher and mocher  
of the mayden. Every body wept, and so-  
lased for hyz. And he sayde: wepe not, for shē  
is not dead, but slepech. And they laughte  
hym to scorne. For they knewe that shē  
was deade. And he thrust them all out, and  
caught hyz by the hande: and cryed, saying:  
Darde, aryste. And hyz spide came agayne,  
and she rose straigethway. And he commaun-  
ded to gue hyz meate. And the facher, and  
the mother of hyz were astonied. But he  
warned them that they shoulde tell no man  
what was done.

## The. ix. Chapter.

**T**hen called he the. xi. together, and Mar. x. 31.  
gave them powre and autoriteye o- Mar. vi. 13.  
uer all deuyts, and that they myght  
heale diseases. And he sent them to  
O. i. preachē

## Of S. Luke.

preache the kingedome of God, and toow  
the sycke. And he sayd to them: Take no  
thyng to your iourney, nether stasse, ny  
Scryppe, nether breade, nether monye, n  
ther haue two coates. And whatsover  
house ye entre into, there abyde, & then  
depart. And whosocuer wyl not receave  
you, when ye go out of that citie, shake  
the verye dust from your feete, for a testi  
mony agaynt them: And they went ouer,  
and wente thorothe the townes, pre  
chinge the gospell, and healyng euer  
where.

And Herode the Tetrache hearde of all  
that was done by hym, and doubted because  
that it was sayde of some, that John was  
rysen agayne from death; and of some that  
Helias had appeared: and of some, that one  
of the olde Prophetes was rysen agayne.  
And Herode sayde: Iohu haue I behched  
who then is this of whome I heare such  
thynges? And he desyred to se hym.

**Mach. xliii** **Mat. vi. b.** And the apostles returned: and told him  
what great thynges they had done. And he  
roke them, and went abyde into a solitary  
place, nye to a citie called Bethsaida. And  
when the people knewe of it, they followed  
hym. And he reccaued them, and spake unto  
them of the kyngedom of GOD, and  
healed them that had ned to be healed.  
And when the daye beganne to weare a  
waye, then came the twelue, and sayd unto  
hym: sende the people away, that they may  
go into the townes and vyllages rounde  
about.

## The ix. Chapter

about and lode, and get meate, for we are  
here in a place of wyldernes. But he sayde  
vnto them: Geue ye them to eate. And they  
sayde: We haue no mo but fyue loues and  
two fylches, except we shoulde go and bye  
meate for all this people. And they were  
about fyue thousande men. And he sayde to  
his disciples: Cause them to sitte downe by  
tyties in a company. And they dyd so, and  
made them all sitt downe. And he tooke the  
fyue loues, and the two fylches, and loked  
up to heauen, and blessed them, and brake,  
and gaue to the disciples, to set before the  
people. And they all dyd eate, and were sat-  
isfied. And there was taken up of that re-  
mainned to them, twelue baskettes full of  
broken meate. And it fortuned as he was  
alone prayinge, his disciples were Mat. xvi. 1.  
wyth hym, and he asked them sayinge. Mat. viii. 1.  
Whom saye the people that I am?  
They aunswered and sayde: John Baptiste.  
Some saye Helias. And some saye, that  
one of the olde Prophetes is rysen agayn.  
He sayde vnto them. But whome saye ye  
that I am? Peter aunswered and sayde:  
thou art the Christ of God. And he warned  
and commaunded them, that they shoulde  
tell no man that thyng, sayinge: that the  
sonne of man must suffre many thynges,  
and be reprozed of the elders, and of  
the hye Pnesles and Scribes, and be  
slayne, and the thyrde daye rysse agayn.  
And he sayde to them all, if anye man  
wyll come after me, lette hym denye hym  
O.ii. selfe

## Of S. Luke.

selfe, and take by his crosse daylye; and  
lose me. For whosoever wyll saue his lyfe,  
shall lose it. And whosoever shall lose hym  
lyfe for my sake, the same shall saue it. In  
what avauntageith it a man, if he wynn  
the whole worlde, and loose hym selfe, n  
runne in domage of hym selfe: For whoso  
ever is ashamed of me, and of my saynges  
of hym shal the sonne of man be ashamed,  
when he commeth in hys glorie, and in  
the glorie of his fader, and of the holye  
aungels. And I tell you of a certeyne. There  
be some standyng here, whiche shall not  
rast of death, tyll they se the kyngedome of  
God.

¶ At. xvii.  
¶ Mar. ix. a.

And it foloweth about an. viij. dayes af  
ter those sayinges, that he toke Peter, Iu  
mes, and John, and went vp into a mon  
dayne to praye. And as he prayed, the fash  
on of his countenaunce was chaunged, and  
his garmente was whyte and shone. And  
beholde two men talked with hym, and  
they were Moses and Elias, which appe  
red in glory, and spake of hys deparcyng,  
whiche he shoulde ende at Jerusalem. But  
Peter, and they that were with hym, wen  
heuy with slepe. And when they woke, they  
saw his glory, and two men standyng with  
hym.

And it chaunsed as they departed from  
hym, Peter layde unto Jesus: Master, it is  
good bcyng here for vs: Let vs make the  
tabernacles, one for thee, and one for Mo  
ses, and one for Elias, and wist not what  
he

### The ix. Chapter.

Whylde. Whyle he thus spake, there came  
a cloude and ouershadowed them, and they  
feared when they were entryng into the  
cloude. And there came a voyce oute of the cloude sayinge: This is my deare sonne, Math. iii. 13  
Mar. i. b heare hym. And assone as the voyce was  
paste, Jesus was founde alone. And they  
kept it cloose, and tolde no man in those  
dayes, any of those thynges whiche they  
had lene.

And it chaunsed on the nexte daye, as  
they came downe from the mountayne.  
much people met hym. And beholde, a man  
of the company cryed oute, saying: Master,  
I beseeche thee beholde my sonne, for he is  
all that I haue: and se, a spryte takech hym,  
and sodenly he cryeth, and he reareth hym,  
that he smot agayne, and with muche  
payne departeth from him, when he hath  
rent hym; and I besought thy discyples to  
cast hym oute, and they coulde not. Jesus  
answeringe and sayde: O generation with-  
out fayth, and crooked: howe longe shall I  
be with you? and shall suffer you? Brynge  
thy sonne thyrther. As he yet was a com-  
myng, the fende rent hym, and care hym.  
And Jesus rebuked the uncleane sprite, and  
healed the childe, and delyuered hym to his  
facher. And they were all amased at the  
myghty power of God.

Whyle they wondred cheere one at all  
thynges whiche he dyd, he sayde unto his  
disciples: Let these sayinges sincke downe  
into youre eares. For the tyme wyll come,  
when

## Of S. Luke.

When the sonne of manne Chalbe binuered into the handes of men. But whist not what that woorde meante, and was hidde from them that they vnderstode it not. And they feared to aske hym of the sayinge. Then there arose a disputation amonge them, whiche of them shoulde be the greatest. When Jesus perecaued the thoughts of theyr hertes, he toke a chyn and set hym harde by hym, and sayde unto them: Who soever receaueth this chyn in my name, receaueth me. And whosoever receaueth me, receaueth hym that sent me. For he that is least amoung you all, shalbe greate.

And John aunswere and sayde: Master, we sawe one castynge out deuyllis in thy name, & we forbad hym, because he foloweth not with vs. And Jesus sayde unto hym: forbyd ye hym not. For he that is not agaynst vs, is with vs.

And it fortuned, when the tyme was come that he shoulde be receaued vp, he set his face to go to Jerusalem, and sente messengers before hym. And they wente and entred into a citie of the Samaritans, to make ready for hym. But they woulde not receauie him, because his face was as though he wold go to Jerusalem. When his disciples, Iames and John sawe that, they sayde: Lord, wylt thou that we commande, that fyre come downe from heaven, and consurie them, even as Helias dydde? Jesus turned abouce, and rebuked them saynge,

Mat. xviij.  
Mar. ix.e.

## The. x. Chapter,

sage:ye wote not what maner spryte ye ar  
of. for the sonne of man is not come to de-  
stroye mens lyues, but to sauue them. And  
they went to another towne. And it chau-  
sed as they wente in the waye, a certayn  
man layde vnto hym : I wyll folowe thee  
whyncher soever thou go. And Iesus layde  
vnto hym : foxes haue holes, and byrdes of  
the ayre haue nestes, but the sonne of man  
hath not wheron to lay his heade.

And he layde vnto another : folowe me.  
And the same layde. Lorde luffre me fyrlie  
to go and bury my fathur. Iesus layde vnto  
hym. Let the dead bury theyr dead, but go  
thou and preach the kyngedome of  
God.

And another sayde : I wyll folowe thee  
Lorde, but let me fyrlie go and bydde them  
farewell, whiche are at home at my house.  
Iesus layde vnto hym : No man that put-  
teth his hande to the plow, and loketh  
backe, is apte to the kyngedome of  
God.

## The. xi. Chapter.

**A**fter these thinges, the Lorde ap-  
poynted other seuenyng also, and the Gos-  
sent them two and two before him pell on h.<sup>e</sup>  
into euyencie and place, whiche Luke day  
he hym selfe woulde come. And he layd vnto  
them, the haruest is great, but the labo-  
urers are fewe. Praye therfore the Lorde of  
the haruest, to lende forth labourers into  
his haruest. Goo youre wayes; beholde,  
I lende you forth as lambcs amoncge  
wolues.



Wolues. Beare no wallet, nether scrippet,  
nor shooes, and salute no man by the waye.  
Into whatsoever house ye enter, fyse saye:  
Peace be to this house. And if the sonne of  
peace be there, your peace shall rest vpon  
 hym if not, it shall turne to you agayn: Am  
 in the same house tarye syll, earynge and  
 dynckyng luche as they haue. For the la-  
bourer is worthy of his rewarde.

Go not from house to house, and into  
whatsoever cytye ye entre, if they receave  
you, eate suche chynges as are sette before  
you, and heale the sycke that are there, and  
saye vnto them: the kyngedome of GOD  
is come nye vpon you. But into whatsoe-  
uer cytye ye entre, if they receave you not,  
go your wayses out into the streets of the  
same, and saye: cuen the very dust (whyche  
cleaueth on vs) of your citye, we wryte of  
Matth. x. a. agaynst you: Notwithstandyng, marke  
vhis

## The x. Chapter.

this, that the kyngedome of S O D was  
came nye vpon you. I saye to you, that it  
shalbe easyer in that daye for Zodom, then  
for that circie.

Do be to the Thorazin : Ild be to the  
Bethsaida. For yf the myracles hadde ben  
done in Tyre and Sydon, whiche haue ben  
done in you, they had a great whyle agone  
repented sytynge in heare and ashes. Me  
uerthelesse it shalbe easyer for Tyre and  
Sydon at the iudgement, then for you.

And thou Capernaum (whiche arte exalted  
to heauen) halte be thrust downe to hell.

He that heareth you, heareth me: and he that despyleth you, despyleth me, and he that despyleth me, despyleth hym that sente me. And the leuenty turnes agayne wych toye, sayinge. Lorde cuen the verye deuyls are subdued to vs chorowe thy name. And he sayd vnto them: I sawe Saran, as it had ben lyghterkyng, faule downe from heauen. Beholde, I geue vnto you potver to treide on serpents and scorpions, and ouer al maner potver of the enemys, and nothig shall hurt you. Neuerthelesse, in this rejoyce not, that the spypkes are vnder youre power: but rather rejoyce, because your names are wrytten in heauen.

That same houre reioyced Iesus in the  
spyre, and sayd: I confesse vnto thee father  
voxe of heauen and earth, that thou hast  
hyd these thynges from the wylle and pnu-  
dent, and hast opened them to the babes.  
Euen so father, for so it pleased thee. All  
Matth 11:25

O, v.      thyn

## Of S. Luke.

thynges are geuen me of my father. And no man knoweth whos the sonne is, but the father: neither who the father is, save the sonne, and he to whom the sonne will shewe hym.



The Gos-  
pel on the  
xiii. sonda.  
after. Tri.

Mat. xxi. d

And he turned to his disciples, and sayde secretly. Happye are the eyes, whiche se that ye se. For I tell you that manye prophetes and kinges, haue desyred to se those thynges whiche ye se, and haue not seene them: and to heare those thynges whiche ye heare, and haue not hearde them.

And beholde a certayne latoyer stode by, and tempted hym, saying: Master, what shall I do to inherite eternall lyfe? He sayde vnto hym: What is wrytten in the Lawe? Howe readest thou? And he answered and sayd: Thou shall loue thy lord God, with all thy herte, and with all thy soule, & with all thy strength, & with all thy mynd

## The x, Chapter

mynde and thy neyghbour as thy selfe  
And he sayde vnto hym : Thou haste aun-  
swered ryght. This do, and thou shal haue.  
But he wyllynge to iustifye hym selfe, said  
vnto Iesus : Who is then my neighbour?

Iesus answered and sayde : A certayne  
man descended from Hierusalem to Hiero-  
co, and fell into the handes of theues, whi-  
che robbed hym of his rayment, and wound-  
ed hym, and departed, leuyng hym halfe  
dead. And by chaunce, there came downe a  
certayne Priest that same waye, and when  
he sawe hym, he passed by. And lykewyse a  
Leuite, when he was come nye to the place  
went and loked on hym, and passed by.

Then a certayne Samaritane, as he lou-  
neyed, came nye vnto hym, & when he saw  
him, he had compassion on hym, & wente to,

F and bounde vp his woundes, and poured  
in oyle and wyne, and put him on his owne  
beast, and brought him to a common Inne,  
and made prouision for hym . And on the  
morrowe when he departed, he tooke oute  
two pence, and gaue them to the hoste, and  
sayde vnto hym . Take cure of hym, and  
whatsoeuer thou spendesse more, when I  
come agayne, I wyll recompence thee.

Whiche now of these three thyndest thou  
was neyghboure vnto hym that fell into  
the theues handes . And he sayde : he that  
shewed mercye on hym. Then sayde I E-  
S U S vnto hym . Go and do thou lyke-  
wyse.

It fortuned as they went, that he entred  
into

## Of S Luke.

Ented a certayne towne. And a certayne wo-  
man named Martha, receaued him into his  
house. And this woman hadde a syster cal-  
led Marye, whiche also sate at Iesus fete,  
and hearde his preachyng. And Martha  
was com bred about muche seruyng, and  
sode and sayde; master, doest thou not care  
that my syster hath left me to minister alone?  
Bid hym therefore, that she helpe me.  
And Iesus aunswere, and sayde vnto her  
Martha, Martha, thou carest, and art trou-  
bled about manye thynges, verelye one is  
nedefull. Mary hath chosen the good parte,  
whiche shall not be taken awaye from  
vyr.

## The xi. Chapter.

**A**nd it forcuned as he was pray-  
inge in a certayne place: when he  
ceased, one of his disciples sayde  
vnto hym: Master, teache vs to  
praye, as John also taught his disciples.  
And he sayde vnto them: when ye pray, say:  
Our father whiche arte in heauen, halo-  
woed be thy name. Thy kyngedome come.  
Thy wyll be fulfylled euuen in earth, as it  
is in heauen. Our daylye breade geue vs  
every daye. And forgeue vs our syunes: for  
euuen we forgeue euerye man that trespasseth agaynst vs. And leade vs not into tem-  
tation. But deliuer vs from euyll.  
And he sayde vnto them: if anye of you  
shoulde haue a frende, and shoulde go to  
hym

## The xi Chapter

him at midnight, and saye unto him: frend  
lende me thre loaves, for a frende of myn  
is come ouce of the waye to me, and I haue  
nothinge to set before hym, and he within  
shoulde australre and saye, trouble me not,  
the doze is nowe shutte, and my chyldren  
are wyth me in the chaumber, I can not  
rise and geue them to thee. I saye unto you,  
thoughe he woulde not aryle and geue  
hym, because he is his frende; yet because  
of his importunitye he woulde ryse, and  
geue him as manye as he neded. And I say  
unto you: aske, & it shalbe geuen you. Seke,  
and ye shall fynde. Knocke, and it shalbe  
opened unto you. For every one that asketh  
recauerch: and he that seeketh, fynderch: and  
to hym that knocketh, it shalbe opened. If  
the sonne shall aske breade of anye of you:  
what is a father: wyll he geue hym a stoner?  
Or if he aske fishe, wyll he for a fylshe geue  
hym a Serpent? Or if he aske an egge: wil  
he offer hym a Scorpion? If ye then whiche  
are euyll, can geue good gyftes unto youre  
chyldren, howe muche more shall the fa-  
ther of heauen geue an holy spryte to them,  
that desire it of him.

**A**nd he was castinge out a deuyll, The Gos-  
whyche was domme. And it folowved when pe on the  
the deuyll was gone out, the domme spake, iii. sonday.  
and the people wondred. But some of them in Lence.  
sayde: he casteth out deuyls, thorow Belze-  
bul the chiche of the deuyls. And other  
tempted hym, sekyng of hym a signe from  
heauen. But he knew their thoughtes, and  
sayd:

## Of S. Luke.

Sayde vnto them. Every kyngedome depyded agaynst it selfe, is desolate, and one house doth fall vpon another. So if Satan be deuyded agaynst hym selfe: how shal his kyngedome endure: Because ye sayc that I cast out deuyls thoroewe Belzebub. If I therowe Belzebub cast out deuyls: by whom do your chyldren cast them out. Therefore shall they be your iudges. But if I wrych the fynger of G O D caste oure Deuyls, no douce the kyngedome of G O D is come vpon you.

**Mat. xii. b.** When a stonge man, armed, watcheth his house, that he possesseth, is in peace. But when a stronger then he cometh vpon hym, and overcometh hym: he taketh from hym all his barnes (wherin he trusted) and deuideth his goodes. He that is not wrych me, is agaynst me. And he that gathereth not with me, scattereth.

When the vnkleane spryte is gone ouce of a man, he walketh thoroewe waterlesse places, sekyng rest. And when he findeth none, he sayeth: I wyl returne agayne unto my house whence I came ouce. And whē he commeth, he fyndeth it swepte and garnished. Then goeth he, and taketh to hym seuen other sprites worse then him selfe: and they entre in, and dwell there. And the end of that manne, is worse then the begynnyng.

And it fortuned as he spake these thinges, a certayne wooman of the compayne, lyft vp hyr boyce, and sayde unto hym.

Happys

## The xi. Chapter.

Happy is the wombe that bare thee, and  
the pappes whiche gaue thee sucke. Wue  
he sayde: yea, happy are they that hear the  
worde of God, and kepe it.

When the people were gathered thick  
together, he began to saye This is an euyl  
nation, they leke a sygne, and there shall no  
sygne be geuen tham, but the sygne of Jo-  
nas the Prophete. For as Jonas was a  
sygne to the Ninevites, so shall also the  
sonne of man be to this nation. The quene  
of the South shall rysle at the iudgemente  
wytch the men of this generation, and con-  
demnpe them: for he came from the ende  
of the worlde, to heare the wrytedomme of  
Salomon. And beholde, a greater then Sa-  
lonon is here. The men of Nineve shall  
rysle at the iudgement wytch this genera-  
tion, and shal condempnpe them: for they re-  
pentid at the preachynge of Jonas. And  
beholde a greater then J O N A S is  
here.

ii. Pa. ix. a  
Mat. xi. d.

No man lyghteth a candell, and putteþ Math. v. b  
it in a prouy place, nether vnder a bushell: Mat. viii.  
but on a candlesticke, that they whyche  
come in my se the lyght.

The lyght of thy boore is the eye. Ther-  
fore when thyne eye is syngle, then is all  
thy body full of lyght. Everyf thyne eye be-  
euyll, then thy body is full of darckenes.  
Take heede therfore, that the lyght whyche  
is in thee, be not darcknes. If therfore all  
thy body shalbe lyghte, hauinge no parte  
darcke; then shal al be full of lyghte, even as  
when

Of S. Luke.

When a candell doeth light the world by  
brightnes.

And as he spakke, a certayne Pharisee  
soughte hym to dyne wyllyng hym: & he woulde  
in and lace dwonne to meate. And when the  
Pharisee sawe that, he marueyled that he  
had not fyrst washed before dynner. And the  
Lord sayde to hym: Nowe do ye Pharis-  
Mat. xxvii ies make cleane the outside of the cup,  
and of the platter: but yours inwardes paw-  
tes are full of rauenynge and wickednes-  
se folles, dyd not he that made that which  
is wyllyng: make that whiche is wyllyng  
also? Neuerthelesse, geue almosse of that ye  
haue, and beholde, all is cleane to you. Woe  
wo be to you Phariseis, for ye crithe the  
myne and rewe, and all maner Erbes, and  
pasle ouer iudgement and the loue of God.  
These ought ye to haue done, and yetnes  
to haue left the other vndone.

Woe be to you phariseis: for ye loue the  
uppermost seates in the synagoges, & gra-  
tinges in the market. Woe be to you Scri-  
bes and Phariseis, ye ypocrites, for ye are  
as graues whiche appeare not, and the men  
that walke ouer them are not ware of  
them. Then aunswered one of the lawiars,  
and sayde vnto hym: Master thus sayinge:  
thou puttest vs to rebuke also. Then he  
sayde: woe be to you also ye lawiars: for ye  
lade men wylth burthens greuous to be  
borne, and ye your selues touche not the  
packes, wylth one of your fyngers. Woe be  
to you: ye buyldethe sepulchres of the Pro-  
pheters,

## The xii. Chapter

phetes, and your fathers killed them, truly ye haue witness, that ye allow the dedes of your fathers: for they killed them; and ye brynde their sepulchres.

Therfore sayde the wyldeome of God: I wyl sende them Prophetes and Apostles, whiche of them they shal slaye and persecute, that the blode of all Prophetes, whiche is shed from the begynnyng of the worlde, maye be required of thys generation: from the bloud of Abel vnto the bloude of Iacob, which perished betwene the auiter and the temple. Verely I say vnto you, it shalbe required of this nation;

Woe be to you lawiers: for ye haue taken alwaye the keye of knowledge, ye entred not in youre selues, & them that came in, ye forbade. When he thus spake vnto them, the lawiers, and the Phariseis began to were busye aboute hym, and to stop his mouth with manye questions, layinge wayte for him, and sekinge to catche some thing of his mouth, wherby they might accuse him.

## The xii. Chapter.

**A**S there gathered together an innumerable multitude of people (in somuche that they trode one another) he began to saye vnto his discipiles: first of all beware of the leuen of the Phariseis, whiche is ypocrisyse, for there is nothing couered, that shall not be uncovered: neither hid, that shal not be knownen, for whatsoeuer ye haue spoken in darke-

P.1. ness:

Of S. Luke.

nes that same Malbe herd in the light. And  
that whiche ye haue spoken in the eare: all  
in secrete places , Malbe picached on the  
top of the houses.

**Mat. x. c.** I saye unto you my frendes: be not a-  
frayde of them that kyll the bodye , and  
after that haue no more that they can do.  
But I will shewe you , whome ye shal feare.  
Feare him whiche after he hath kil-  
led, hath power to cast into hell. Yes, I say  
unto you, him feare . Are not fyue spar-  
rowes bought for two farthynges? And yet  
not one of them is forgotten of God. Also  
euuen the verye heres of youre heades are  
nombred . Feare not therefore: ye are of  
more value then many sparowes.

**Mar. viii. c.** I saye unto you : whosocuer confesseth  
me before men, euuen him shall the loun  
of man confesse also before the aungels of  
God. And he that denyeth me before men  
shall be denied before the aungels of God,  
And whosocuer speaketh a woerde agayns  
the sonne of man, it shall forgiuen hym.  
But vnto hym that blasphemeth the holy  
gooste , it shall not be forgiuen , When  
they bring you into the synagoges , & vnto  
the rulers and officers, take no thought  
howe or what thyuge ye shall aunswere,  
or what ye shal speake: So the holy goost  
shall teache you in the same houre , what  
ye ought to say.

**John. viii. c.** One of the compayne sayde vnto hym:  
**Mat. xii. c.** Master, byd my brother deuide the inheritance  
**Qech. iii.** taunce with me . And he sayds vnto hym:  
Man

## The. xiij. Chapter.

man, who made me a iudge or a denider of  
you? Wherefore he sayde vnto them: take heed, and beware of covetousnes. For  
no mans life standeth in the abundance  
of the thinges which he possessest. And he  
put forly a similitude vnto the saying: the  
grounde of a certayne rich man broughte  
forth frutes plenteously, and he thoughte  
in hym selfe sayinge: what shall I do? be-  
cause I haue no roome, where to bestowe  
my frutes? And he sayde: This will I do. I  
will destroy my barnes, and buylde grea-  
ter, and therin will I gather all my fru-  
tes and my goodes: and I will saye to my  
soule: Soule, thou hast much goodes layde  
by in stoor for manye yeares, take thyne  
casse: eat, drinke, and be mery. But GOD  
sayde vnto him: Thou sole, this night will  
they fetche away thy soule agayne from  
the. The whole thal those things be whiche  
thou hast prouided? So is it with him that  
gathereth riches: It is not rich toward god.

And he spake vnto his Disciples. There-  
fore I saye vnto you: Take no thoughte for  
your life, what ye shall eat: nether for your  
body, what ye shal put on. The life is more  
then meat, & the bodye is more then rayment. Consider the rauens, for they neither  
sowen nor reape, whiche neither haue store-  
house nor barne, and yet GOD fedeth  
them. Howe muche more are ye better  
then foules. Whyche of you (wych ra-  
hyng thoughte) can adde to hys stature  
one cubit: If ye then be not ablez to do that

¶.ii. chyng

## Of S. Luke.

**Wat. vi. d.**

thing which is least: why take ye thought for the remnaunt. Consider the lilles howe they grow: They labour not: they spin not: and yet I say vnto you, that Salomon in al his royaltie , was not clothed lyke one of these.

If the grasse whiche is to daye in the fielde, and to morowe shalbe caste into the fornace, God so clothe: howe muche moare wyll he clothe you, O ye of little fayth: And aske not . what ye shall eare, or what ye shal drinck, nether clime ye vp an hy, for al such thinges the hethen people of the world seke for. Your father knoweth that ye haue nede of suche thynges. We herefore seke ye after the kyngedome of God , and all these thynges shalbe ministred vnto you . Fear not lytle flocke, for it is your fathers pleasure, to geue you a kyngedome . Sell that ye haue , and geue almes . And make you bagges, whiche were not olde , and treasure that fayleth not in heauen , where no thefe commeth / nether moch corrupteth. For where youre treasure is , there wyll your hertes be also.

Lette youre loynes be gyrd aboute, and youre lyghtes breunyng, and ye your selues lyke vnto men that wayte for their master, when he wyll returne from a weddung: that assone as he commeth and knoweth, they maye open vnto hym immedatelye. Happye are those seruauntes whiche the L O R D E ( when he commeth) shall fynde wakynge. Werelye I saye v-

## The .xii .Chapter

Wyon he wyl gyde hym selfe aboute, and  
make them to sytte downe to meate, and  
walke by, and minister vnto them. And if  
he come in the seconde watche, yea, if he  
come in the thyrde watche, and shall fynde  
them so, happye are those seruauntes. This  
vnderstande, that if the good man of the  
house knewe what hour the thefe woulde  
com, he woulde surelye watche, and  
not suffer hys house to be broken vppe.  
Be ye prepared therfore: for the sonne of  
man will come at an houre when ye thinke  
not.

mat. xxiij.  
Mar. xiiij.

F Then Peter sayde vnto hym: Master,  
telleste thou thys similitude vnto vs, or to  
all men? And the Lorde sayde: W<sup>t</sup> ho is a  
faychfull stewarde, and wyse, whome hys  
Lorde shall make ruler ouer hys houshold,  
to geue them their dueye of meate at due  
sealon: happye is that seruaunte, whome  
hys master when he commech, shall fynde  
so dodynge. Of a truthe I saye vnto you:  
that he wyl make hym ruler ouer all that  
he hathe. But and if that seruaunte saye in  
hys herce: My master wylle defer his com-  
mynge, and shall begynne to smyte the ser-  
uauntes, and maydens, and to eate and  
dbyncke/and to be droncken: the Lorde of  
that seruaunte wyl come in a daye when  
he thynketh not, and at an houre when he  
is not ware, and wyl deuyde hym, and wyl  
geue hym hys rewarde wych the vnbele-  
uers.

The seruaunte that knewe his masters  
P.ij. will,

## Of S. Luke.

Will, and prepared not him selfe, neither  
did accordinge to his will , shalbe beaten  
with many stripes. But he that knew not,  
and yet didde commit thinges worthy of  
stripes, shalbe beaten with few stripes.  
For vnto whome much is gauen , of hym  
shalbe much required. And to whome men  
much committeth, the more of hym will they  
ask.

I am come to sende fire on earthe: am  
what is my desire: but that it were alredy  
kindled : Notwithstandynge I muste be  
baptised with a baptisme, and howe am I  
payned till it be ended: Suppose ye that  
I am come to geue peace on earthe: I tell  
you naye, but rather debate . For from  
hence forth there shalbe faine in one house  
deuided, thre against two / and two against  
**M**ath. p.d. thre . The father shalbe deuided agaynst  
the sonne , and the sonne agaynst the fa-  
ther . The mother agaynst the daughter,  
and the daughter agaynst the mother . The  
mother in lawe agaynst her daughter in  
lawe, and the daughter in law agaynst her  
mother in lawe.

Then layde he to the people : whenye  
se a cloude rysle oute of the west, strayghter  
waye ye saye: we shall haue a shower, and  
so it is . And when ye se the South wynde  
blowe, ye saye: we shall haue heat , and it  
commeth to passe. Ypocrites , ye can shyn  
of the fashion of the earth, and of the skye:  
but what is the cause, that ye can not shyn  
of this time ? Yea, and why judge ye not  
of

## The.xvii.Chapter.

If your selues what is right.

While thou goest wych thyne aduers  
My to the ruler / as thou art in the waye,  
gene diligence that thoa mayeste be dely-  
uered from hym, leaste he brynghe thee to  
the iudge, and the iudge delynge thee to  
the iaylor, and the iaylor caste thee into  
pyson. I tell thee , thou departeste not  
therce, till thou haue made good the v<sup>e</sup> Wat. v. 6.  
most mite.

## The.xiii.Chapter.

**T**here were certayne men presente  
at the same season that shewed him  
of the Galileans: whose bloud Di-  
late mengled with their owne sa-  
cifice. And Iesus aunswered , and sayde  
unto them. Suppose ye that these Galile-  
ans were greater synners then all the o-  
ther Galileans, because they suffered such  
punysshement? I tell you naye: but except  
ye repente , ye shall all lykewylse perdyne.  
¶ chole.xviii. vpon whyche the towre in  
Slooe fell, and felwe them, thinkes ye that  
they were synners aboue all men that  
dwell in Jerusalem? I tell you nay. But ex-  
cepte ye repente , ye all shall likewylse pe-  
rdyne.

**S**He putte forthe also thys similitude:  
A certayne man hadde a sygge tree plan-  
ted in hys vynyparde, and he came and  
soughte frute theron, and founde none. The  
sayde he to the dresser of hys vinearde:  
 beholde, this thre ycare haue I come and  
soughte frute in this figge tree, & find none.

## Of S. Luke

ent it dokone: why combreth it the ground  
and he aunswered and sayde vnto hym:  
Lord lete it alone thys yeare also, tylly  
dygge rounde aboue it, and donge it, to se  
whether it wylle beare frute, and if it bear  
not then, after that thou halte cumre it  
dowone. And he taughte in one of their Sy-  
nagoges on the Sabbath dayes. And bi-  
holde there was a woman whiche hadde  
a spyre of infirmitie eyghteene yeares,  
and was bowed together, and coulde not  
lyfte uppe hir selfe in any wise.

Whan Jesus sawe hir, he called hir to him, C  
and sayde to hir, woman thou art deliv-  
ered from thy disease. And he layde his han-  
des on hir, and immediatlye the wan-  
derer was grayht, and glorified God. And the ruler  
of the Synagoge aunswered wytch indig-  
nation (because that Jesus hadde healed  
on the Sabbath daye) and sayde vnto the  
people. There are syre dayes in whiche  
the men oughte to worke: in them come  
and be healed, and not on the Sabbath  
daye.

Then aunswered hym the Lord, and  
**Mat. xii. 8** sayde: hypocryte, dothe not eache one of you  
**Luk. xiii. 11** on the Sabbath daye, lōlose hys ore or his  
asse from the stall, and leade hym to the  
water? And oughte not thys daughter of  
Abraham, whome Sathan hath bounde  
(lo. xviii. yeares) be lōused from this bondyng  
on the Sabbath daye? And when he thus  
said, al his aduersaries were ashamed, and  
all the people reioysed on all the excellente-  
dedes

## The xiiii Chapter

wordes that were done by him.

Then sayde he: what is the kingdome of God? Mat. xiiij.  
¶ God like, or whereto shall I compare it? It Mar. iii. c  
is like a grayne of mustard seede, whiche a  
man toke and sowed in his garden, and it  
grew, and wered a great treec, and the fou-  
les of the ayre made nestes in the braun-  
ches of it.

¶ And agayne he sayde: wherunto shall  
I lyken the kyngedom of God? it is lyke  
leuen, whyche a woman toke, and hydde  
in thre bushels of floure, cyll all was tho-  
reto leuened. And he wence throughe all  
cityes and townes, teachyng, and tour-  
neyng towardestes Jerusalem. Then sayde  
one vnto hym: Lord, are there fewe that  
shalbe sauued? And he sayd vnto them: striue  
to entre in at the straunce gate: for manye  
(I saye vnto you) will seke to entre in, and  
shall not be able.

¶ When the good man of the house is ri-  
sen vp, and hath shut to the doore, and ye be-  
ginne to stande withoute, and to knocke at  
the doore, saying: Lord Lord, open to vs: and  
he shal aunswere and say vnto you: I knowe  
you not whence ye are. Then shall ye begin  
to saye: we haue eaten in thy presence, and  
droncke, and thou haste taught in oure stre-  
tes. And he shal saye, I tell you I knowe  
you not whence ye are: depart from me, all  
ye workers of iniquitie. There shalbe we-  
ping and gnashinge of teech, when ye shall  
se Abraham and Isaac, and Jacob, and all  
the Prophetes in the kyngedom of God,  
Psa. vi. b.

P. v. and

Of St. Luke.

**Mat. viii.** and youre scnes thrust once at dores,  
And they shall come from the east, & from  
the west and from the North, and from the  
South, and shall lie downe in the hump  
dome of God. And behold, there are late  
**Mat. xix. d** which shalbe firste: And there are firste  
**Mark. x. d** which shalbe laste:

The same daye there came certayn  
of the Phariseis, and sayde vnto hym: get  
thee out of the waye, and departe hence  
for Herode wylly kyll thee. And he sayde  
vnto them. Goo ye and tell that fore, be  
holde I cast out devyls, and heale the peo  
ple to daye, and to morowe and the thyn  
day I make an ende. Nenerthelesse, I wyl  
walke to daye, and to morowe, and the  
day folowynge: for it can not be, that a pro  
phete perishe any other whare, saue at Je  
rusalem.

**Mat. xxiii.** O Jerusalem, Jerusalem, which killest  
prophetes, and stonest them that are sent  
to thee: how ofteyn would I haue gathered  
thy chyldren together, as the henner  
thered her nest vnder her winges: but ye  
would not. Behold your habitation is left  
vnto you desolate. For I tell you, ye shall  
not se me vntill the time come that ye shall  
**Ps. cxlviii.** say, blessed is he that cometh in the name  
**Mat. xxii. d** of the Lord.

The Gos  
pel on the  
xvi. so. af.  
Celinie.

**A** The xxxii. Chapter.  
nd it chaunsed that when he was  
entred into the house of one of the  
chiefc Phariseis, to eate bread on  
a Sabbath daye, they watched  
him,

The xiiiij. Chapter.



him. And behold, ther was a certayne man before him, which had the dropsy. And Je. Mat. xiiij.  
was aunswered and spake vnto the lawiares Mar. viii.  
and Phariseis, sayinge: is it lawfull to Luk. ix.  
heale on the Sabbath day? And they held their peace. And he toke him, and healed him, and let him go. Aunswered them, say  
ing, which of you shall haue an asse, or an ore fallen into a pit, and will not straight  
waye pull him out on the Sabbath dayes?  
**S** And they could not aunswere him agayns to that.

He put forth a similitude to the geasteis, when he marked howe they pleased to the hyeste rowmes, and sayde vnto them: When thou art bydden to a weddynges of anye man, sit not downe in the hyest rowme, leste a more honora ble man then thou be bydden of hym, and he that hadde boch hym and thee, come and laye to thes,

genus

OF S. Luke

Gene this man rowme, and thou then by  
gynne wyrth name to take the loweste  
rowme. But rather when thou art bidden,  
goo and sytte in the loweste rowme / that  
when he that badde thee, cometh, he maye  
saye vnto thee, frende sytte vp hyer. Then  
Shalt thou haue worshyppe in the presence  
of them that sytten at meate wyrth thee. For  
whosoever exalteth hym selfe, shalbe  
brought lowe. And he that humbleth hym  
selfe, shalbe exalted.

**Mat. xxiij** **Luk. xviiiij** Then sayde he also to hym that had de-  
syred hym to dyncre: When thou makeste a  
dyner or a supper, call not thy frendes, nor  
thy brethen, nether thy kynsemene, or yet  
ryche neyghbours; leste they also byd ther  
agayne, and a recompence be made thee.  
But when thou makeste a feaste, call the  
poore, the maymed, the lame, and the blind,  
and thou shalt be happy, for they can not re-  
compence thee. But thou shalt be recompen-  
sed at the resurrection of the iust men.

When one of them (that sate at meate  
also) hearde that, he sayde vnto him: happy  
is he that eateth bread in the kyngdomme of  
God,

**The Gos-** **ordyned** a greate supper, and bade manye,  
**pel on the** and sente hys seruaunte at supper tyme,  
**ii. son. aft.** to saye to them that were bydden, come, **I**  
**Trinitie.** **for all thynges are nowe ready.** And they  
all at once beganne to make excuse. The  
kyngste sayde vnto hym: I haue boughte a  
ferme, and I muste nedes goo and se it, I  
praye

*The.xiii. Chapter.*

playe thee hane me excused. And another  
sayde: I haue boughtee fyue yoke of oxen,  
and I goo to proue them, I praye thee haue  
me excused. And another sayde: I haue mar-  
ryed a wyfe, and therfore I can not come.  
And the seruaunte returned , and broughte  
his master word therof.

E Then was the good man of the house  
displeased, and sayde to hys seruaunt : Goo  
out quickeleye into the streets and quarters  
of the citye, and bryng in hyther the poore  
and the mayned, and the hale & the blynde.  
And the seruaunt sayde: Lorde it is done as  
thou commaundest, & yet there is rowme.  
And the Lorde sayde to the seruaunte: Goo  
oute into the hye wayes and hedges , and  
compell them to come in , that my house  
may be filled. For I say vnto you, that none  
of those men which were bidden, shall cast  
of my supper.

F There went a great company with him,  
and he turned and sayde vnto them : If a  
man come to me , and hate not his father &  
mother , and wyfe and chyldzen , and bre- Mat.rbd.2  
thren, and systers, yea, and his owne life al Mar. but,  
so, he can not be my disciple . And whosoe-  
uer beare not his crosse, and come after me,  
can not be my disciple.

W hich of you disposed to buylde a towre,  
litteth not do done before, and counteth the  
coste , whether he haue sufficienc to per-  
fourme it: least after he hath layd the foun-  
dation, and is not able to perfourme it, all  
that beholde it, begin to mocke him saying:  
this

Off.S. Luke.

Thys man begaune to buylde, and was not  
able to make an ende. Or what kyng ge-  
yng to make battayle agaynst another  
kyng, syteth not downe fyre, and cader  
in his mynde, whether he be able, wy-  
tenne thowlande, to mere hym that  
commeth agaynst hym wþt twenty  
thousande. Or elles whyle the other is yet  
a greate waye of, he sendeth ambas-  
doures, and desyreteth peace. So lykewylle  
Whosoeuer he be of you, that forsaketh  
not all that he hath, he can not be my dis-  
ciple.

**Matt. v. 5.**

**Mar. ix. 5.** Salte is good, but if salte haue lost  
hir saltines, what shall be seasoned ther-  
with: It is nether good for the lande, nor  
yet for the donge hil, but men cast it out of  
the dozes. He that hath eares to heare, let  
him heare.



The.rib.Capter.

Then

The xv. Chapter

**T**hen resorted unto hym all the pub-  
licans & synners, for to heare hym.  
And the Phariseis and Scribes  
murmured sayinge: He receaueth  
synners, and eateth with them. Then put  
before this similitude to them, sayinge:  
What man of you hauyng a hundred  
shepe, if he lose one of them, doth not leue  
marye and nyne in the wyldernesse, and  
go after that whiche is loste, vntyll he  
fynde it? And when he hath founde it, he  
putteþ it on his shoulders with ioye: And  
assone as he commeth home, he calleth to-  
gether his louers and neyghbours, saying  
vnto them: Reioyce with me, for I haue  
fynde my shepe whiche was loste. I saye  
vnto you, that lykewise ioye shalbe in hea-  
uen ouer one synner that repenteþ, more  
then ouer nyne and nyne iuste persons,  
whyche haue no repentaunce. Ether whac  
woman hauyng e. grottes, if she lose one,  
doth not lyghte a candell, and swipe the  
house, and seke diligently vntill she fynde it?  
And when she hath found it, she calleth her  
louers, and hyr neyghbours, sayinge: Re-  
ioyce with me, for I haue found the grote  
whyche I hadde loste. Lykewise I saye vnto  
you, ioye is made in the presence of the  
angels of God, ouer one synner that re-  
penteth.

**C** And he sayde: A certayne man hadde  
two sonnes, and the yonger of them sayd  
to hys father: Father geue me the por-  
tion of the goodes that to me belongeth.  
And

The Gos-  
pel on the  
iii. Son.  
aft. Trini-  
tatis. b.  
Mat. ix. b.  
Mar. ii. b.

Of S. Luke

And he denyded vnto them hys substance,  
And not longe after., when the yong  
sonne hadde gathered all that he hadde to  
gether, he tooke hys torneye into a farr  
countrye, and there he wasted hys gow  
des wyrh ryotouslyng.  
**Pto. xxix.** And when he  
hadde spente all that he hadde, there arke  
a greate dearthe throughoute all that lene  
lande, and he began to lacke. And he went  
and claue to a citesin of that same com  
trey, and he sent him to his fielde, to kepe  
swine. And he would sayne haue filled his  
bellye wiche the coddes that the swine ate,  
and no man gaue to him.

Then he came to hym selfe and sayde  
howe manye hyzed seruauntes at my bro  
thers haue breade ynough, and I dren  
hunger. I wyll aryle and goo to my father,  
and I wyll saye vnto hym : fater I haue  
synned agaynst heauen, and before thee,  
and am no more worthye to be called thy  
sonne, make me as one of thy hyzed ser  
uauntes . And he arose and came to hys  
father. And when he was yet a great waye  
of , hys fater sawe hym, and hadde com  
passion, and ranne and fell on hys necke,  
and kyssed hym . And the sonne sayde vni  
to hym : Father I haue synned agaynst  
heauen, and in thy lyghtee, and am no more  
worthye to be called thy sonne . But hys  
fater sayde to his seruauntes: bring forth  
that best garment, and put it on him , and  
put a ryng on his hande, and shooes on his  
feete.

And

### The.xvi.Chapter.

And brynghe hyther that fatted calfe, and  
kyll hym, and let vs eate and be merye: for  
this my sonne was deade, and is alyue a-  
gayne, he was loste, and is founde. And  
they began to be merye. The elder brother  
was in the fielde, and when he came and  
drewen nye to the house, he hearde minstrel-  
sye, and daunsyngc, and called one of hys  
seruauntes, and asked what those chynges  
meance. And he sayd vnto hym: thy brother  
is come, and thy facher hath killed the fat-  
ted calfe, because he hath receaued hym safe

F and founde. And he was angrye, and would  
not go in. Then came his facher oute, and  
engreated hym. He aunswereid and sayde to  
his facher: Lo, these manye yeares hane I  
done the seruyce, nether brake I at anye  
tyme thy commaundement, and yet gauest  
thou me never so muche as a kynd to make  
mery with my frendes: but assone as this  
thy sonne was come (whiche had denou-  
red thy goodes with harlottes) thou haste  
for his pleasure kyllid the fatted calfe. And  
he sayde vnto hym: Sonne, thou arte ever  
with me, and all that I haue is thyn: it  
was meete that we shoulde make mery, and  
be gladde: for this thy brother was deade,  
and is alyue agayne: and was loste, and is  
founde.

### The.xvii.Chapter.

A Nd he sayde also vnto his discy. The Gos-  
ples. There was a certayne riche yell on the  
man, whiche had a stewarde, and i. son. after  
he was accused vnto hym, that he Trinicie,  
Q. walled

## Of S. Luke.

Wasted his goodes. And he called hym, and  
sayde vnto hym : Howe is it, that I haue  
this of thee. Gane acountes of thy steward  
Mypp, for thou mayst be no longer steward.  
The steward sayde within hym selfe: wher  
shall I do: for my master Wyll take away  
from me the stewardshyp, I can noedrygge  
and to begge I am ashamed. I wote what  
to do, that when I am put oure of the stu  
wardshyppe, they maye receaue me into  
theyr houses.

Then called he all hys masters deters,  
and sayde vnto the fyfte, howe much owt  
thou vnto my master : And he sayde an  
hundred tonnes of oyle. And he sayd to hym:  
take thy byll, and lye downe quickly, and  
wyte fyste. Then sayd he to another: how  
muche owest thou? And he sayde : an hund  
red quarters of wheate. He sayde to hym:  
Take thy byll, and wyte foure scope. And  
the Lorde commended the bniest steward,  
because he had done wylselye. For the chy  
ldren of this worlde are in theyr kynde, wi  
ller then the chyldren of lyght. And I say vnto  
you : make you frendes of the wycked  
Mammon, that when ye shall depart, they  
may receaue you into everlastynge habita  
tions.

He that is faythfull in that whyche is  
least, the same is faythfull in muche. And  
he that is vnfaythfull in the leasse: is vn  
faythfull also in much. So then, yf ye haue  
not ben faythfull in the wicked Mammon,  
who wyll beleue you in that. Whyche is  
true?

### The xvi. Chapter

¶ And yf ye haue not bene faychfull in  
another mans busynes: who shal gene you  
that whiche is your owne? No seruaunce  
can serue. Mat. vi. 23.  
it. masters, for erter he shall hate  
the one and louie the other, oþerles he shall  
leane to the oþer, and despise the other. Ye  
can not serue god and Mammon.

D All these thynges hearde the Phariseis  
also whiche were coueteous, and they mod-  
ked hym. And he sayde vnto them: Ye are  
they which iustify your selues before men:  
but God knoweth youre hertes. For thac  
whiche is highlye esteemed amonge men, is  
abominable in the syght of God.

The lawe and the Propheteres raygned Mat. xi. b.  
vntyll John: and synce that tyme the king-  
dome of God is preached, and euerye man  
stryueth so go in. Easyer it is for heauen &  
earth to perþhe, then one tycle of the lawe  
to fayle. Whosoever forslaketh his wyfe,  
and marieþ another, committeth adou-  
trye. And whosoever maryeth hym that is  
deuorced from hym husbande, committeth  
adoutrye also.

E There was a certayne ryche man, whi-  
the was clothed in purple and fyne byttes, The Gos-  
pel on the  
and fared deliciouslye eucrye daye. And it. sonday  
there was a certayne begger named Laz-  
arus, whiche laye at his gate full of soozes,  
desyrynge to be refresched with the crom-  
mes whiche fell from the ryche mannes  
bord. Meuerthelesse, the doggers came and  
lycked hys soozes. And it foþtuned that the  
begger dyed, and was carped by the  
asc. Trini-  
Q. ii.                  angels.

Of S. Luke.



aungelles into Abrahams bosome. The ryche man also dyed, and was buryed,

And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed, and sayde: father Abraham, haue mercy on me, and sende Lazarus that he maye dyppe the typpe of hys fynger in water, and cole my toungue : for I am tormented in this flame. But Abraham sayde: Sonne, remember that thou in thy lyfe tyme, receauedste thy pleasure, and contrarytoyle Lazarus Payne. Nowe therefore is he comforstid, and thou arte punyshed. Besydes al thys, betwene you, and vs there is a great space set, so that they which woulde go from hence to you canne not: neither maye come from thence to vs. G

Then he sayd, I praye thee therefore fa-  
ther sende hym to my fathers house, for I  
haue

### The. xvii. Chapter.

hauē syue brechren: for to warne them, leas  
they also come into thy place of torment.  
Abraham sayde vnto hym: they haue Moses  
and the prophetes, let them heare them.  
And he sayde: nay facher Abraham, but if  
one came vnto them from the deade, they  
would repente. He sayde vnto him: If they  
heare not Moses and the prophetes, ne-  
ther will they belene, though one rise from  
death agayne.

### The. xvii. Chapter,

**A**hen sayde he to his disciples, it can not be auoyded but that offences will come. **M**at. x. viii. **N**euerthelesse wo be to him thowte whome they come. **I**t were better for him that a milstone were hanged about his necke, & that he were cast into the sea, then that he shoulde offend one of these lytle ones. Take heed to youre selues. If thy brother trespace against thee, rebuke hym, and if he repente, forgiue hym. And though he synne agaynste thee seuen tymes in a daye, and seuen tymes in a daye **E**ccl .ix. b. tourne agayne to thee, saying: it repenteth me, thou shalt forgiue hym.

**B**And the apostles sayde vnto the Lorde: increase our fayth. And the Lorde sayd: yf ye hadde fayth like a grayne of mustarde seede, and shoulde saye vnto this Sycamine tree, plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it shoulde obey you.

**W**ho is it of you if he had a seruaunte plotwyng or fedyng eattell, that woulde saye vnto hym when he were come from

## Of S. Luke

the fielder: Go quickly and sytte downe to  
meate; and woulde not rather saye to hym,  
dryesse wherwith I maye suppe, and gyrd  
by thy selfe, and serue me, tyll I haue eaten  
and dronken, and afterwarde, rate thou,  
and dryncke thou: Dorch he thanke that ser-  
uaunt, because he dydde that whiche was  
commaunded vnto hym: I crowne not. So  
lykewylc ye, when ye haue done all those  
thynges which are commaunded you, say, C  
we are vnprofitable seruaunces. We  
haue done that whiche was oure duety to  
do.



And it chaunsed as he wente to Ierusa-  
The Hos- lem, that he passed thorowe Samaria and  
pell on the Galile. And as he entred into a certayne  
xiij. Son towne, there met hym ten men that were  
alfe. Tris lepers. Whiche stode a farre of, and putte  
forth theyr boyces and sayde: Jesu master,  
haue mercy on vs. And when he saw them,  
he

## The xvii Chapter

He sayde vnto them: Go shewe your selues vnto the priestes. And it chaunsed that as they wente, they were cleensed. And one **D** of them, when he sawe that he was cleensed, turned backe agayne, and with a loude voyce prayled God, and fell downe on hys face at his feet, and gaue him thankes. And the same was a Samaritane. And Iesus aunswered and sayd: are there not ten cleensed? But where are those nyne? There are not founde that returned agayne, to geue God prayse, saue only this straunger. And he sayde vnto hym, aryse, go thy waye, thy sayth hath made the whole.

**E** When he was demauaded of the Pharisies, when the kyngedome of god shoulde come, he aunswerved them, and sayde: The kyngedome of God commeth not wytch waytinge for. Necher shall men saye: Lo here, lo there. For beholde the kyngedome of God is within you.

And he sayde vnto the discipiles: the dayes wylt come, when ye shal desyre to se one daye of the sonne of man, and ye shal not se it. And they shal saye to you: Se hers, Se ther e. Go not after them, nor folowe them, for as the lyghtenynge that appereþ out of the one parte that is vnder heauen, and syneth vnto the oþer part whiche is vnder heauen: So shall the sonne of man be in his dayes. But fyfte muste he suffre many thynges, and be reproued of this nation.

And as it happened in the dayes of Noe:

*Mat. xviij:*

*Mar. viii.*

*Luk. xbut*

50

## Of S. Luke.

¶ shall it be in the dayes of the sonne of man. They ate, they dranke, they maryed wyues, and were maried, euен unto that same daye that Noe went into the Arke, & the flounde came and destroyed them all. Lykewyse also, as it chaunsed in the dayes of Lot. They ate, they dranke, they bought they solde, they planted, they buylte. And euен the same daye that Lot wence out of Sodom, it rayned fyre and brymstone fro heauen, and destroyed them all. After these ensamples, shall it be in the daye when the sonne of man shal appeare.

At that day he that is on the house toppe and his stusse in the house: let him not come downe to take it out. And lykewyse let no hym that is in the fieldes, turne backe a gayne to that he left behynde. Remember Lottes wyfe. Whosoever wyl go aboue to saue his lyfe, shall lose it: and whosoever shall lose his lyfe, shall saue it. I tell you in that nyght, there shalbe two in one bedde, the one shalbe receaved, and the oMat. xxviii ther shalbe forsake. Two shalbe also a grindeynge together: the one shalbe receaved, and the other forsaken. And they aunswered, and sayde to hym, where Lorde? And he sayde vnto them: whersoever the body shalbe, thycþer wyl also the eagles resorte.

### The xviii. Chapter.

**A**nd he put forth a similitude vnto them, signifyinge that menne ought alwayes to praye, and not to be wery, sayinge: There was a Judge

The xviiiij. Chapter.

Judge in a certayne citie, whiche feares  
not God, neither regarded man. And there  
was a certayne wydowe in the same citye,  
whiche came vnto hym, saying: auenge me  
of myne aduersary. And he woulde not for  
a whyle. But afterwarde he sayd with him  
selfe: though I feare not GOD, nor care for  
man, yet because this wydowe troubleth  
me, I wyll auenge hym, lest at the laste he  
come and rayle on me. And the Lorde sayd,  
heare what the vnrightheons Judge sayth.  
And shall not God auenge his elect, which  
crye daye and nyght vnto hym, yea though  
he deferre them? I tell you he wyll auenge  
them, and that quickelye. Neuerthelesse,  
when the sonne of man comineth, suppose  
ye that he shall fynde faych on the earth?



The Ese

And he put forth this similitude, vnto pel on the  
certayne whiche trusted in them selues xi, son. afe  
that they were perfecte, and despised other. Trihicle.

Two

O.F.S. Luke

Two men went vp into the temple to pray  
the one a Pharisei, and the other a publicy-  
can. The Pharisei stode and prayed thus  
with hym selfe. God I thankes thee that I  
am not as oþer men are, excoſſioners, un-  
iuste, aduouterers, or as this publican. I  
faste twylc in the weke. I geue ryȝt of all  
that I posseſſe. And the publican stode a  
farre of, and woulde not lyȝte vp hys eȳes  
to heauen, but smote his breste, sayinge:  
God be mercifull to me a synner. I tel you,  
Mat. xxvii this man departed home to his house iuſti-  
fied, more then the other. For euery man  
that exalteþ hym ſelue, shall be broughte  
lowe: and he that humbleþ hym ſelue, shall  
be exalted,

Mat. xix b  
Mat. xix b They brought vnto him alſo babes that  
he shoulde touche them. When his diſci-  
ples ſawen that, they rebuked them. But  
Iesus caſled them vnto hym, and ſayde:  
Sefre chyldren to come vnto me, and for D  
bydde them not. For of ſuche is the kyng-  
dome of God. Werye I ſay vnto you: whoſ-  
ſoever receaueth not the kyngedom of god  
as a chylde: he shall not enter therin.

Exod. xx. And a certayne ruler asked hym ſayinge  
good master what oughte I to do, to ob-  
ayne eternall lyfe? Iesus ſayde vnto hym:  
Wch̄ calleſt thou me good? None is good  
ſauē God onlye. Thou knoweſte the com-  
maundementes: Thou shalt not commyte  
aduoutrye: thou ſhalt not kyll: thou ſhalt  
not ſteale, thou ſhalt not beare false wyc-  
nes, honour thy facher, and thy mother.

And

*Th. xviii Chapter*

And he sayde, all these hane I kepte from  
my youthe. When Jesus hearde that, he  
sayd vnto him: Yet lackest thou one thing.  
Sell al that thou hast, and distribute vnto Mar. x. 18  
the poore, and thou shal haue treasure in  
heauen, and come, and folowe me. When  
he heard that, he was heuy: for he was ver-  
ry ryche.

When Jesus saw hym morne, he sayd:  
With what difficultie shall they that haue  
ryches, entre into the kyngedom of god:  
it is easyer for a camell to go thorothe a ne-  
dles eye, then for a ryche man to entre in-  
to the kyngedom of God. Then sayd they  
that hearde that. And who then can be sau-  
ued? And he sayde: Thynges whiche are  
vnpossible with menne, are possible with  
God.

Then Peter sayde: Lo, we haue lefte all,  
and haue folowed thee. And he sayde vnto Mat. xvi. 21  
Mar. x. 20  
them: Verely I saye vnto you, there is no  
man that leaueth house, other father and  
mother, other brethren, or wyfe, or chyldyn  
(for the kyngedom of Goddes sake) whi-  
che shall not receaue muche more in thy  
worlde: and in the worlde to come, lyke e-  
uerlastynge.

He toke vnto hym the twelue, and sayd The Gol-  
quinq. 5. 10  
quinq. 5. 10  
man.  
vnto them: Beholde we goo vp to Jerusa- pell on  
lem, and all shalbe fulfylled, that are wri- quinqua  
ten by the Prophetes of the Sonne of gesu  
man. For he shalbe delyuered vnto the day,  
Gencyls, and shalbe mocked, and shalbe  
despyrefullly entreated, & shalbe spitted on:

AND

Of S. Luke.



and when they haue scourged hym , they wyl put hym to deach, and the thirde daye he shall aryste agayne. But they vnderstode none of these chyngs. And this saying was hid from them. And they perceaued not the G chynges whiche were spoken.

**Mat. x p. 8.**

And it came to passe, that as he was come nyne unto Hierico, a certayne blynde man satte by the way syde beggyng. And when he heard the people passe by, he asked what it meant. And they sayd vnto hym, that Jesus of Nazareth passed by. And he cried sayinge: Jesus the sonne of Dauid, haue thou mercy on me. And they which went before, rebuked him that he shulde hold his peace,

**Mar. x. 9.**

But he cryed so much the more, thou sonne of Dauid haue mercye on me . And Jesus stode syll, and commaunded hym to be brought vnto hym And when he was come neare, he asked hym sayinge ; what wylle thou

### The. xix. Chapter

ghou that I do vnto thee? And he sayd: Lord  
that I maye receaue my syghte. And Jesus  
sayde vnto him: receaue thy sight, thy faith  
hath saued thee. And immediately he recea-  
ued his syghte, and folowed hym, praynsinge  
God. And all the people, when they saw it,  
gaue laude to God.

### The. xix. Chapter.

A **A**nd he entered in and went thoroþto  
Hierico. And beholde there was a  
man named Zacheus, whiche  
was a ruler amonge the Publy-  
cans, and was ryche also. And he made mea-  
nes to se Jesus, what he shoulde be: & could  
not for the preace, because he was of a low  
stature. Wherefore he ran before, & clymed  
up into a wyde sygge tre, to se him: for he  
shoulde come that waye. And when Jesus  
came to the place, he loked up and saw him  
and sayde vnto hym: Zache come downe at  
once, for to daye I must abyde at thy house.  
And he came downe hastelye, and receaued  
hym ioysfully. And wher they saw that, they  
all grudged, sayinge: He is gone in, to tary  
with a man that is a synner.

B And Zache stode forth and sayde vnto  
the Lorde: beholde Lorde, the halfe of my  
goodes I gane to the poore, and if I haue  
done any man wronge, I restore hym four  
fylde. And Jesus sayde to hym, this daye is  
healthe come vnto this house, forasmuche  
as he also is become the chylde of Abraham.  
For the sonne of man is come to seke, and Mat. xvi. 6.  
to sauе that whiche was loste.

## Of S. Luke

As they hearde these thynges, he addes thereto a similitude, because he was nyc to Jerusalem, and because also they thoughte that the kyngedom of God shulde shorte-ly appare. He sayde therefore : A certaynes noble man wente into a farre countrey, to receaue hym a kyngedom, and then to come agayne. And he called his ten seruautes, and delyuered them ien pounde, sayinge vnto them: by and sell yel I come. Buse his citezins hated hym, and sent a message after hym, sayinge: we wyll not haue this man to raygne ouer vs.

And it came to passe, whcn he was come agayne, and had receaued his kyngedom, he commaunded these seruautes, to be cal led to hym (to whom he gane hys moneye) to wyt what every man had done. Then came the fyfth, sayinge: Lorde, thy pounde hath encreased ten pounde. And he sayd vnto hym. Wel good seruaunt; because thou wast faychfull in a very lytell thyng, take thou autoritie ouer x. cities. And the other came, sayinge: Lorde thy pounde hath encreased. v. pounde. And to the same he sayd; and be thou also ruler ouer fyue cities.

And the thyrd came and sayde: Lord, bes holde here thy pounde, whych I haue kepte in a napkyn, for I feared thee, because thou arte a straie man: thou takeste vp, that thou laydest not downe, and repest that thou dyddest not lowe.

And he sayde vnto him: Of thyne owne mouth, wil I iudge thee, thou curyl ser uant.

Mat. xxv. b  
Mat. xii. b

Mat. xxv. b

The xix. Chapter.

I wot knewell thou that I am astrayte me,  
takynge vp that I layde not downe, and re-  
pyngc that I dyd not solwe: Wherefore  
then gauest not thou my money into the  
bankc, that at my commynge, I myghte  
haue required myne owne with baunlage.

And he sayde to them that stode by: take  
from hym that pounde, & geue it him that  
hath ten pound. And they sayd vnto hym:  
Loze he hath ten pounde. I say vnto you,  
that vnto all them that haue, it shalbe ge- Mat. xxi. 1.

En, and from hym that hath not, euuen that  
he hath, shalbe taken from hym. Moreover  
those myne enemyes, whiche woulde not  
that I shoulde raygne ouer them, brynge Mat. xxi. 2.  
hyther, and sley them before me. And when Mar. xi. 1.  
he had thus spoken, he proceeded forth be-  
fore, ascendyng vp to Jerusalem.

And it fortuned, when he was come ny'e  
to Bethphage, and Bethanye, besydes the  
mount whiche is called Olueret, he sente  
two of his disciples, saying: go ye into the  
rowne whiche is ouer agaynst you, In the  
whiche assone as ye are come, ye shal fynd  
a colte ryed, wheron yet never man sate.

Loule hym, and brynge hym hyther. And  
ys any man aske you, whye that ye loule  
hym, thus shall ye saye vnto hym: the lord  
hath nede of hym.

They that were sent, wene theyz waye,  
and founde eu'en as he hadde sayde vnto  
them. And as they were a losyngc the  
colte, the owners therof sayde vnto them:  
Whye loule ye the colte? And they sayde:

Loy.

Off. Luke.

For the Lorde hath nede of hym: And they brought hym to Jesus. And they cast theyr rayment on the colte, and set Jesus theron. And as he went, they spred their clothes in E the waye.

And when he was nowe come nyne to the goynge downe of the mount Olivete, the wholle multitude of the disciples began to reioyce, and to laude God with a londe boyce, for all the miracles that they hadde sene, sayinge : blessed be the kyng that commeth in the name of the L O R D E: peace in heauen, and gloriye in the hyest. And some of the Whariseis of the compa-  
nye sayde vnto hym : Master, rebuke thy discypples.

He aunswered, and sayde vnto them : I tell you, if these shoulde holde their peace, the stones woulde crye.



And

## The xx. Chapter

And when he was come here, he be  
helde the citye, and wepte on it, sayinge: The **Bo-**  
It thou haddeste knowen those thynges **pell on the**  
**G**whyche belongeth unto thy pece, even in **x. Son. a. Trinicie.**  
thy daye: But nowe are they hidde  
from thyne eyes. For the dayes shall comis  
vpon thee, that thy enemyes shall caste a  
bancke abouthee, and compasse thee **Ela. xlviij.**  
rounde, and kepe thee in on euerie syde,  
and make thee cuen wryth the ground, and  
thy children which are in thee. And they  
shall not leauie in the one stome vpon ano-  
ther, because thou knowest not the tyme of  
thy visitation,

And he went into the temple, and began  
to caste oure them, that solde therin; and  
them that boughte, sayinge unto them: ic **Esa. lvi. 9.**  
is wryten, my house is the house of pray- **Jere. viii. 10.**  
er, but ye haue made it a denis of the-  
nes. And he caughte daylye in the temple.  
But the hye Priestes and the Scribes, &  
the chiese of the people went about to de-  
stroy him, but coulde not find what to do.  
For all the people stacke by him, and gaue **Joh. viii. 43.**  
him audience.

## A The xx. Chapter.

**A**nd it foxxenned in one of thosse  
dayes, as he taughte the people in **Mat. xxi. 12.**  
the temple, and preached the **Bo-**  
spell: the hye Priestes and the **Mat. xi. 12.**  
Scribes came wryth the elders, and spake  
unto hym sayinge: Tell vs by what au-  
toritee thou doest these thinges: Ether who  
is he, that gaue thee this auatorie? He  
**R. t. answere-**

## Of S. Luke.

answering and sayde vnto them: I also will  
ask you one thinge, and aunswere me.  
**Mat. xii. 5** The bapcisme of John: was it from hea-  
uen, or of men? And they thought wryght  
them selues, sayinge if we shall saye from  
heauen, he will saye: why then beleued ye  
him not: But and if we shall saye of men,  
all the people will stome vs. For they be  
perswaded that John is a Prophete. And  
they aunswered that they coulde not tell  
whense it was. And Iesus sayde vnto the-  
nether tell I you, by what autorite, I do  
these thinges.

**Mark. xii. 1** Then began he to put forthe to the peo-  
ple this similitude. A certayne man plan-  
ted a vineyard, and let it forthe to husband-  
men, and wente him selfe into a straunge  
country, for a great season. And when the  
time was come, he sent a seruaunt to the  
husbandmen, that they shold geue him of  
the fructe of the vineyard. And the husband  
men did beat him, and senke him awaie  
empyre. And agayne he sent yet another  
seruaunte; And they did beat him, & soule  
entreated him also, & sent him awaie emp-  
tire. Moreover, he sent the third to, and hym  
they wounded, and cast out. Then said the  
Lorde of the vinearde: what shall I do? I  
will sende my deare sonne, him peraduen-  
ture they will reverence, when they se  
him.

But when the husbandmen sawe him,  
they thought in them selues, saying: this  
is the heyre, come let vs kill him, that the  
enherita

## The xx. Chapter

enheritaunce may be ours. And they caste  
him oute of the vinearde:and killed hym.  
What shal the Lord of the vineyard ther-  
fore do vnto them? He will come and de-  
stroy these husbandmen, and will let oute  
his vineyard to other. When they heard  
that,they sayde: God forbid.

And he behelde them, and sayd: what <sup>10sa. erbis</sup>  
meaneth thys then that is wytten.\* The <sup>Mat. xxi.3</sup>  
stone that the buylers refusel, the same <sup>Mar. xi.8</sup>  
is made the heade corner stone: Whosoev-  
er doth stomble vpon that stone, shalbe  
broken: but on whosoeuer it fall vpon, it  
wyll grynde hym to powder. And the hye  
Priestes and Scribes the same houre  
wente aboute to laye handes on hym, but  
they feared the people. For they perceaued  
that he dad spoken this similitude against  
them.

D And they watched hym, and sent for the  
spies, which shoulde fayne them selues  
perfecte, to take hym in hys wordes, and  
to deluer hym vnto the power and auco-  
ritie of the depurte. And they asked hym  
saying: Master we knowe that thou sayste  
and teachest right, nether considerest thou  
any mans degree, but teachest the way of  
God truelye. Is it lawfull for vs to geue  
Caesar tribute or no? he perceaued their  
craftines, and sayde vnto them: Why  
tempre ye me? Shewe me a peny. Whose <sup>Mat. xxii.16</sup>  
ymage and superscription hath it? They <sup>Mark. xi.13</sup>  
auswered & sayd: Caesars. And he sayde  
vnto them: Gue then vnto Caesars,  
Hill, that

## Of S. Luke.

that which belongeth to Ceasar; & to God,  
that whiche pertaineth to God. And they  
coulde not reproue his sayinge before the  
people. But they marayled at his awne  
swere, and helde their peace.

**Mat. xxiij.**

**Mar. xii. b**

**Deut. xxv.**

Then came to him certayne of the Sa-  
duces, whiche denye that there is anye re-  
surrection. And they asked him saying: ma-  
ster, Moses wrote vnto vs, if anye mans  
brother dye, hauyng a wyfe, and the same  
dye withoutte issue: that then hys brother  
shoulde take hys wyfe, and rayse hym  
vnto his brother. There were seuen bre-  
thren, and the fyfthe toke a wyfe, and dyed.  
Wyfdomme chyldren. And the seconde toke  
the wyfe, & he dyed chyldesse. And the thirde  
toke hir, and in likewise the residue of the  
seuen, and lefte no chyldren behinde them,  
and dyed. Last of all, the woman dyed also.  
Nowe therfore at the resurrection, whose  
wyfe of them shal she be: for seuen had hit  
to wifes.

**Exo. iii. b.** Jesus aunswered and sayde vnto them, ¶  
The chyldez of this woorlde mary wives,  
and are maryed, but they whiche shalbe  
eounted worthy to enioyethat woorlde and  
the resurrection from death, nether marye  
wyses, nether are maryed, nouȝt yet can dye  
anyme more. For they are equall vnto the  
angels, and are the sonnes of God, i[n]as  
muche as they are the chyldren of the res-  
urreiction. And that the deade shall rise as  
gayne, even Moses sheweth vnto the  
busche, when he sayde: the Lord e God of  
Abra

## The.xxi. Chapter

Abraham, & the God of Isaac, & the God of Jacob. For he is not the God of the deade, but of them whiche lyue, For all lyue vnto hym. Then certayne of the Phariseis answered and sayde: Master thou hast well said. And after that, durst they not aske him any question at al.

**G** Then sayde he vnto them: howe saye they that Christe is Dauids sonne? And Dauid him selfe saythe in the booke of the Psalmes: The Lord sayd vnto my Lorde, Psalm.cix.  
Sytte on my ryghte hande, tyll I make thyne enemyes thy foestole. Scynge Dauid calleth him Lorde: how is he then hys sonne?

Then in the audience of all the people, he sayde vnto his discipiles: beware of the Scribes which desire to goo in longe clo-  
thing, and loue gretinges in the marktes, and the hieste seates in the Synagoges, & the chiese roomes at feastes, whiche de-  
nour widowes houses and that vnder a co-  
loure of longe prayinge: the same shall re-  
ceave greater damnation.

## The.xxi. Chapter.

**A** He hehelde, he sawe thee ryche men, whiche caste their offertenages into the treasury. And he sawe also Mar. xii.9  
a certayne poore widow, whiche cast in thither two mites. And he saide: of a truche I say vnto you, this poore widow hath put in more then they all. For they all haue of their superfluite added vnto the offerte of God; but she, of hit penurye R.iiij. hath

## Of S. Luke.

hath cast in al the substance that she had.

As some spake of the temple, how it was

**Mat. xliii garnished with goodly stones and Jewels  
aper. xiii. a he sayde:** The dayes will come, when of  
these thinges which ye se, shall not be left  
stone vpon stone, that shal not be thowten  
downe. And they asked him, sayinge: Ma-  
ster, when shall these thinges be, & what  
signe will there be when suche thinges  
shall come to passe?

And he sayde take hede, that ye be not  
deceaued. For many wil come in my name  
saying: I am he, and the time draweth nere.  
Follow ye not them therfore. But when ye  
heare of warre and dissencion, be not af-  
fraid. For these thinges muste firsste come,  
but the ende followeth not by and by. The  
sayde he vnto them: Nation shall rysse  
agaynst nation, and kingdome agaynst  
kingdome, and great earthquakes shalbe  
in all quarters, and hunger, and pesti-  
lence, and fearefull thinges. And great sig-  
nes shall there be from heauen.

But before all these, they shall lay these  
handes on you and persecute you, delin-  
eynge you vp to the Synagoges and into  
prysonnes, and bryngye you before kynges  
and rulers for my names sake. And thys  
shall chaunce you, for a testimoniall. Let  
it lyke therfore faste in youre hertes,  
not once to studye before, what ye shall  
aunswere: for I wyll gene you a mouthe,  
and wisedome, where agaynst, all youre  
aduersaries shall not be able to speake,

## The. xxi. Chapter

noȝ resylte: Yea, and ye shalbe betrayed  
of your fathers, and mothers, and of your  
brethren, and kynsemens, and frendes, and  
some of you shall they putte to death. And  
hated shall ye be of all men for my names  
sake. Yet there shall not one heere of your  
**D**eades perishe. By your pacience possesse  
your soules.

\* And when ye se Jerusalem besieged mat. xxvii.  
Wyth an hoste, then understande that the Mar. xiii. b  
desolatoryon of the same is nye. Then lette  
them whyche are in Jewrye flye to the  
mountaynes. And let them whyche are in  
the myddes of it, departe ouce. And lette  
not them that are in other countreyes, en-  
der therin. For these be the dayes of ven-  
geaunce, to fulfull all that are wyttyn. But  
wo be to them that be wyth chylde,  
and to them that gauie sucke in those day-  
es: for ther shalbe greate trouble in the  
lande, and warache ouer all thys people.  
And they shal fall on the edge of the  
**E**swarde, and shalbe ledde capryue, into all  
nations. And Jerusalem shalbe troden un-  
der foote of the gentils, vntil the tyme of the  
gentils be fulfilled.

**A**nd there shalbe sygnes in thee The Bos-  
Sunne, and in the Moone, and in the Star- pell on the  
res, and in the carthe the people shalbe in u. sondare  
suche perplexite, that they shal not tell in aduene  
whyche waye to turne them selues. The  
sea and the waters shal roar, and mens  
hertes shall fayle them for feare, and for  
lokking after those thinges whyche shall

## Of S. Luke

**Zech. 38.** come on the earth for the powers of heauen shall move. And then shall they se the sonne of man come in a cloude, wych power and great glory. **When these thinges beginne to come to passe:** then loke vp, and liffe vp your heades, for your redemption draweth neare.

**Mat. xxvii. 1.** And he shewed them a similitude: he holde the fygge tree, and all trees, when **F** they shoure forth their buddes, ye se and knowe of youre owne selues, that sommer is then neare at hand. So likewise ye (when ye se these thinges come to passe) understand, that the kingdome of God is neare. We relye I saye vnto you: this generation shal not passe, till all be ffulfilled. Heauen and earth shall passe; but my wordes shal not passe.

Take hede to youre selues, leaste at anyc tyme youre hertes be ouercome wych surferryuge and dronckennes, and cares of thys worlde: and that, that daye come on you unwares. For as a snare shal it come on all them that lytte on the face of the whole earethe. **W**atche therefore continuallye and praye, that ye maye obtaine grace to flye all thys that shall come, and that ye may stand before the son of man.

**Joh. viii. 1.** In the day time he taught in the temple, and at night he went out, and had abiding in the mount that is called Olivet. And al the people came in the morning to hym in the temple, for to heare hym.

The

The.xiii. Chapter.



The.xiii. Chapter.

**A**T The feast of sweete breadedrewe nyc, The Gos-  
whyche is called Easter, and the pell on the  
hye Priestes and Scribes soughte Wnednysd.  
howe to kyll hym, but they feared beso. Easter  
the people. Then entred Satan into Ju-  
das, whose synname was Iscaroth (whych  
was of the nombre of the twelue) and he  
wente hys waye, and communed with the  
hye priestes and officers, howe he myghte  
betraye hym to them. And they were glad,  
and promised to gene him money. And he  
consented, and soughte oportunitye to be-  
tray him unto them, when the people were  
away.

Then came the daye of sweete breade, *Mat. xxi. 8.*  
when of necessiteye the Easter lambe muste  
be offered. And he sente Peter and John,  
sayinge: Goo and prepare vs the Easter  
lambe, that we maye eate. They sayde to  
*Mar. xii. 4.* *R. v.* him;

## Of S. Luke

him: Where wylt thou that we prepare? And he sayde vnto thē. Behold whē when ye be entred into the citie, there shal a man meete you, bearing a pitcher of water, him follow into the same house that he entred in, and say vnto the good of man of the houſe: The master saith vnto thee: where is the geſte chamber, where I shal eate myne Easter lambe wytch my diſciples? And he shal shewe you a greate parlour paued. There make readye. And they wente and founde as he hadde sayde vnto them: and made ready the Easter lambe. And when the houre was come, he ſat downe, and the twelue Apostles wytch hym. And he sayde vnto them: I haue inwardlye desyred to eate this Easter lambe with you, before that I ſuffre. For I ſay vnto you: hence forth I will not eate of it any more, vntill it be fulfyled in the kyngedoine of GOD. And he tooke the cup and gaue thankes; ſayd. Take this and deuide it amouge you. For I ſaye vnto you: I will not drincke of the frute of the vine, vntill the kingdome of God be come.

Mat. xxvi.  
Mat. xliii.

And he tooke breaſe, and when he had geuen thankes, he brake it, and gaue to them ſaying: This is my body whiche is geuen for you. This do in the remembraunce of me. Likewise alſo, when they had ſuppered, he tooke the cup ſaying: This cuppe is the newe testament in my bloud, whiche is ſhed for you. Yet beholde, the hand of him that betrāicheth me, is with me on the table.

Aþ

## The xxii. Chapter

C And trulye the sonne of man goeth as it is appoynted . But wo be to that man, by whome he is betrayed. And they began to enquire among them selues, whiche of th̄e it shoulde be, that shoulde do that.



And there was also a stryke amonge them, whyche of them shoulde lene to be pell on S. the greateste. And he sayde vnto them: the Barthelemynges of the gentyls raygne ouer them, meus daye and they that beare rule ouer them, are called gracious Lordes. But ye shall not be so. But he that is greateste amonge you, shalbe as the yongeste: and he that is chiefe, shalbe as the minister. For whether is greater, he that syteth at meate, or he that serueth? Is not he that syteth at meate? And I am amonge you, as he that mynystreth. Ye are they whyche haue bydden wytch me in my temptacions. And I appoynt vnto you a kingdome.

## Of S Luke.

As my father hath appoynted to me: that  
ye may eate, and drinke at my table in my  
kingdome, and sit on seates, and iudge the  
ewlue tribes of Israell.

And the Lorde sayde Symon, Symon  
beholde, Satan hath desyred you, to syfte  
you, as it were wheate, but I haue prayed  
for thee, that thy fayth fayle not. And

**Mat. xxvi.** when thou arte conuerced, strengthe thy  
**Mar. xiii.** brethren. And he sayde vnto hym. Lorde

I am readye to goo wylch thee into pryslon,  
and to deathe. And he sayde: I tell thee Peter,  
the cocke shall not crowe this day, till  
thou haue thryle denyed that thou knewest  
me.

And he sayde vnto them: when I sente  
you wylchouc wallet and scrippre, and  
thoes, lacked ye any thing? And they saide  
no. And he sayde to them: but nowe he that

hath a wallet let him take it vp, and like-  
wise his scrippre. And he that hathe no  
swarde, let him sell his coote, and bye one.  
For I say vnto you, that yet, the same whi-  
che is written, must be perfourmed in me:

**Mat. xxvi.** Euen wylch the wicked was he nombrd.

**Mar. xiii.** For those thinges whiche are written of

**Joh. xviii.** me, haue an ende. And they saide: Lorde, be  
holde here are two swardes. And he sayde  
vnto them: it is ynough.

And he came out, and wente (as he was  
wont) to mount Olyuete. And the Disciples  
folowed him. And when he came to the  
place, he said to them: pray, lest ye fall into  
temptacion.

And

The xxiiij. Chapter

**E** And he gat him selfe from them, aboue  
a stonye caste, and knelde downe, and pray-  
ed, sayinge: Father, if thou wylt, withdrawe  
thys cuppe from me. Neuerthelesse, not my  
wyll, but thine be fulfilled. And there ap-  
peared an aungell vnto hym from heauen,  
confortyng hym. And he was in an ago-  
nye, and prayed some what longer. And  
hys swewe was lyke droppes of bloude,  
tricklynged downe to the grounde. And he  
rose uppe from prayer, and came to hys  
Disciples, and founde them slepyng for  
sorowe, and sayde vnto them: why slepe  
ye? Ryse and praye, lest ye fall into tem-  
tation.

**W**hyple he yet spake: beholde, ther came  
a compayne, and he that was calld Judas  
one of the twelue, wente before them, and  
preased nye vnto Iesus to kylle hym. And  
Iesus sayde vnto hym: Judas betrayest  
thou the sonne of man with a kynde: **W**he Mat. xxvi.  
they whyche were aboue hym sawe what Mar. xiii.  
would folowe, they layd vnto hym: Lorde, Joh. xviii.  
shall we smyre wych swarde. And one of  
**F** them smote a seruaunte of the hye PRIESTE  
and smote of hys ryghte eare. And Iesus  
answeringe and sayde: suffre ye thus farre  
forth. And he touched his eare, and healed  
him.

Then Iesus sayde vnto the hye PRIESTES,  
and rulers of the temple, and the elders  
whyche were come to hym: We ye come  
quicke, as vnto a thefe wych swardes and  
slues: **W**hen I was daylyc wych you

## Of S. Luke.

In the temple, ye stretched not forth handes against me. But this is euē youre verye youre, and the power of darkenes. Then toke they him, and ledde him, and broughte him to the hye Priestes house. And Peter folowed a farre of.

Whēn they hadde kyndled a fyre in the middes of the palice, and were sette downe together: Peter also sate downe amouge them. And one of the wenches behelde hym as he sate by the fyre, and sette good eye syghte on hym, and sayde: thys same was also wict hym. Then he denied hym

**Mat. xxvi. 1** sayinge: woman I knowe hym not. And **Joh. xviii. 1** after a lytle whyle, another saue hym, and **Mar. xiii. 1** sayde: thou arte also of them. And Peter

sayde: man, I am not. And about the space of an houre after, another affyrmēd sayinge: verelye euē thys felowe was wytch hym, for he is of Galile. And Peter sayde: man, I wote not what thou sayest. And G  
immediatelye whyle he yet spake, the cocke crowe. And the Lorde turned backe/ and lokēd upon Peter. And Peter remembred the wordes of the Lorde, how he sayde unto hym: before the cocke crowe, thou shalt deny me thrise. And Peter went out, and wept bitterly.

And the men that stode aboure Jesus, mocked hym, and stroke hym, and when they hadde blyndefolded hym, they smote hys face, And asked hym sayinge: arde who it is thet smote thee? And manye other thinges despisefullie sayde they agaynts

## The.xxiii.Chapter.

gaynt him.

And assone as it was daye , the elders of the people , and the hye Prelates and Scrybes , came together , and ledde hym into their counsell , sayinge: arte thou verye Christe ? tell vs . And he sayde vnto them: I tell you , ye will not beleue . And if also I aske you , ye wyll not aunswere me , or let me goo . Hereafter shal the sonne of man syte on the ryghte hande of the power of God . Then sayde they all : arte thou then the sonne of God ? He sayde to them : ye saye that I am . Then sayd they : Mat.erbi what nede we anye further wytnes ? ffor Mar.xviii we oure selues haue hearde of his owne mouth .

## 20 The.xxiii.Chapter.



And

Of S. Luke.

The Gospell on the  
thursdaye  
bef. Ceasar  
Mat. xxvii  
Mar. xv. 2.

**A**nd the whole mylitude of them arose, and led him vnto Pylate. And they beganne to accuse him saying: we haue found this felon peruerting the people; and forbiddinge to paye tribute to Ceasar, sayinge: that he is Christe a kynge. And Pylate apposed him saying: art thou the king of the Jewes? He aunswered him and saide: thou sayest it. Then said Pylate to the hye Priestes, and to the people: I fynde no fault in this man. And they were the more feare, saying: He moueth the people, teachinge chorowounte all Jewry, & began at Galile, euening to thys place,

When Pylate hearde mention of Galile, he asked wherter the man were of Galile. And assone as he knewe that he was of Herodes iurisdiction, he sent him to Herode, whiche was also at Jerusalē in those dayes. And when Herode saw Jesus, he was exceedingly glad. For he was desyrous to se him of a longe season, because he had hearde manye thinges of him, and trusted to haue sene some miracle done by him. Then questioned he with hym of manye thinges. But he aunswered him not one worde. The hye Priestes and Scribes, stode forth and accused him straightly. And Herode with his men of warre, despised him, and mocked hym, and arrayed hym in whyte, and sente hym agayne to Pylate. And the same daye Pylate and Herode were made frendes together.

For

### The xxiii. Chapter

For before they were at variance.

Act. lvi.

And Pylate called together the hye prie  
stes, and the rulers, and the people, & layde  
vnto them: ye haue brought this man vnto  
me, as one that peruerterd the people. And  
beholde I haue examined hym before you,  
and haue founde no faute in this man, of

C those thynges wherof ye accuse him. No,  
nor yet therde. For I sent you to him: and  
lo no thyngis worthye of death is done to  
hym. I wyll therefore chasten hym, and let  
hym lowle. For of necessarie he muste haue  
let one lowle vnto them at that feaste.

Mat. xxvii.  
Mar. xv. c.  
Joh. xviii.

And all the people cryed at once, saying:  
awaye with hym, and delyuer to vs Bar-  
tabas: whiche for a certayns insurrection  
made in the crye, and murther, was caste  
in pryslon. Then Pylate spake agayne to  
them, wyllynge to let Iesus lowle. And  
they cryed sayinge: Crucifye hym, Crucifye  
hym. He layde vnto them the thyrde tymc.  
What euyll hath he done? I fynd no cause  
of death in him, I wyll therefore chaste him  
slet hym lowle. And they cryed with lowle  
boyces, & required that he myght be cruci-  
fied. And the boyces of them, & of the hye  
Prestes preuyled.

Mat. xxvii.  
Mar. xv. a.  
Joh. xix. a.

D And Pylate gaue sentence, that it shulde  
be as they requyred, and let lowle vnto  
them, hym that (for insurrection and mur-  
ther) was caste into pryslon, whome they  
desyred, and delyuered Iesus to do wryth  
hym what they woulde. And as they ledde  
hym awaye, they caughte one Symon of

Mat. xxvii.  
Mar. xv. b.

S.l.

Syrene

## Of S. Luke.

Syene, commynge out of the fielde : and  
on hym layde they the crosse, to beare it af-  
ter Jesus.

And there folowed hym a great compa-  
ny of people, and of wemen: whiche we-  
men bewayled and lamented hym. But Je-  
sus turned backe unto them, and sayde:  
*Doughters of Jerusalem, wepe not for me;*  
*but wepe for your selues, and for your chil-  
dren. For beholde, the dayes wyl come,*  
*when men shall saye: happy are the barren*  
*and the trombes that never bare, and the*  
*pappes whiche never gaue sucke. Then*  
*shall they begynne to saye to the mountay-  
nes, fall on vs: and to the hilles, couer vs.*  
*For ys they do this to a grene tree, what*  
*shalbe done to the drye.*

*Mat. xxvii.  
Mar. xv. c.  
Joh. xix. d.* And there were two culldoers ledde  
with hym to be slayne. And when they  
were come to the place ( whiche is called  
Caluery) there they crucifyed hym, and the  
culldoers, one on the ryghte hande, and  
the other on the lyft. Then sayde Iesusfa-  
ther forgiue them, for they wote not what  
they do. And they parted hys raymente,  
and caste lottes. And the people stode and  
 behelde.

E  
And the rulers mocked hym with them,  
sayinge: he holpe oþer men, let hym helpe  
hym selfe, yf he be Christe the chosen of  
God. The souldiers also mocked hym, and  
came and offred hym bynegar, and sayde:  
If thou be that kyng of the Jewes, saue  
thyselfe. And a superscription was written  
ouer

The. xxiii. Chapter

quer him, in Greke, in Lacin, and Hebrewe:  
This is the kyng of the Jewes.

And one of the euyll doers whiche were  
**F**hanged, rayled on hym, sayinge: If thou'be  
Christ, sauе thy selfe, and vs. But the other  
answeringe and rebuked hym, sayinge: Mo-  
ther fearest thou God, because thou arte in  
the same damnation? We are ryghtcous-  
lye punyshed, for we receave accordynge to  
our dedes; but this man hath done no-  
thinge amysse. And he sayde vnto Iesus:  
Lorde, remembre me, when thou commest  
into thy kyngedome. And Iesus sayde vnto  
hym: Verely I saye vnto thee, to day shal  
thou be with me in Paradyse.

And it was about the syxte houre. And  
there came a darcnesse ouer all the lande,  
vntyll the nyngth houre, and the sunne was  
darckened. And the bayle of the temple dyd  
rente, even thorstoe the myddes. And Je-  
sus cryed with a great boyce, and sayd. Fa-  
ther, into thy handes I commende my spir-  
ite. And when he thus had sayde, he gaue  
vp the gooste. When the Centurion sawe  
what had happened, he glorifycd God, say-  
**G**inge: Of a suerty, this man was perfecte.  
And all the people that came together to  
that syght, beholdyng the thynges whi-  
che were done: smote theyr brestes, and re-  
turned home. And all his acquayntaunce,  
and the wemen that followed hym from  
Galile, stode a farre of, beholdinge these  
thynges.

And behold there was a man named Jo-  
S. li. seph,

## Of S. Luke.

Mat. xxvii. seph, a counceloure, and was a good man ,  
Mar. xv. g. and a iust, and did not consent to the coun-  
sel and dede of them, which was of Arama  
Joh. xix. g. this, a citie of the Jewes : whiche same al-  
so wayted for the kingedome of God : he  
weare unto Pylate, and begged the bodye  
of Jesus, and toke it downe , and wrapped  
it in a lynnent cloth, and layde it in an he-  
uen tounbe, wherein was never man be-  
fore layed. And that daye was the prepa-  
ryng of the Sabbath, and the Sabbath  
drewen on. The wemen that folowed after  
which came with hym from Galile, beheld  
the sepulchre, and hولو his body was lay-  
ed. And they returned and prepared odoures  
and oyntmentes : but rested the Sabbath  
daye, accordyng to the commaundement.

## The xxxiii. Chapter.

mat. xxviii.  
Mar. i. vi. a.  
Joh. xx. a.

On the morowe after the Sabbath  
earlye in the moornynge, they came  
unto the tounbe, and brought the  
odoures whiche they had prepa-  
red, and other wemen with them. And they  
founde the stone rowled awaye from the  
sepulchre, and went in: but founde not the  
body of the Lord Jesu. And it happened, as  
they were amased therat : Beholde, two  
men stode by them in shynynge vesture.  
And as they were afrayed, & bowed downe  
theyr faces to the earth, they layd to them:  
why leke ye the lyuyng amonge the dead?  
He is not here, but is rysen. Remember  
howe

## The. xxiiii. Chapter

how he spake vnto you, when he was yee  
in Galile, sayinge: that the sonne of man  
must be delyuered into the handes of syn-  
**S**full men, and be crucified, and the thyrde  
daye rysle agayne.

And they remembred his wordes, and  
returned from the sepulchre, and tolde all  
these thynges, vnts the eleuen, and to all  
the remenant. It was Mary Magdalene,  
and Joanna, and Mary Jacobi, and other  
that were with them, whiche tolde these  
thynges vnto the Apostels, and theyr wor-  
des semed vnto them fayned thynges, ne-  
ther beleued they them. Then arose Peter,  
and ranne vnto the sepulchre, and loked  
in, and sawe the linnen clothes layde by  
them selfe, and departed, wonderynge in  
hym selfe at that whiche hadde hap-  
ped.

Ma. xxviii.  
Mar. xvi.c



S. iii,

And

## Of S. Luke

The Gol  
pell on the same daye to a towne whyche was frome  
Monday af Jerusaleim aboue thre scoore furlonges,  
ter Easter. called Emmaus: and they talked together of  
all these chynges that had happened. And it  
chaunsed, as they communed together, and  
reasoned, that Iesus hym selfe drie neare,  
and went with them. But theyr eyes were  
holden, that they coulde not knovve hym.  
And he sayde vnto them: What maner of  
comunications are these that ye haue one  
to another, as ye walke, and are sadde? And  
the one of them named Cleophas aunswere-  
red and sayde vnto hym: arte thou onely a  
strauenger in Jerusaleim, and haste not kno-  
wen the thinges whiche haue chaunsed  
theria in these dayes? And he sayde vnto  
them: what thynges?

And they sayde vnto hym: of Iesus of  
Nazareth whyche was a Prophet, migh-  
ty in dede and worde before God, and all  
the people. And how the hye Priestes, and  
oure rulers delyuered hym to be condemp-  
ned to death: and haue crucifyed hym.  
But we trusted that it hadde ben he that  
shoulde haue delyuered Israell, And as  
touchyng all these thynges to daye is  
euuen the thyrd daye, that they were  
done.

Yea, and certayne wemen also of oure  
companye made vs astounned, whiche  
came earlye vnto the sepulchre, and founde  
not his bodye, and came sayinge: that  
they hadde sen a bysyon of Angells,  
whiche

### The xxiiii. Chapter

Whiche layde that he was alue. And certayne of them whiche were with vs, went theyr waye to the sepulchre, and founde ic even so as the wemen hadde layde: but hins they sawe not.

And he layde vnto them: O fooles, and slowe of herte to beleue all that the Prophetes haue spoken. Ought not Christe to haue suffered these thynge, and to enter into his glorie? And he began at Moses, and at all the Prophetes, and interpreted vnto them in all scriptures, whiche were written of hym. And they drewe nye vnto the towne whiche they wente to. And he made as though he woulde haue gone further. But they constrainyd hym, layinge abyde with vs, for it draweth towardes nyght, and the daye is farre passed. And he wente in, to tary with them.

And it came to passe as he late at meate with them, he toke breade, blessed it, brake and gaue to them. And theyr eyes were opened, and they knewe hym: and he vanysched out of theyr syght.

And they sayde betwene them selues: dydde not oure heartes burne within vs, whyle he talked with vs by the waye, and as he opened to vs the scriptures? And ther rose by the same houre, and returned a gayne to Jerusalem, and founde the eleven gathered together, and them that were wryth them, whiche layde: the lord is rylen in dede, and hache appeared to

S. iiii. Symoa

Of S. Luke.

Symon. And they told what thynges were done in the waye, and how they knew him in breakyng of bryde.

The Gos. As they thus spake, Jesus hym selfe pell on the stode in the myddes of them, and sayde vntrewday as to them: peace be with you. And they were ter Easter, abashed and afayde, supposinge that they had sene a spyrte. And he sayde vnto them: G why are ye troubled, and why do thoughtes aryste in your hertes: Beholde my handes and my fete, that it is euene I my selfe. Handle me, and se: for spyrtes haue not flesh and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyle they yet beleued not for ioye, and wondred, he sayde vnto them: Haue ye here any meare? And they gaue hym a pece of a broyled fyfhe, and of an honycombe. And he toke it, and dydde eate before them.

Act. xvii. a And he sayde vnto them . These are the wordes whiche I speake vnto you, whyle I was yet with you: that all must be fulfilled whiche were wrytten of me in the lawe of Moses, and in the prophetes, and in the Psalmes. Then opened he theyz wryttes/ that they might understand the scriptures, and sayde vnto them: Thus is it wrytten, and thus it behoued Christ to suffre, and to ryse agayne from death the thridde day, and that repentaunce, and remission of synnes shoulde be preached in his name amonge al nations, and begynnyng at Jerusalem. And ye are wytnesses of these thynges. And he

The xxiii, Chapter

behold, I wyll sende the promyssle of my fa-  
ther vpon you. But tary ye in the cyrke of Act. i. 8  
Jerusalem, vntyl ye be endued with power  
from an hys . And he ledde them oute  
into Bethanye, and lyfte vp his handes,  
and blessed them. And it came to passe, as he Actu. i. 8  
blessed them , he departed from them Mat. xvi. 18  
and was carped vp into heauen. And  
they worshyped hym, and return-  
ed to Jerusalem with great  
toye. and were continually  
in the temple, prayng  
and laudynge God,  
Amen.

There endeth the Gospel of  
S. Luke,

Of S. Iohn.



## The i. Chapter.

The Gospell at the  
ii. commun-  
ion on  
Christmas  
days.  
Ben. i.a.



John.xliii made by it, and without it was no thyng  
that was made. In it was lyfe, and the  
lyfe was the lyght of men, and the lyghte  
shyneth in darckenes, and the darckenes  
comprehended it not.

There

¶ the begyn-  
nyngc was the  
woerde, and the  
woerde was wyrh  
G O D, and  
G O D was the  
woerde. The same  
was in the begin-  
nyngc wyrh God.  
All thynges were

## The i. Chapter.

There was a man sente from G O D  
Whose name was John. The same came for  
a wytnesse, to beare wytnesse of the lyghte  
that all men through hym myghte beleue. John.v.5.  
He was not that lyghte: but to beare wye-  
nes of the lyghte. That was a true lyghte,  
whiche lyghte teth all men that come into  
the wo尔de. He was in the wo尔de, and the  
wo尔de was made by hym; and the wo尔de  
knewe hym not.

B He came amonge his owne, and hys Esa.Ivi.8.  
owne receaued hym not. But as manye as Ole.i.6.  
receaued hym, to them he gaue power to be  
the sonnes of God, euent to them that be-  
leue on his name: whiche were borne, not  
of bloude, nor of the wyll of the fleshe, nor  
of the wyll of man, but of God.

And the worde was made fleshe, and Mat.i.14.  
dwelte amonge vs, and we sawe the glo- Luk.iii.2.  
rye of it, as the glorie of the onelye begot- Mat.xxiiii.  
ten sonne of the father, ful of grace and be- Mat.iii.13.  
ritie. Mar.1.14.

C John beareth wytnes of hym, and cry- Collo.ii.13.  
ed sayinge: This was he of whom I spake:  
he that commeth after me, was before me,  
because he was before me. And of his ful-  
nes haue all we receaued, cuen (grace) for  
grace. For the lawe was gauen by Moses,  
but grace and truthe came by J E S U S Pro.xxviiij.  
Christe. No man hath sene G O D at anye Joh.iii.14.  
tyme. The onelye begotten sonne, whiche  
is in the bosome of the father, he hath de-  
clared hym.

And

Of S. Iohn.



The Gos-  
pet on the  
unsonda.  
in Aduent

Mat. xi. b.  
Dem. xviii

Esa. xl. a.  
mac. iii. a.

Mar. i. a.  
Luk. iii. c.

Ac. i. a. xix.

And this is the record of John: when the Jewes sent Priestes and Levites from Jerusalem, to aske hym, what art thou? And he confessed, and denied not, s sayde playnlye: I am not Christ. And they asked hym: What then: arte thou Elias? And he sayde: I am not. Arte thou that Prophete? And he aunswere no. Then sayd they vnto hym: what art thou: that we maye geue an aunswere to them that sent vs. What sayest thou of thy selfe? He sayde: I am the boyce of one cryinge in the wyldernesse, make strayghte the waye of the Lord, as sayde the Prophete Esaias.

And they whiche were sent, were of the Pharisies. And they asked hym, and sayde vnto hym: why baptisest thou then, yf thou be not Christ, nor Elias, neither that prophete? John aunswere them, sayinge: I baptise with water: but thare standeth one

## The iij Chapter.

one amonȝe you, whom ye knoȝt not, he  
it is that commeth after me, whiche was  
before me, wholȝe shoo latches I am not wox  
thy to vnloose. These thynge were done in  
Bethabara beyonde Jordan, wher John  
dyd baptysc.

The nexte daye John sawe Jesus com-  
myng vnto hym, and sayde; beholde the  
Lambe of God, whiche taketh awaye the  
synne of the worlde. This is he of whom I  
sayde: After me commeth a man, whiche  
was before me; for he was before me, and  
I knewe hym not: but that he shold be de-  
clared to Irael, therfore am I come, bap-  
tysinge with water.

**F** And John bare recorde, sayinge: I sawe  
the spryte descends from heauen, lyke vns  
to a dove, and abyde vpon hym, & I knewe  
hym not. But he that sent me to baptysle in Nat. iii. 16.  
water, the same sayde vnto me: vpon Mark. i. 10.  
whom thou shalte se the spryte descend, and Luke xii. 3.  
tary syll on hym, the same is he: whiche  
baptiseth with the holy gooste. And I sawe  
and bare recorde that this is the sonne of  
God.

The nerre daye after, John stode agayn,  
and two of his disciples. And he behelde  
Jesus as he walked by, and sayde: beholde  
the lambe of God. And the two disciples  
hearde hym speake, and folowed Jesus.

**F** And Jesus turned aboute, and sawe them  
folow, and sayde vnto them: what seke ye?  
They sayde vnto hym: Rabbi (whiche is  
to saye, by interpretation, Master) where  
dwel-

Of S. John.

Dweldest thou? He sayde vnto them; come  
and se. They came and saw where he dwelte  
and abode wth hym that day. For it was  
aboue the tenth houre.

One of the two whiche hearde John  
speake, and folowed Iesus, was Andrewe  
Symon Peters brother. The same founde  
his brother Symon fyfte, and sayde vnto  
hym, we haue founde Messias, whiche is  
by interpretation, annoyned: and broughte  
hym to Iesus. And Iesus behelde hym, and  
sayde: thou arte Symon the sonne of Jo-  
nas, thou shaltes be called Cephas, whiche  
is by interpretation a stone.

The daye folowynge, Iesus woulde go  
into Galile, and founde Philip, and sayde  
vnto hym, folowe me: Philip was of Beth  
saida, the cite of Andrewe and Peter. And

Gek. xlir. Philip founde Nathanaell, and saide vnto  
Deu. xviii. hym. We haue founde hym of whom Mo-  
ses in the lawe, and the Prophetes dyde  
wryte: Iesus the sonne of Joseph, of Nazar-  
eth. And Nathanaell sayde vnto hym:  
can there anye good thyng come oute of  
Nazareth: Philip sayde to hym: come and  
se.

Iesus satte Nathanaell commynge to  
hym, and sayde of hym. Beholde a ryghte  
Israelyte, in whome is no gyle. Nathana-  
ell sayde vnto hym: whence knewest thou  
me: Iesus aunswered and sayde vnto him:  
Before that Philip called thee, when thou  
wast vnder the sygge tree, I sawe thee.  
Nathanael aunswtered and sayd vnto hym:  
Rabbi

## The ii. Chapter

Rabbi, thou art the sonne of God, thou art  
the kyng of Irael. Jesus aunswered and  
sayde vnto hym: Because I sayd vnto thee,  
I sawe thee vnder the sygge tree, thou be-  
lenest. Thou shal se greater thynges then  
these. And he sayde vnto hym: Verelye, ver-  
elye, I saye vnto you: hereafter shall ye se  
heauen open, and the aungels of God al-  
cendyng, and descendyng vnto the sonne  
of man.



## The ii. Chapter.

**A**nd the thirde daye, was there a mariage in Cana a citie of Galile, ney on Tris  
and the Mother of Iesus was hitie sond,  
there. And Iesus was called also,  
and his disciples vnto the mariage. And  
when the wyne sayled, the mother of Je-  
sus sayde vnto hym: they haue no wyne.  
Jesus sayde vnto hym: Woman, what  
haue

Of. S. John.

haue I to do with thee : myne houre is not yet come. His mother sayde vnto the minis-  
ters: what soever he sayth vnto you, do it. And there were stondyng there, syre wa-  
terpottes of stone, after the maner of the  
puryfynge of the Jewes, contaynyng two  
or thre syrkyns a pecte.

And Jesus sayde vnto them: fyll the wa-  
terpottes with water. And they fylled the  
vp to the brimme. And he sayd vnto them:  
 drawe ouce nowe, and beare vnto the go-  
vernour of the feaste. And they bare it.

When the ruler of the feaste had tasted the  
water that was turned vnto wyne, & knew  
not whence it was: but the ministers who  
che drewe the wacer knewe,) The gouer-  
nour of the feaste called the brydegoome and  
sayde vnto hym: All men at the begynning  
see forch good wyne, and when menne be  
dronke, then that whiche is worse. But  
 thou hast kept backs the good wyne vnto  
till nowe. D

This begynnyng of myracles dyd Jesus  
in Cana of Galile, and shewed hys glorie,  
**Gen. xliii.** and his disciples beleued on hym. After  
that, he descended into Capernāū, and his  
mother, and his brethten, and his disci-  
ples, and contynued not manye dayes  
there.

And the Jewes waster was even at hand,  
**Mat. xxi. b** and Jesus went vp to Jerusalem, & founde  
**Mark. xi. b** syctynge in the temple, chose that tolde or-  
**Luk. xix. g. en.** Shepe and doves, and chaungers of mo-  
ney. And he made a scourge of small cordes  
and

### The. iii. Chapter.

and drave them all out of the temple, with  
the sheepe and oren, and poured ouer the  
chaungers money, and ouerthrew the ta-  
bles, and sayd vnto them that solde doves:  
Take these thinges hence, and make not  
my fathers house, an house of marchau-  
nise. And his disciples remembred, howe  
that it was written: the zele of chyne house  
hath euern eaten me. psa. lxxviii.

¶ Then aunswere the Jewes, and sayde  
vnto him: what token shewest thou vnto  
vs, seeing that thou doest these thinges? Je-  
sus aunswere and sayde vnto them: de-  
stroy this temple, and in thre dayes I will  
rayse it vp agayne. Then sayde the Jewes  
xlvii. yeares was this temple a buylding: i  
wilt thou reare it vp in thre dayes? But he  
spake of the temple of his bodye. Allone  
therfore as he was risen frō death againe,  
his disciples remembred that he thus sayd  
vnto them. And they beleneed the scripture,  
and the wordes whyche Jesus had sayde.

Mat. xxi.  
Mar. xii.

¶ When he was at Jerusalem at Ea-  
ster in the feaste, manye beleued on hys  
name, when they sawe hys myracles why-  
che he dyd. But Jesus putte not hym selfe  
in theyz handes, because he knewe all  
men, and needed not that anye shoulde te-  
stifye of man. For he knewe what was in  
man.

### The. iii. Chapter.

A **T**here was a man of the Phariseis  
named Nicodemus, a ruler of the  
Jewes. The same came to Jesus by  
T. i. night,

Of S. John.

Joh. viii. g. night, and sayd vnto him: Rabbi, we knowe  
that thou art a teacher come frō God. For  
no man coulde do suche miracles as thou  
doest, excepte God were with him. Jesus  
aunswered and sayd vnto him: Verely, verely I say vnto thet: except a man be borne  
from aboue, he can not se the kingdome of  
God. Nicodemus sayde vnto him: howe  
can a man be borne when he is olde? Can  
he enter into his mothers wombe againe,  
and be borne? Jesus aunswered: Verely, verely I say vnto thee: except that a man be

John. iiiii. borne of water, and of the spryte, he can  
and. vi. g. not enter into the kyngedome of God.

Non. viii That whyche is borne of the fleshe, is  
fleshe, and that whyche is borne of the  
sprite, is spryte. Maruayle not that I sayde  
to thet, ye muste be borne from aboue. The  
wynde bloweth wher he lysteth, and thou  
hearest his sounde: but canste not tell  
whence he cometh, and whether he goeth.  
So is euery man, that is borne of the  
sprite.

Nicodemus aunswered, and sayde vnto hym: howe can these thynges be? Jesus  
aunswered, and sayde vnto hym: arte thou  
a master in Israell, and knowest not these  
thynges? Verely, verely I saye vnto thee,  
we speake that we knowe / and testyfye,  
that we haue seene: and ye receave not oure  
wytnes. If when I tell you earthlye thynges,  
ye beleue not: howe shoulde ye beleue,  
if I shall tell you of heauenlye thynges.

Aud

### The.iii.Chapter.

And no man ascendeth vp to heauen, but  
he that came downe frō heauen, the sonne  
of man whyche is in heauen. And as Mo-  
ses lyft vp the serpente in the wyldernes,  
even so muste the sonne of man be lifte vp,  
that none that beleueth in him perish, but  
haue eternall life.

**F**or God so loueth the worlde, that  
he hath gaven hys onelye begorren sonne,  
that none that beleue in hym, shoulde per-  
ryshe: but shoulde haue euerlastyng lyfe.  
**F**or G O D sente not hys sonne into the  
Worlde, to condempne the worlde: but that

the worlde through hym, myghte be sauad:  
He that beleueth on hym, shall not be  
condempned. But he that beleueth not, is  
condempned alreadye, because he beleueth  
not in the name of the onelye begotten  
sonne of God. And thys is the condempna-  
tion, that lighte is come into the worlde,

*Joh. i. 9.*

and men loued darcknes more then lighte,  
because their dedes were euill. **F**or euerye  
man, that euill doeth, hateth the lyght: ne-  
ther cometh to lyght, least his dedes shuld  
be reprooud. But he that doeth truch, com-  
meth to the lyght, that his dedes myghte  
be knownen, how that they are wrought in  
God.

After these thynges, came Iesus and  
hys Disciples into the Iewes lande, and  
there taryed wylch them, and baptised. *Joh. iii. 2.*  
And John also baptysed in Enon besydes  
Salim, because there was muche water *Mat. iii. 6.*  
thero, and they came and were baptysed. *Mark. i. 9.*

**C**,ii. **F**or

## Of S. John.

For John was not yet cast into prison,  
And there arose a question betwene  
Johns disciples and the Jewes, about pu-  
rifyinge. And they came vnto John, & sayd  
vnto him: Rabbi, he that was with thee  
beyonde Jordane, to whome thou bareste  
wytnesse. Beholde, the same baptiseth, and  
all men come to him. John aunswered, and  
sayde: a man can receaue nothing at all, ex-  
cept it be geuen him from heauen. Ye your  
selues are witnesse, howe that I sayde: I  
am not Christ, but am sent before him. He  
that hath the bride, is the bridegrome. But  
the frende of the bridegrome, which stan-  
deth and heareth him, rejoyseth greatly of  
the bridegromes voyce. This my ioy ther-  
fore is fulfilled. He must increase: and I  
must decrease.

He that cometh from an hyc, is aboue  
all. He that is of the earth, is earthlye, and  
speaketh of the earth. He that commeth  
from heauen, is aboue all, & what he hath  
seen and heard, that he testifieth: but no  
man receaueth his testimony. Howbeit: he  
that hath receaued his testimony, hath sea-  
led that God is true. For he whome God  
Rom.iii.5 hath sent, speaketh the wordes of god. For  
God geueth not the sprice by measure vnto  
Ezai.iii.6 him. The father louer the sonne, & hath  
geuen all thinges into his hande. He that  
beleueth on the sonne, hath euerlastinge  
life; and he that beleueth not the sonne,  
shall not se life, but the wrath of God aby-  
detth on him.

The

The. iii. Chapter.

The. iii. Chapter.

**A** Stone as the Lorde hadde know-  
ledge, howe the Phariseis hadde  
hearde, that Jesus madc and bap-  
tised moo disciples then John,

(though that Jesus him selfe baptised not: Mat. iii. b  
but his dis:iples) he left Jewry, and depar-  
ted agayne into Galile. And it was so, that  
he must nedes go thorow Samaria. Then  
came he to a citye of Samaria called Si-  
char, besides the possession that Jacob  
gave to his sonne Joseph. And there was  
Jacobs well. Jesus then wertid of his ioy-  
nyc, sate thus on the well. And it was a-  
bout the sixt houre: and there came a wo-  
man of Samaria to drawe water. Jesus  
sayd vnto her: geue me drincke. For his dis-  
ciples were gone away, into the towne to  
bye meat. Then sayde the woman of Sa-  
maria vnto him: how is it, that thou be-

**B** ing a Jewe, askest drincke of me, which am  
a woman of Samaria? For the Jewes me-  
die not with the Samaritans. Jesus aun-  
swered and sayd vnto her: if thou knewest  
the gifte of God, and who it is that layeth  
to thee, geue me drincke: thou wouldeste  
haue asked of him, and he woulde haue ge-  
uen thee water of life. The woman sayde  
vnto him: Sir thou hast nothing to drawe  
with, and the wel is depe: from whence  
then hast thou that water of life? Art thou  
greater then our father Jacob, which gaue  
vs the well, and he him selfe dranke ther-  
of, and his children, and his carrell?

T. iii.      Jesus

## Of S. John.

Jesus aunswered and sayde vnto hir: Whosoever drincketh of this water, shall thirste agayne. But whosoever dyncketh of the water that I shall geue hym, shall never be moze a thyrste: but the water that I shall geue hym, shalbe in hym a well of water, sprynging vp into euerlasting life. The woumen sayde vnto hym: Sir, geue me of that water, that I thyrste not, neither come hither to drawe. Jesus sayde vnto hym: Goo call thy husbande, and come hither. The woman aunswered and sayde to hym: I haue no husbande. Jesus sayd to hir: Thou hast well sayde. I haue no husband. For thou hast had fynne husbandes, & he whome thou now haste, is not thy husband. That saydest thou truly.

The woman sayde vnto hym: Sir I perceave that thou arte a Prophete. Oure fathers worshyped in thys mountayne; and ye saye that in Jerusalem is the place where men ought to worshyppe. Jesus said vnto hir: Woman beleue me, the houre cometh, when ye shall neither in thys mountayne nor yet at Jerusalem, worshyppe the father. Ye worshyppe ys wote not what we knowe what we worshipe. For saluation commeth of the Jewes. But the houre cometh, and now is, when the truce worshippers shal worshyp the father in spryte, and in truch. For verely such the father res. viii. Cor. iii. quireth to worshyp him. God is a spryte, & they that worshyp him, must worshyp hym in spryte and truch.

The

### The iiiij Chapter

The woman sayde vnto him : I Mat. xxvi.  
Wote well Messias shall come, whiche is Mar. xiii.  
called Christ. When he is come, he wil cel Luk. xxi.

D vs al thinges. Jesus said vnto hir: I am he  
that speake vnto thee. And euen at that  
poynt came his disciples, & meruailed that  
he talked with the woman. Yet no man  
said vnto him: what meanest thou, or why  
talkest thou with hir? The woman the left  
hir waterpot, and went hir waye into the  
citye, and saide to the men: Come se a man  
which told me all thinges that cuer I dyd.  
Is not he Christ? Then they went ouce of  
the citys, and came vnto him.

E And in the meane while the Disciples  
prayed him, saying: Master eat. He said vnto  
them: I haue meat to eat, that ye knowe  
not of. The layd the discipiles betwene the  
selues: hath any man brought him meat?  
Jesus sayde vnto them: my meate is to do  
the will of him that sent me. And to finish  
his worke: Saye not ye: there are yet fourre  
moneches, and then commeth haruest: Be  
hold I lay vnto you, lise vp your eyes, and  
loke on the regions: for they are white al-  
ready vnto haruest. And he that repeth re-  
caueth reward, and gathereth frute vnto  
lise eternall: that both he that soweth, and  
he that repeth, might reioyce together.  
And herein is the saying true, that one so-  
weth & another repeth. I sente you to reape  
that, whereon ye bestowed no labour. O-  
ther men laboured, and ye are entred into  
their labours,

C. iiiij. capay

## Of S. John.

Many of the Samartians of that citye,  
believed on him, for the sayinge of he wome-  
man which testified : he tolde me all thin-  
ges that ever I did . Then when the Sa-  
maritans were come vnto him . They be-  
sought him that he would tary with them  
And he abode there two dayes . And manye  
moo believed because of his owne wordes ,  
and sayde vnto the woman : Nowe we be-  
leue not because of thy saying : for we haue  
heard him our selues , and know that this  
is euuen in dede / Christ the saviour of the  
worlde .

Mat. xiii . After two dayes he departed thence , and  
Mar. vi . a . went awaie into Galile . And Jesus hym  
Luk. iii . i . selfe testified that a Prophet hath none ho-  
nor in his owne countrey . Then assone  
as he was come into Galile , the Galile-  
ans receaued him whiche had sene all the  
thynges that he didde at Jerusalem at the  
feaste . For they wente also vnto the feaste  
day . And Jesus came agayne into Cana of  
Galile , where he turnede the water into  
wine .

The Gos . And there was a certayne ruler , whose  
pell on the sonne was sickle at Capernaum . Assone as  
xvi . xxi . hearde that Jesus was come out  
of Iewry into Galile , he went vnto him ,  
besought him , that he would descende , and  
heale his sonne : for he was euuen readye  
to dye . Then said Jesus vnto him : exceptye  
the signes & wonders , ye can not beleue . The  
ruler said vnto him : Sir come awaie of e-  
uer that my childe dye . Jesus sayde vnto  
him

### The. v . Chapter.

him: Goo thy waye, thy sonne liuech. And the man beleued the wordes that Jesus had spoken vnto him, & went his way. And anone as he was goinge downe, hys seruauntes met hym, and tolde him sayunge: thy child liueth. Then enquired he of them the houre when he began to amende. And they sayd vnto him, Yesterday the seuenth hour the feuer lefte hym. Then the father knew that it was the same hour in which Jesus sayd vnto him: Thy sonne liueth. And he beleued, and al his houshold. This is agayne the seconde miracle that Jesus did, after he was come oute of Iewrye into Galile.

### The. v . Chapter,

A fter that there was a feast of the Mat. ix. 29  
Iewes, and Jesus wente vppre to Mar. xi. 8.  
Jerusalem, And there is at Ieru Luk. v. d.

salem, by the slaughterhouse, a poole called in the Ebreue tounge Bethesda, hauyng syue porches, in whyche laye a great multitude of sycke folke, of blynd, halte, and wythered, waytyng for the mouyng of the water. For an aungell wente downe at a certayne ceason into the poole, and troubled the water. Whosoeuer then fynde, after the stirryng of the water, stepped in, was made whole of whatsoeuer disease he hadde. And a certayne man was there, whyche hadde bene dysseased xxviii. yeares. When Jesus sawe hym lye, and knewe that he nowe longe time hadde bene dysseased, he sayde vnto hym:

T. v. Wile

Of S. John,

Wylt thou be made whoale? The syck man aunswere<sup>d</sup> him: Sir, I haue no man, when the water is troubled, to put me into the poole. But in the meane time, whyle I am aboue to come, another steppeth doltone before me.

**Cat. ix .a.** And Jesus sayde vnto hym ryse, take vp thy bedde, and walk. And immediately the man was made whole, & roke vp his bed, and walked. And the same daye was the Sabbath daye. The Jewes therfore sayde to hym that was made whole: It is the Sabbath daye, it is not lawfull for thee to carie thy bedde. He aunswere<sup>d</sup> them: he that made me whole, sayde vnto me take vp thy bedde and walke. Then asked they hym, what man is that whiche sayde vnto thee, take vp thy bedde and walke. And he that was healed, wryst not who it was. For Jesus hadde gotten hym selfe awaie, because that there was preace of people in that place.

**Joh. viii. a** And after that, Jesus founde hym in the temple, and sayde vnto hym: beholde thou arte made whole, synne no more, leke a worse thyng happen vnto thee. The man departed, and tolde the Jewes that it was Jesus, whiche hadde made hym whole. And therfore the Jewes dyd persecute Jesus, and soughe<sup>t</sup> the meanes to sleye hym, because he hadde done these thynges on the Sabbath daye. And Jesus aunswere<sup>d</sup> them: my fader worketh hitherto, and I worke. Therefore the Jewes soughe<sup>t</sup> the more

The. viii Chapter

**G**o more to kill him: not only because he hadde broken the Sabbath: but sayde also that God was hys facher, and made hym selfe equall with God.

Then aynswered Iesus and sayde vnto them: Verelye, verelye I saye vnto you: the sonne can do no thyng of hym selfe, but that he leeth the facher do. For what soever he doth, that doeth the sonne also.

For the facher loueth the sonne, and leueth hym all thynges whatsouer he hym selfe doeth. And he wyll shew hym greater workes then these, because ye shoulde maruayle. For lykewyse as the facher rayleth vp the deade, and quickeneth them, even so the sonne quycneneth whom he wyll. Nether iudgeth the facher anye

Math. xi. 2

**E** man: but hath commyted all iudgement vnto the sonne, because that all men shuld honoure the sonne, even as they honoure the facher. He that honoureth not the son, the same honoureth not the facher which hath sent him. Verely, verelye I saye vnto you: He that heareth my wordes, and believeth on him that sent me, hath everlasting life, & shall not come into dampnacion: but is shapen from death vnto life.

Luk. x. 4

Joh. vi. 48

Verely, verely I saye vnto you: the hour shall come, and nowe is, when the deade shall heare the voyce of the sonne of God.

And they that heare, shall lyue. For as the father hath life in hym selfe, so lykewyse hathe he geuen to the son to haue life in hym selfe: & hathe geuen hym power also to iudge

John. xi. 25

*Of S. John.*

Judge in that he is the sonne of man. That  
dayle not at this: for the houre shall come,  
in the which al that are in the graues, shal  
heare his voyce, and shall come forth: they  
that haue done good, vnto the resurrecti-  
on of life, and they that haue done euill, vnto  
the resurrection of damnation.

I can of mine owne selfe do nothing at  
all. As I heare. I judge, and my iudgement  
is iust, because I leke not mine owne will,  
but the will of the fater whiche hath sent  
me. If I shoulde beare witnes of my selfe,  
my witnes were not true. There is ano-  
ther that beareth witnes of me, and I am  
sure that the witnes whiche he beareth of  
me, is true.

*John. i. b.* He sent unto Iohn, and he bare witnes  
vnto the truthe. But I receave not the re-  
corde of man. Neuerthelesse, these thinges  
I say, that ye might be safte. He was a burs-  
ning, and a shining lighte, and ye woulde  
for a season haue reioyced in his light. But

*Joh. b. a* I haue greater witnes then the witnes of  
*Joh. xx. e* Iohn. For the workes whiche the fater  
hath geuen me to finish: the same workes  
that I do, beare witnes of me, that the fa-  
ther sent me. And the fater him selfe whi-

*Mat. iii. d.* che hath sent me, beareth witnes of me. Ye  
*Mark. i. b.* haue yot hearde hys voyce at anye tyme,

*Luk. iii. d.* now ye haue seene hys shape: thereto hys  
wordes haue ye not abydynge in you.

For whome he hath sente: him ye beleue  
not.

. Searche the Scriptures, for in them ye  
think

## The. vi. Chapter

thinke ye haue eternall life: and they are Act. xviii. 18 they which testifie of me. And yet will ye not come to me, that ye mighte haue life. I receaue not praysle of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not. If another shall come in his owne name, him wil ye receaue. How can ye beleue whiche receaue honoure one of another, and seke not the honoure that cometh of God onely.

Do not thinke that I will accuse you to my father. There is ons that accusech you: even Moyses in whome ye trust. Den. xviii. 18 For hadde ye beleued Moyses, ye woulde haue beleued me: for he wrote of me. But seinge ye beleue not his writings, howe shall ye beleue my wordes?

## The. vi. Chapter.

After these thinges, Jesus wente his waye ouer the sea of Galile, nye to a citye called Tiberias. And a great multitude folowed him, because they hadde sene his miracles whiche he did on them that were diseased. And Jesus went vp into a mountayne, and there he satte with his disciples. And Ea-  
ster, a feast of the Jewes was nye.

¶ Then Jesus lift vp hys eyes, and saw The Gos- a great company come vnto him, and said pell on the vnto Philip: whence shall we bye breade, iij. Sond, that these myghte eate. Thys he sayde to in Lene, proue hym: for he him selfe knewe what he would do.

Philip



**Mat. xiiii  
Mar. vi. c.**

Philip aunswered hym , two hundreth  
penyworth of breade are not sufficient for  
them, that euery man may take a lytell.  
Then sayde vnto hym one of hys discipolis,  
Andrewe Symon Peters brother. There  
is a ladde here , which hath syue baxelye  
loues, and two fylches : but what are they  
amonge so manye: And Iesus sayde: Make  
the people syt downe. There was muche  
grasse in that place. Then the men sate  
downe, in nombre, about syue thousande,  
And Iesus toke the breade, and gaue than  
kes, & gaue to the discipolis , and his disci  
ples to thē that were set downe. And like  
wise of the fishes as much as they wold.

And when they were satifred, he sayde  
vnto hys Dylsyples: gather uppe the brea  
ken meat whiche remayneth, that no  
thyng be loste. Then they gathered it to  
gether, and fylded twelue basketes wyt  
the

## The vi. Chapter.

the broken meate, of the fyue barley louest  
whiche broken meat remayned vnto them  
that had eaten. Then the men whiche they  
had sene the miraclre that Iesus did sayde  
this is of a truelthe that Prophete that  
should come into the worlde.

Whan Iesus therfore perceaued that  
they would come, & take him vp to make  
him king, he departed agayne into a moun  
ayne him selfe alone.

And whan euene was nowe come. hys Mat. xiiij.  
disciples went downe vnto the sea, and en Mar. vi. 5.  
tered into a shyppe, and wente ouer the sea Luk. vi. 4.  
vnto Capernaum. And anone it was darke,  
and Iesus was not come to them. And the  
sea arose with a great wynde that blewe.  
And whan they had rowen aboue a. xxv.  
or a. xxx. furlonges, they sawe Iesus wal-  
kyng on the sea, and drawynge nre vnto  
the shyppe, and were afrayde. And he layde  
vnto them: It is I, be not afrayde. Then  
would they haue receaued him into the  
shyp, and the shyp was by & by at the land,  
whither they went.

The day folowynge, the people whiche  
sode on the other side of the sea, sawe that  
there was none other shyppe there, saue  
that one wherinto his disciples were en-  
tered, and that Iesus went not in with hys  
disciples in the shyp: but that his disciples  
were gone awaie alone. Howbeit, there  
came other shyppes from Tiberias nre  
vnto the place where they ate the breade,  
after the Lord hadde gotten thankes.

Then

Of S. John.

Then when the people sawe that Jesus was not there, neither his disciples, they also toke shippinge: and came to Capernaum, seking for Jesus.

And when they had found him on the other side of the sea, they sayde vnto hym: Rabbi, when camest thou hicher? Jesus aunswered them, and said: Verely, verely I saye vnto you: ye seke me, not because ye sawe the miracles, but because ye are of the loues, and were filled. Labour not for the meate whiche perisheth: but for the meate that endureth vnto everlasting life, which meat the sounē of man shall geue vnto you. For him hath God the father sealed.

Then sayde they vnto him: what shall we do, that we might worke the workes of God? Jesus aunswered and sayde vnto them. This is the worke of God that ye beleue on him, whome he hath sent. They said therfore vnto him: what signe shouldest thou then, that we may se & beleue thee?

**W. Ierubii.** What doest thou worke? Our fathers did **Sap. vi. c.** eate Manna in the desert, as it is witten: He gaue them bread from heauen to eate. Then Jesus sayde vnto them: Verely, verely I say vnto you: Moses gaue you noe bread from heauen, but my father gaueth you the true breaide fro m heauen. For the breaide of G O D is he whych commeth downe from heauen, and gaueth life vnto the world.

Then sayde they vnto hym: Lorde, euermore geue vs thys breaide. And Jesus sayds

The xi. Chapter.

sayde vnto them: I am the breade of lyfe.  
He that commeth to me shall not hunger:  
& he that beleneth on me shall never thirst.  
But I sayd vnto you: that ye also haue sene  
me, and yet beleue not. All that the fater  
geueth me, shall come to me: and hym that  
commeth to me, I caste not awaye. For I  
**D** came downe from heauen: not to do myne  
owne wyll, but his wyll which hath sente  
me. And this is the fathers wil which hath  
sente me, that of all whyche he hath geuen  
me, I shuld loose nothing: but shuld rayse  
them vp agayne at the laste daye. And this  
is the wyll of him that sent me: that euerye  
man whiche leeth the sonne, and beleneth  
on hym, haue euerlastynge lyfe. And I wyll  
rayse hym vp at the laste daye. The Jewes  
then murmured at hym, because he sayde: I  
am that breade whiche is come downe  
from heauen. And they sayde: Is not this  
Jesus the sonne of Joseph, whose fater  
and mother we knowe? Howe is it then  
that he sayth, I came downe from heauen?  
Jesus aunswered and sayde vnto them. **Mat. x. 3.**  
Murmur not amonge your selues. No man **Luk. x. 3.**  
can come to me excepte the fater whyche **Esa. lliii. 5.**  
**E** hath sent me drawe hym. And I wyll rayse **Hie. iii. 5.**  
hym vp at the laste daye. It is wryeten in  
the Prophetes, and they shalbe all caughte  
of God. Every man therfore that hath heard  
and hath learned of the fater, cometh vnto  
me. Not that any man hath sene the fa-  
ther, saue he whiche is of God, the same  
hath sene the fater.

V.I.

Werely,

Of S. John.

Bereley, bereley I saye unto you, he that  
belueteth on me, hath euerlastynge lyfe. I  
am that breade of lyfe. Your fathers dydde  
eare manna in the wyldernes, and are  
deade: This is that breade whiche cometh  
downe from heauen, that he whiche eatech  
of it, shuld also not dye. I am that lyvinge  
breade whiche came downe from heauen.  
If any man eate of this breade, he shal lue  
for euer. And the breade that I wyll geue,  
is my flesh, whiche I wyll geue for the life  
of the wrold. And the Jewes stroue amēg  
them selues, sayinge: How can this felowe  
geue vs his fleshe to eate? Then Iesus  
sayde unto them: Bereley, bereley I saye vno  
to you excepte ye eate the flesh of the sonne  
of man, and dryncke his bloude, ye haue no  
lyfe in you. Whosoever eateth my fleshe,  
and dryncketh my bloude, hath eternall  
lyfe: and I wyll rayse hym vp at the latte  
daye. For my fleshe is meat in dede, and  
my bloude is dryncke in dede. He that ea  
teth my fleshe, and dryncketh my bloude,  
dwelleth in me, and I in hym. As the ly  
vynge father hath sent me, cuen so lyue I  
by the father: and he that eateth me, shall  
lyue by me. This is that bread which came  
downe from heauen: not as yourc fathers  
haue eate manna, and are deade. He that  
eatech of this breade, shall lyue euer.

These thynges sayde he in the synagoge  
as he taught in Capernaum. Manye there  
forc of his discipiles (when they heard this)  
sayde: this is an harde sayinge; wha canne  
abyde

### The. vii. Chapter.

**G**abyde the hearynge of it? Jesus knewe in hym selfe, that his disciples murmured at it, and sayde vnto them: Dost this offend thee? Mat. xvi. 13  
Mar. xii. 31 What and if ye shall se the sonne of man ascende vp where he was before? It is the spryce that quickeneth, the flesh profiteth nothing. The wordes that I speake vnto you, are spryce and lyfe. But there are some of you that beleue not. For Jesus knewe from the begynnynge, whiche they were that beleued not, and who shoulde betraye hym. And he sayde: Therefore sayde I vnto you: that no man can come vnto me, except it were geuen vnto hym of my father.

From that tyme, manye of his disciples went back, and walked no more with him. Then sayde Jesus to the twelue: Will ye also go awaye? Then Symon Peter aunswered: Master, to whomme shall we goo? Thou hast the wordes of eternall lyfe, & we beleue and knowe that thou art Christ the sonne of the lyuyng God. Jesus aunswered ther: Haue not I chosen you twelue? Mat. xvi. 13  
Mar. v. 6 and yet one of you is a deuyll: He spake it Luk. ix. 4, of Judas Iscarioth, the sonne of Symon. For he it was that shulde betraye him, and was one of the twelue.

### A The. vii. Chapter.

**A**fter that, Jesus wente about in Galile, and woulde not go aboue in Jewry, for the Jewes sought to kyll hym. The Jewes Tabernacle feaste was at hande. His brethren therfore sayde vnto v. 11.

## Of S. Iohn.

Mt. xix. b. vnto hym get the hense and go into Iewy  
4. Lsd. v.c. that thy discyple maye se thy workes that  
v. Ma. v.c. thou doest. For there is no man that doeth  
any thynge secretely, and he him selfe se-  
keth to be knowen openly. If thou do such  
thynges, shewe thy selfe to the wozlde.  
for as yet his brethmen beleue not in  
hym.

Joh. xii. a. Then Jesus sayde vnto them: My tyme  
is not yet come, but youre tyme is alwaye  
redy. The wozlde can not hate you. But me  
it hateth: because I testifie of it, that the  
workes of it are evyll. So ye vp vnto this  
feast. I wyl not go vp yet vnto this feaste,  
for my tyme is not yet fulyfilled. These wor-  
dea he sayde vnto them, and abode syll in  
Galile. But assone as his brethmen were  
Gene. xiii. gone vp, then went he also vppe vnto the  
feaste: not openly, but as it were preueleye.  
Then sought hym the Iewes at the feaste,  
and layde: where is he? And much marua-  
ryuge was ther e of hym amonge the peo-  
ple. Some sayde: He is good, Other sayde  
naye, but he deceaueth the people. How-  
be it no man spake openly of hym, for feare  
of the Iewes.

No w when halfe the feaste was done, Je-  
sus went vp into the temple and taughte.  
And the Iewes marueyled sayinge: Howe  
knoweth he the scriptures, seyng that he  
never learned? Jesus aunswereled them, and  
sayde: My doctrine is not myne, but hys  
that sent me. If any man wyl do his wyl,  
he shall knowe of the doctrine, whether it  
be

## The. vii Chapter

þe of God, or whether I speake of my selfe.  
He that speaketh of him selfe, leketh hys  
owne prayse . But he that leketh hys  
prayse that sent hym, the same is true, and  
no bnygheþewnes is in hym.

Dyd not moles geue you a lawe, and yet  
none of you kepereth the lawe? Whyn go ye  
about to kyll me. The people aunswered  
and sayde: thou hast the deuyll. Who goest  
about to kyll thee? Iesus aunswered and  
sayde to them: I haue done one worke, and  
ye all meruayle. Moles therfore gaue vnto  
you cyrcumcision, not because it is of Mo-  
ses, but of the fathers : And yet ye on the

Sabbath daye cyrcumcise a man. If a man  
on the Sabbath day receaue cyrcumcision  
Without breakyng of the lawe of Moses: Deu. i.5.  
disdayne ye at me, because I haue made a  
man euery whyt whole on the Sabbath  
daye : Judge not after the vicer appear-  
raunce, but judge ryghtewes iudgement.

Then sayde some of them of Jerusalem:  
Is not this he whom they go about to kyl?  
And beholde he speakeþ openly, and theye  
saye nothinge to hym. Do the rulers know  
in dede that this is very Christ? Howbeit  
we know this man whence he is: but whē  
Christ commeth, no man knoweth whence  
he is. Then cryed Iesus in the temple as he  
taught, sayinge: ye knowe me, and whence Math. xii. d  
I am ye knowe. And yet I am not come of  
my self, but he that sent me is true, whom  
ye knowe not. I knowe hym, for I am of  
hym, and he hath sent me. Then they  
soughþ

## Of S. John.

Mat. xii. d  
Mar xi. e.  
Luk. xix. g

sought to take hym, but no man layd handes on hym, because his hour was not yet come. Many of the people beleued on hym, and sayde: When Christ commeth wyl he do mo myracles then this man hath done?

E

The Pharisēis hearde that the people murmured such chynges about hym. And the Pharisēis and hys priestes sent mynsters forth to take hym. Then sayde Jesus vnto them: Yet am I a lytell whyle with you, and then go I vnto hym that sent me. He shall seke me, and shall not fynde me; and where I am, chyther can ye not come. Then sayde the Jewes betweene them selues, whyn ther wyl he go, that we shall not fynde hym: Wyl he go amonge the Gentyles whiche are scattered all abrode, and teache the Gentyles: What maner of sayinge is this that he sayde: ye shall seke me, and shall not fynde me: and where I am, chyther can ye not come.

In the laste daye, that great daye of the feaste, Jesus stode and cryed sayinge: If any man chyoste, let hym come vnto me, and dryncke. He that beleueth on me (as sayth the scripture) out of his bellye shall flosse riuers of water of lise. This spake he of the Spypce, whiche they that beleued on hym shuld receaue. For the holy goost was not yet there, because that Jesus was not yet gloryfied. Manye of the people, when they hearde this sayinge, sayde: of a truthe this is a prophete, other sayde: this is Christ. Some sayd: shall Christ come out of Galilee? Sayeth

F

### The. viii. Chapter.

Gayeth not the scripture, that Christ shall die, v.a.  
come of the seede of Dauid, and out of the towne of Bethleem, where Dauid was? Mat. ii.8.

**G**o was there discention amounge the people about hym. And some of them woulde haue taken hym: but no man layde handes on hym. Then came the ministrers to the hye priestes and Phariseis. And they sayde vnto them: why haue ye not brought him? The seruauntes aunswered, neuer manne spake as this mandoeth. Then aunswered them the Phariseis: are ye also deceaued? Doth anye of the rulers, or of the Phariseis beleue on hym? But the commen people, whiche knowe not the law, are cursed. Nicodemus sayd vnto them (he that came to Jesus by nyght, and was one of them.) Dorch oure lawe indge anye man before ic heare hym, and know what he hath done? They aunswidered and sayde vnto hym: arte thou also of Galile? Searche and loke, for oure of Galile aryleth no Prophete. And every man went vnto his owne house.

### The. viii. Chapter.

**A**nd Jesus went vnto mounte Olivere, and earlye in the mornyng came agayne into the temple, and all the people came vnto hym, and he satte downe, and taught them. And the Scribes and Phariseis brought vnto him a woman, taken in aduoutrye, and set hye in the myddes, and sarde vnto him: Master this woman was taken in aduoutry, even as the dede was a doing. Moses in the lawe

Of S. Iohn.

commanded vs, that suche shoulde be stoned. W<sup>t</sup> hat sayest thou therfore: And this they layde to tempte hym: that they myghe haue wherof to accuse hym. But Iesus stouped downe, and with his synger wrote on the grunde. And whyle they continued askyng hym, he lyft hym selfe vp, and sayde vnto them: let hym that is amonge you without synne, caste the fyre ston at hir. And agayne he stouped downe, & wrote on B the ground. And assone as they heard that

This is (Beinge accused by their owne conreade in science) they went out one by one, the cle<sup>t</sup>he greke deßt syrke. And Iesus was lefte alone, and the woman standyng in the myddes.

Testamēt W<sup>t</sup> hen Iesus had iyst b<sup>t</sup> hym selfe again, of Stepha<sup>nus</sup> print and sate no man, but the woman, he lard vnto hy<sup>r</sup>: woman where are those thyne accusers? hath no man condempned thee?

She sayde: No man Lorde, And Iesus sayd: Neither do I condēpne thee. Go & synne no more. Then spake Iesus agayn vnto them, sayinge: I am the lyght of the woorlde. He that foloweth me, shall not walke in darknes, but shall haue the lyght of lyfe. The Pharisēis therefore sayde vnto him: thou bearest recorde of thy selfe, thy recorde is not true. Iesus aunswered and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true, for I knowe whence I came & whither I go. But ye can not tell whence I come, & whither I go. Ye iudge after the flesh, I judge no man. And if I judge my

C

## The. viii Chapter

my iudgement is true. For I am not alone: *Mu. xxxv.*  
but I and the father that sent me. It is also *Deu. xviij.*  
*wrycten in your lawe,* that the testimonye and *xix. v.*  
of two men is true. I am one that beareth *Mat. xviiiij.*  
*wytches of my selfe,* and the father that sent *ii. Cor. xliij.*  
me, beareth *wytches of me.* Then sayd they  
vnto hym: where is thy father? Jesus aun-  
swered: ye neither knowe me, nor yet my fa-  
ther. If ye had knownen me, ye shoulde haue  
knownen my father also. These wordes *Mat. vi. 6.*  
spake Jesus in the treasury, as he taughte  
in the temple, and no man layde handes on  
hym, for his houre was not yet come,

Then sayde Jesus agayne vnto them: I  
go my waye, and ye shall seke me, and shall  
dye in your synnes. Whither I go, thither  
can ye not come. Then sayde the Jewes:  
Wyll he kyll hym selfe, because he sayeth:  
Whither I go, chyther can ye not come?  
And he sayde vnto thē: ye are from bener  
I am from aboue. Ye are of this worlde,  
¶ I am not of this worlde. I sayde therefore  
vnto you, that ye shall dye in youre synnes.  
For except ye beleue that I am he, ye shall  
dye in your synnes.

Then sayde they vnto hym, who arte  
thou? And Jesus sayd vnto them: Euen the  
very same chynge that I saye vnto you. I  
haue many chynges to say, and to iudge of  
you. But he that sente me is true. And I  
speake in the worlde, those thinges which  
I haue hearde of hym. Howebeit they vnu-  
derstode not that he spake to them of his  
father. Then sayde Jesus vnto them: when

Of S. John.

ye haſtie lyft vp an hye the ſonne of manne,  
then shall ye knowe that I am he, and that  
I do nothyrnge of my ſelf: but as my father  
hath taught me, euen ſo I ſpeake: and he  
that ſent me, is with me. The father hath  
not left me alone, for I do alwayes thole  
thynges that please hym. As he ſpake  
theſe wordes, many beleued on hym.

Then ſayde Jesus to thole Jewes which  
beleued on hym. If ye continuē in my wo-  
res, then are ye my verre diſciples, and  
shall knowe the truthe: and the truthe shall  
make you free. They aunſwered hym: We  
be Abrahams ſeede, and were never bonde  
to any man: why ſayest thou then, ye halbe  
made free:

Rom. vi. f. E  
ii. Pe. ii. d. Jesus aunſwered them: Werelye, verelye  
I ſayde vnto you, that wholſeuſer commit-  
tech synne, is the ſeruante of synne. And  
the ſerualint abydeth not in the house for  
ever. But the ſonne abydeth euer. If the  
ſonne therefore shall make you free, then  
are ye free in dede. I knowe that ye are A-  
brahams ſeede: but ye ſeke meanes to kyll  
me, because my ſayinges haue no place in  
you. I ſpeake that I haue ſene with my fa-  
ther, and ye do that whiche ye haue ſene  
with your father. They aunſwered and  
ſayde vnto him: Abraham is our father. Je-  
ſus ſayde vnto them: If ye were abrahams  
chiſtien, ye woulde do the dedes of Abra-  
ham. But nowe ye go about to kyll me, a  
man that haue tolde you the truthe. Whiche  
I haue hearde of God; this dyd not abrahā.

Ye

### The viii. Chapter.

Ye do the dedes of your father. Then sayd they to hym: we were not borne of fornication. We haue one father, whiche is God. Jesus sayde unto them: if God were youre father, then woulde ye loue me. For I proceeded forth, and came from God. Neither came I of my selfe, but he sent me. Whys do ye not knowe my speach? Euen because ye can not abide the hearing of my woords.

**F**He are of your father the deuyll, and the lustes of your father ye wyll do. He was a murtherer from the begynnyng, and abode not in the truthe, because there is no truthe in hym. When he speakech a ly, then speakech he of his owne. For he is a lyer, and the father therof. And because I tel you the truthe, therefore ye beleue me not.

**N**Whyche of you canne rebuke me of The Gosynne: If I saye the truthe, why do not ye pell on the beleue me? He that is of G O D , heareth i. Sonday Goddes wordes. Ye therefore heare them in Lenes, not, because ye are not of God. Then aunswere i. Joh. iii. the Jewes and sayd unto hym. Say we not well that thou arte a Samaritane, and haste the deuyll? Jesus aunswered: I haue not the deuyll; but I honoure my fa-ther, and ye haue dishonoured me. I seke not myne owne prayse; but there is one that sekech and iudgeth. Verely verelye I saye unto you, yf a man kepe my sayinges, he shall never se death. Then sayde the Jewes to hym. Nowe knowe we that thou haste the deuyll. Abraham is dead, and also the Prophetes; and yet thou sayest,

Yf a

Of S. John,

If a man kepe my sayinge, he shall never taste of death. Art thou greater then oure fater Abraham, whiche is deade: and the Prophetes are deade. Whom makest thou thy selfe: Jesus aunswered: If I hondur my selfe, myne hondure is nothyng worth. It is my fater that honourth me, whiche ye saye is your God, and ye haue not known hym: but I know hym, And yf I shuld saye, I knowe hym not, I shoulde be a lyer lyke unto you. But I know hym, and kepe his sayinge.

Your fater Abraham was glad to se my daye, and he salwe it and reiosled. Then sayde the Iewes vnto hym: thou art not yet l.yere old, and hast thou sene Abraham: Jesus sayde vnto them. Werely verely I say vnto you: yer Abraham was, I am. Then toke they vp stones, to caste at hym. But Jesus hyd hym selfe, and went ouce of the temple.

The ix. Chapter.

**A**nd as Jesus passed by, he salwe a man whiche was blynde from his byre. And his disciples asked hym, saying: Master, who dyd synne: this man, or his fater and mocher, that he was borne blynde? Jesus aunswered: Neither hath this man synned, nor yet his fater and mother: but that the wokes of God shoulde be shewed on hym. I must wokhe the wokes of hym that sente me, whyle it is daye. The nyght commeth when no man can wokhe. As longe as I am in the wold,

## The ix. Chabter.

Worlde, I am the lyght of the worlde.

Allone as he had thus spoken, he spatte

John. i. 4,  
and. viii. 9

B on the grounde, and made claye of the spe-  
telle, and rubbed the claye on the eyes of the  
blynde, and sayde vnto hym: Go walsh thce  
in the poole of Syloe whiche by interpre-  
tation sygnifieth lente. He wente his waye  
therfore, and walshed, and came agayne  
seyng. The neyghbours and they that had  
seen hym before hewe that he was a beg-  
ger, sayde: Is not this he that sate and beg-  
ged? Some sayde: this is he. Other sayd: he  
is lyke hym.

But he hym selfe sayde: I am even he.

Therefore they sayde vnto hym: Howe are.

C thyne eyes opened then? He aunswered  
and sayde. The man that is called Jesus,  
made claye, and anoynted myne eyes, and  
sayde vnto me. Go to the poole Syloe and  
walsh. And I went and walshed, and re-  
ceaued my syghte. They sayde vnto him:  
Where is he? He sayde: I can not tell.

They broughte to the Pharisais, hym  
that a lytle before was blynde: and it was  
the Sabboch daye when Jesus made the  
claye and opened hys eyes. Then agayne  
the Pharisais also asked hym how he had  
receaued his syghte. He sayde vnto them:  
He puc claye vpon myne eyes and I was  
shed: and do se. Then sayd some of the Pha-  
risais: this man is not of God, because he  
kepereth not the Sabboch daye. Other sayd:  
howe can a man that is a synner, do such  
myracles? And there was stryfe amonge  
them.

Of S. John.

them. Then spake they vnto the blynde agayne: What layest thou of hym, because he hath opened thyne eyes? And he sayde: D

Joh. viii. f. He is a Prophete. But the Jewes dyd not beleue of hym (howe that he was blynd, and receaued his syghte) vntyll they hadde called the fater and mother of hym that had receaued hys syght. And they asked them saying: Is this your sonne, whome ye saye was borne blynde: How doth he now se then? His fater and mother aunswere them, & sayde: we wote well that this is oure sonne, and that he was borne blynde: but by what meanes he nowe seeth, that can we not tel, or who hath opened his eyes, can we not tel. He is olde ynough, aske hym, he shall aunswere for hym selfe. Sache wordes spake his fater and mother: because they feared the Jewes. For the Jewes had conspired already, that if any man dyd confesse that he was Christ, he shoulde be excommunicate out of the synagoge. Therfore sayde g

Joh. xii. f. his fater and mother: he is olde ynoughe, aske hym. Then agayn called they the man that was blynde: and sayd vnto hym: Beue God the prayse: we knowe that this man is a synner. Then he aunswere and sayde: Whyncher he be a synner or no, I can not tel. One thinge I am sure of, that I was blynd, & now I se. Then sayde they to hym agayn. What did he to thee? Howe opened he thine eyes? He aunswere them: I told you per whyle, and ye dydde not heare me. Whereas

### The ix. Chapter

W<sup>O</sup> herfore woulde ye heare it agayne?

W<sup>O</sup> yll ye also be his disciples? Then rated  
they hym, and sayde: be thou his discipple.

F W<sup>E</sup> be moyses disciples. W<sup>E</sup> are sure that  
God spake with moyses. This felowe we  
knowe not from whence he is.

The man aunswered and sayd vnto them:  
this is a meruulous thyng that ye wote  
not whence he is, and yet he hath opened  
myne eyes. For we be sure that God hea-  
reth not sinners. But if any man be a wo<sup>r</sup>-  
thypper of God, and do his wyl, hym hea-  
reth he. Sence the worlde beganne was it  
not hearde, that any man opened the eyes  
of one that was borne blynde. If this man  
were not of God, he coulde haue done no-  
thyng. They aunswered & sayde vnto him:  
thou arte all to geker borne in synne, and  
doest thou teache vs? And they caste hym  
out.

G Jesus hearde that they had excommuni-  
cate hym, and assone as he had found hym,  
he sayde vnto hym: doct<sup>t</sup> thou beleue on the  
sonne of God? He aunswered and sayde:  
W<sup>O</sup>ho is it Lorde, that I myght beleue on  
hym? And Jesus sayde vnto hym: Thou  
hast sene hym, and he it is that talketh  
with thee. And he sayde: Lorde, I beleue.  
and we<sup>z</sup>happid hym. Jesus sayde: I am  
come vnto iudgemente into this worlde;  
that they whiche se not, myghe se, & they  
whiche se, myghe be made blynde.

And some of the Pharyseis whyche  
were wyth hym, hearde these wordes,  
AND

Of S. Iohn.

and sayde vnto hym:are we blynde alio?  
Jesus sayde vnto themysye were blynd ye  
moule haue no synne. But nowe ye saye,  
we se, therfore your synne remayneth.

The x. Chapter.



The Gos-  
pel on the  
tewldays  
aft. Whi-  
tunday,

Verely, verely I saye vnto you: he  
that entreth not in by the doore in  
to the shepefolde, but clymeth vp  
some other waye , the same is a  
theefe and a robber. But he that goeth in  
by the doore is the shepheheard of the shepe:  
to hym the poore openeth, and the shepe  
heare his boyce, and he calleth his owne  
shepe by name, and leadeth them out. And  
when he hath sent forth his swine shepe,  
he goeth before them, and the shepe follow  
hym, for they know his boyce. A straunger  
they wyl not followe, but wyl flye from  
hym: for they know not the boyce of strau-  
ngers . This similitude spake Iesus vnto  
them

## The .x. Chapter

them. But they vnderstode not what chyn-  
ges they were whych he spake vnto them.  
**P**Then sayd Iesuſ vnto them agayne : We-  
rely, verely I ſay vnto you , I am the doze  
of the chepe, All, even as many as came be-  
fore me / are theves and robbers , but the  
chepe dyd not heare them. I am the doze,  
by me if anye man enter in, he ſhalbe ſafe,  
and ſhall goo in and oute , and fynde pa-  
ſture. The theſe cometh not but for to  
ſteale, kill & deſtroy. I am come that they  
might haue life, and haue it moze aboun-  
dantly.

**X**I am that good chephehearde . A good chepheheard geuereth his life for the chepe .  
An hired ſeruaunt, and he which is not the  
( chepheheard(nether the chepe are his owne) ſeech the wolfe coming, ſleueth the chepe,  
and flieth, and the wolfe catcheth them, &  
ſcarreth the chepe . The hired ſeruaunte  
flieth, because he is an hired ſeruaunt, and  
catch not for the chepe . I am that good  
chepheheard, and know mine, and am kno-  
wen of mine. As my father knoweth me: e-  
uen ſo know I my father . And I geue my  
life for the chepe : and other chepe I haue,  
which are not of this fold. Them also muſt  
I bring, that they may hear my boyce, and  
that ther may be one flock, and one chepe-  
heard.

**D**Therefore doth my father loue me, because  
I put my life from me, that I might take it  
agayne. No man taketh it from me, but I  
put it awaye of rayfelfe . I haue pouer to

The Gos-  
pell on the  
iii. ſunday  
aft. Trini-  
tati. Mac. xl. d.

F. L. p. 18

## Of S. Iohn.

putte it from me , and haue powre to  
take it agayne . This commaundemento  
have I receaued of my father . Then there  
was a disencion agayne amonge the Jes-  
wes for these saynges , and many of them  
sayde . He hath the deuill , and is mad : why  
heare ye him ? Other sayde , these are noe  
the wordes of him that hath the deuill . Can  
the deuill open the eyes of the blinde ?

And it was at Jerusalem the feast of  
the Dedication , and it was wynter : And  
Jesus walked in the temple , in Salomons  
porche . Then came the Jewes rounde a-  
bout him , and sayde vnto him : How longe  
dorſt thou make vs doute ? If thou be  
Christ , tell vs playnlye . Jesus aunſwered  
them : I tolde you , and ye beleue not . The  
woorkes that I do in my fathers name ,  
they beare witnes of me . But ye beleue  
not , because ye are not of my cheape . As I  
sayde vnto you : my sheeppe heare my voice ,  
and I know them , and they felowe me ,  
and I gane vnto them eternall life , & they  
shall never perishe , neither shall any man  
plucke them oute of my hande . My father  
Whiche gaue them me , is greater then all ,  
no man is able to take them out of my fa-  
thers hande . And I and my father are one .

Then the Jewes agayne toke vp stones ,  
to stoue him with all . Jesus aunſwered  
them : manye good woorkes haue I helpe-  
d you from my father : for whiche of thole  
woorkes do ye stoue me ? The Jewes aun-  
ſwered hym , sayinge : For thy good woy-  
kes

## The xi. Chapter

hes sake we ston thee not: but for thy blasphemye, and because that thou beyng a man, makest thy selfe God. Iesns aunswred them. Is it not wryten in your lawe.

Psa. lxxvii

I sayde ye are Goddes? If he called them Goddes vnto whom the word of god was spoken (and the scripture can not be bro-

G ken) saye ye then to him, whome the father hath sanctified, and sent into the worlde, thou blasphemest, because I sayd I am the sonne of God? If I do not the workes of my father beleue me not. But if I do, then though ye beleue not me, yet beleue the workes, that ye maye knowe i beleue, that the father is in me, and I in him.

Agayne they went about to take him, and he escaped out of their handes, & wrete a way agayne beyond Jordan, into the place where John before hed baptised, and there abode. And manye resorted vnto him, and saide. John did no miracle: but all thynges that John spake of this man were true,

John. i. v.

And many beleued on him there,

Joh. iii. v.

## The xi. Chapter.

A **N**d a certayne man was sycke, named Lazarus of Bethania the towne of Mary, and her sister Martha. It was that Mary whiche anointed Iesus with oyntment, & wiped hys face with hir heere, whose brother Lazarus was sick. Therefore his sisters sente vnto him, saying: Lord, behold he whome thou louest, is sick. Whene he heard that he said; this infirmitye is not vnto deareh,

Luk. viii. 5

viii. 5

Of .S. John.

Joh. ix , a. but for the laude of God, that the sonne of God myght be praysed by the reason of it. Iesus loued Martha and his sister and Lazarus. Then after he hadde hearde that he was sicker, yet abode he two dayes still in the same place where he was,

Then after that, said he to his disciples: let vs goo into Jewry agayne. His disci-  
ples sayde vnto him : Master, the Jewes B  
Joh. viii. d. iacelye soughte to stonne thee, and doest  
vnto us, c. thou goo thicher agayne? Iesus aunswere-  
red, are there not twelue houres in the  
daye: If a man walke in the daye, he ston-  
bleth not, because he seeth the light of this  
worlde. But if a man walke in the nyght,  
he stonbleth, because there is no lichte in  
him. This said he, and after that, he sayde  
vnto them: our frende Lazarus sleperth, but  
I goo to wake him out of slepe. Then said  
his disciples: Lord, if he slepe he shall do  
well ynoch. Howbeit, Iesus spake of his  
death: but they thought that he had spo-  
ken of the naturall slepe. Then sayd Iesus  
vnto them playnely: Lazarus is dead, and  
Joh. xxi. f. I am glad for your sakes, that I was nos-  
there, because ye may beleve. Neverthe-  
lesse/let vs goo vnto him. Then said Tho-  
mas (whiche is called Dydimus) vnto the  
disciples: let vs also goo, that we may dye  
with him. Then wente Iesus, and founde  
that he had lyne in his grane fourre dayes  
already. Berhanye was nye vnto Jerusa-  
lem, about fyteene furlonges of, and ma-  
C  
nye of the Jewes were come to Martha  
and

## The xi. Chapter

And Marye to conforte them ouer thens brother. Then Martha, assone as she heard that Jesus was commynge, wente and mette hym: but Marye satte byll in the house.

Then sayde Martha vnto Jesus: Lordes if thou haddeſt bene here, my brother had not bene deade, but nowe I knowe also, that whosoeuer thou alſeſt of God, God wylle geue it thee. Jesus sayde vnto hym: Thy brother ſhall ryle agayne. Martha sayde vnto hym: I knowe that he ſhall rife agayne in the reſurrecciōn and the lyfe: We that beleuech on me: yea, though he were deade, yet ſhall he lyue. And whosoeuer lyueth and beleuech on me, ſhall never dye: beleueſt thou this? She ſayde vnto hym, yea Lord, I beleue that thou arte Christe the ſonne of GOD, whyche ſhoulde come into the woldē.

And allone as ſhe hadde ſo ſayde ſhe wente vnto hir waye, and caſted Marye hym ſyſter ſecretly, ſayinge: The maſter is come, and calleth for thee. Allone as ſhe hearde that ſhe arose quycelye, and caine vnto hym. Jesus was not yet come into the towne, but was in that place where Martha met hym. The Jewes then whyche were wryth hym in the house, and confordeſt hym, when they ſaw Marye that ſhe roſe vppre haſte-lye, and wente ouce, folowed her ſayinge: She goeth vnto the graue, to wepe there.

E.ij. Then

Of S. John

Then when Mary was come where Jesus was, and sawe him , she fell downe at his fete, saying vnto him: Lord if thou haddest bene here, my brother hadde not bene dead. When Jesus therfore sawe hir wepe and the Jewes also wepe whiche came with hir, he groened in the sprite, and was troubled in himselfe , and saide: Where haue ye layed him? They sayd vnto hym: Lorde come and se. And Jesus wept. Then said the Jewes: Behold how he loued him. And some of them sayd: could not he whiche opened the eyes of the blinde , haue made also, that this man shoulde not haue died. Jesus therfore agayne groened in hym selfe, and came to the graue. It was a caue, and a stoke layd on it.

G  
Jesus sayd: take ye away the stone. Martha the sister of him that was dead, sayde vnto him: Lord, by this time he stinketh. For he hath bene dead fourre dayes . Jesus said vnto hir: Said I not vnto thee, that if thou diddest beleue, thou shouldeste se the glory of God? Then they toke aways the stone from the place where the deade was layde. And Jesus lyft vp his eyes, and sayd: Father I thanke thec , because thou haste heard me. I wote that thou hearest me alwayes: but because of the people that stand by, I sayde it, that they maye beleue, that thou hast sent me.

F  
And when he thus had spoken, he cried with a loude boyce, Lazarus come forthe. And he that was dead, came forth, bounde hands

## The xi. Chapter.

hande and fote with graue bondes, and his face was bound with a napkin. Jesus sayd vnto them: loose him, and let him go. Then many of the Iewes whiche came to Mary, and hadde sene the thynges whych Jesus dydde, beleued on hym. But some of them weare theyr wayes to the Pharisies, and tolde them what Jesus hadde done.

Then gathered the hye Priestes and the Pharisies a counsell/and sayde: what do we? for this man doeth manye miracles. If we let him scape thus, all men will beleue on him, and the Romaynes shall come and take awaye both our place & the people. And one of them named Cayphas (whiche was the hye Priest that same yeare) saide vnto them: Ye perceave nothing at all, nor yet consider that it is expedient for vs, that one mandye for the people, and not that all the people perish. This spake he, not of him selfe, but beyng hye Priest that same yeare, he prophesied that Jesus shoulde dye for the people, & not for the people only, but that he shoulde gather togeher in one, the children of GOD, which were scattered abrode. Then from that daye forth, they helde a counsell togerther, for to put him to death.

**G** Jesus therfore walke<sup>v</sup> no more openly amoung the Iewes: but went his way thence vnto a countreye neare to a wyldernes, into a cite called Ephraim, and there concynued wylch hys Disciples. And the Mat. xxi. 14.  
E. viii. 14.  
Jewes

Of S. John.

Jewes Easter was nye at hande, and ma-  
nye went out of the countrey vp to Ieru-  
salem before the Easter, to purifie them sel-  
**Mat. xxvi. 1. nes.** Then sought they for Jesus, and spake  
**Mar. xliii.** amonge them selues as they stode in the  
**Luk. xxii.** temple: What thinke ye that he commeth  
not to the feaste: The hye Priestes & Pha-  
riseis had geuen a commaundemente, that  
if any man knew where he were, he shuld  
shew it, that they might take him.

The xii. Chapter.

**Mat. xxvi. 1.** **A** **T**hen Jesus syre dayes before Es-  
**ter** came to Bethanye where La-  
**zarus was**, whyche was deade,  
whome Jesus rayled from death.  
There they made hym a supper, and Mar-  
tha serued: but Lazarus was one of them  
that late at the table wirth him. Then toke  
Mary a pounde of oyntment (called Mar-  
dus, perfect and precious) and anoynted Je-  
sus fete, and wipt his fete wirth his heire,  
and the house was filled wirth the lanoure  
of the oyntment. Then sayd one of his dis-  
**Mat. xxvi. 8.** ciples (even Judas Iscarioth Simons  
**Mar. xliii.** sonne, whyche alterwarde betrayed hym)  
why was not this oyntment sold for thre  
hundred pence, and gauen to the pooze?  
This sayde he, noe that he cared for the  
pooze: but because he was a thefe, i kepte  
the bagge, and bare that which was geue  
Then said Jesus: Let hir alone, against the  
daye of my buryinge shal kepte it. For the  
pooze alwayes ye haue wirth you, but me  
ye haue not alwayes,

Muches

## The xii, Chapter

Muche people of the Jewes had knowle  
gedge that he was there. And they came,  
not for Jesus sake onely, but that they  
miche se Lazarus also, whome he rayled  
from death. The hye priestes therfore held  
a counsel, that they might put Lazarus to  
death also, because that for his sake, many  
of the Jewes went awaie, and beleued on  
Jesus.

On the morow, much people that were Mat. xxi.  
come to the feast, when they heard that Je Mar. xiii.  
sus shold come to Jerusalem, toke braunes Luk. xix. L  
ches of palmrees, and went forth to mete  
him, & cried: Hosanna, blessed is he that in  
the name of the Lord, cometh king of Isra-  
el. And Jesus gotte a yong asse, & sat ther-  
on, as it is written: feare not doughter of  
Syon, behold thy king cometh, sitting on  
an asses colte. These thinges vnderstode  
nor his disciples at the first: but when Je-  
sus was glorified, then remembred they  
that such thinges were written of him, &  
that such thinges they had done unto him.

The people therfore that was with him  
when he called Lazarus out of the graue,  
and rayled him from deathe, bare recordes.  
Therfore met him the people also, because  
they heard that he hadde done such a mira-  
acle. The Phariseis therfore sayd among  
them selues: perceave ye how we prenayle  
nothing: Behold, the world goeth awaie  
after him.

There were certayne Grekes amoung  
them, that came to worshyppe at the feast:

## Of S Iohn.

The same came therfore to Philip whiche  
was of Bethsaida a citye in Galile and de-  
sire d him saying: Sir we woulde fayne se  
Jesus. Whilip came and told Andrew. And  
agayne Andrew and Philippe told Jesus.  
And Jesus aunswere d them sayinge: the  
houre is come that the sonne of man must  
be glorified. D

math. x. d.  
Mar. viii.  
Luke ix. b  
Werelye, verely I saye vnto you, excepte  
the wheate corne fall into the grounde and  
dye, it bydeth alone. If it dye, it bryngeth  
forth muche frute, He that loueth his life,  
shall destroy it: and he that hateth his life  
in this w orlde, shall kepe it vnto life eternall.  
If anye man minister vnto me, lette  
hym folow me, and where I am, there  
shall also my minister be. And if anye man  
minister vnto me, hym wyll my father ho-  
nour.

Nowe is my soule troubled , and what  
shall I saye? Father delyuer me from thys  
hour:but therfore came I vnto this hour.  
Father g loryfye thy name . Then came  
there a boyce from heauen . I haue bothe  
glorifyed it, and wyll glorifye it agayne.  
Then sayde the people that stode by and  
hearde:it thundreth. Other said:an aungell  
spake to him. Jesus aunswere d and sayde:  
this boyce came, not because of me, but for  
your sake s.

Nowe is the iudgement of thys w orld: B  
nowe shall the pynce of thys w orlde be  
cast out. And I (if I were lyfte vp from the  
earth)wyll drappe all men vnto me. Thys  
sayd

## The. xii. Chapter.

Sayde Jesus, signyng what deathe he  
Mouldedye. The people aunswered hym:  
We haue heard out of the law that Christ  
bideth euer, and sayest thou that the sonne  
of man must be lyft vp: who is that sonne  
of man? Then Jesus sayde vnto them: yet  
a lytell whyle is the lyghte wych you.  
Walke whyle ye haue light, lest the dark-  
nes come on you. He that walkest in the  
darke, woteth not whither he goeth.

F While ye haue light, beleue on the lyght,  
that ye may be the children of the light.

These thinges spake Jesus, and depar-  
ted, & hyd him selfe from them. And though  
he had doae so many miracles before them  
yet beleued not they on hym, that the say-  
ing of Elaias the Prophete myght be ful-  
filled, that he spake. \*Lorde who beleued  
our saying? And to whome is the arme of  
the Lorde opened? Therfore coulde they  
not beleue, because that Elaias sayeth a-  
gayn: he hath blinded their eyes, and her-  
dened their hert, that they shoulde not se  
with their eyes, and understand with their  
herces, and shoulde be conuerted, and I  
shoulde heale them. Suche thynges sayde  
Elaias when he sawe hys glorie, and  
spake of hym. Neuerthelesse amoung the  
chiefe rulers, manye beleued on hym.  
But (because of the Pharisies) they  
woulde not be knownen of it, lealte they  
shoulde be ercommunycate. For they lo-  
ued the prayse of men, more then the prayse  
of God.

Esa. liii. a,

Esa. vi. c  
Math. xiii.  
Mar. iii. b

Lu. viii. b,

And

## Of S. Iohn.

And Jesus cried and sayde: he that beleueth on me, beleueth not on me, but on him that sente me. And he that seeth me, seeth him that sent me. I am come a light in G to the worlde, that who soever beleueth on me, shouldest not bide in darcknes. And if any man heare my wordes, and beleue not, I judge him not, for I came not to iudge the world: but to saue the world. He that refuseth me, and receaueth not my wordes, hath one that iudgeth him. The wordes that I haue spoken, they shall iudge hym in the last daye. For I haue not spoken of my selfe: but the fater whiche sente me, he gaue me a commaundement what I shuld say, and what I shouldest speake. And I knowe that this commaundemente is life euerlastynge. Whatsoeuer I speake therfore, euid as the fater bade me, so I speake.

### The.xiiij. Chapter.

**B**efore the feaste of Easter when Jesus knewe that hys houre was come, that he shoulde departe oute of thys worlde vnto the fater. When he loued hys whyche were in the worlde/vnto the ende he loued them. And when supper was ended, after that the de Dat. xxvi. viiiij. Symon sonne, to betraye him: Jesus knowyng that the fater had geuen all thynges into hys handes, and that he was come from God, and wente to God: he rose from supper, and layde aside hys upper garmentes, and toke a towell, and girded

### The.xiii.Chapter.

gyde hym selfe. After that, he poured wa-  
ter into a bason , and began to wash the hys  
disciples fete , and to wipe them with the  
towell, wherwith he was gird.

Then came he to Symon Peter. And  
Peter sayde to hym: Lorde dost thou wash  
my fete? Jesus aunswered and sayde vnto  
hym: what I do , thou wottest not nowe,  
but thou shalce knowe hereafter . Peter  
sayde vnto hym: thou shalce never wash  
my fete. Jesus aunswered hym: if I wash  
thee not, thou haste no parce wyth me.

**B**Symon Peter sayde vnto hym : Lorde,  
not my fete onely: but also my handes & my  
heade. Jesus sayde to hym: he that is wal-  
shed, nedeth not sone to wash his fete, but  
is cleane euerye whyt. And ye are cleane;  
but not all. For he knewe who shoulde be-  
traye hym. Therefore sayde he : ye are not  
all cleane.

So after he hadde washed their  
fete, and receaued hys clothes , and was  
sette downe, he sayde vnto them agayne:  
wot ye what I haue done to you? Ye call  
me master and Lorde, and ye saye well, for  
so am I. If I ther your Lorde and master,  
haue washed youre fete, ye also oughte to  
wash the one anothers fete . For I haue ge-  
uen you an ensample, that ye shoulde do as Ephe.6.9.  
I haue done to you. Verelye, verelye I say vnto you, the seruaunt is not greater then his master , nether the messenger greater Luk.6.1.  
then he that sent him. Luke.14.10.

If ye vnderstande chese thynges, happy  
art

Of S. Iohn.

are ye if ye do them. I speake not of you al,  
I knowe whome I haue chosen. But that  
**Psa. lx. 6,** the scripture be fulfilled : he that eateth  
bread with me, hathc like bryce his hele a-  
gainst me. Now tell I you before it come,  
that when it come to passe, ye myghte be-  
lue that I am he. Verely verely I say vnto you : He that receaueth whom soever I  
sende, receaueth me. And he that receaueth  
me, receaueth him that sent me.

When Iesus had thus sayde, he was  
troubled in the sprite, and testifid laying;  
Verely, verely I saye vnto you, that one of  
you shal betray me. Then the disciples lo-  
**Mat. xxvi. 13.** kked one on another, douting of whome he  
**Mar. xiii. spake.** There was one of hys Disciplycs,  
**Luk. xxii. 5.** whyche leaned on Iesus bolome, whome  
Iesus loued. To hym breeked therefore  
Symon Peter, that he shoulde aske who  
it was of whome he spake. He then (as he  
leaned on Iesus brest) layd vnto him: Lord  
who is it? Iesus aunswered, he it is to  
whome I shall geue a soppe, when I haue  
dippe it. And he werte a soppe, and gaue it  
to Judas Iscariorch, & yuens sonne. And af-  
ter the soppe, Sarantred into him. Then  
saide Iesus vnto him: that thou doest, do D  
quickly. That wist no man at the table, for  
what intent he spake vnto him. Some of  
them thought (because Judas had the bag)  
that Iesus hadde sayde vnto him, by those  
thinges that we haue nede of agaynst the  
feast: or that he shoulde geue some thing to  
the poore, alone then as he had receaved the

### The xiij. Chapter

the loppe, he went immediatly oute, and se  
was night. Therfore when he was gone  
out, Jesus said: Nowe is the sonne of man  
glorified, and God is glorified by him. If  
God be glorified by hym, God shall also  
glorifie hym by hym selfe: & shall straight  
way glorifie hym.

Lytell children, yet a litell while am I  
with you. Ye shall seke me, and as I sayde  
vnto the Jewes, whither I goo, thicher  
can ye not come. Also to you say I now, A  
newe commaundement geue I vnto you,  
that ye loue together, as I haue loued you,  
that euен so ye loue one another. By thy  
shall all men knowe that ye are my Disci-  
ples, if ye haue loue one to another. Sy-  
mon Peter sayde vnto hym: Lord whither  
goest thou? Jesus aunswered hym: whys-  
ther I goo thence canst not folowe me now?  
but thou shalte folowe me afterwardes.

Peter sayde vnto hym: Lord, why  
can not I folowe thee nowe? I wyl le-  
parde my lyfe for thy sake? Jesus aunsw-  
ered hym: Wylt thou lepare thy lyfe for  
my sake? Verely, verely I saye vnto thee,  
the cocke shall not crow, til thou haue de-  
 nied me thrise.

### The.xvij. Chapter.

**A**nd he sayde vnto his disciples: The So-  
let not youre herte be troubled, vell on S  
Belue in God, & belue in me In Philip &  
my fathers house are many mans Jacobs  
sons. If it were not so, I woulde haue tolde  
you

Of S. Iohn.

Joh. xii. d.  
and. xvii.  
Math. xi. d

You I goo to prepare a place for you. And if I goo to prepare a place for you, I wyll come agayne, & receaue you euuen vnto my selfe, that where I am, there may ye be also. And whither I goo ye know, & the way ye knowe.

Thomas sayd vnto him: Lord we know not whither thou goest. Also, how is it possible for vs to know the way? Jesus sayde vnto him: I am the way, the truch, and the life. No man cometh vnto the facher, but by me. If ye had knownen me, ye had knownen my facher also. And nowe ye knowe him, and haue sene him.

Philip sayd vnto him: Lord shew vs the facher, and it suffiseth vs. Jesus sayde vnto him: haue I bene so longe time with you; and yet hast thou not knownen me? Philip, he that hath sene me, hath sene the facher. And how sayest thou then: shew vs the facher? Beleuest thou not that I am in the facher, and the facher in me? The wordes that I speake vnto you, I speake not of my selfe: but the facher that dwelleth in me, is he that doeth the workes. Beleue me that I am in the facher, and the facher in me. At the leest beleue me for the very workes sake.

Werelye, werelye I saye vnto you, he that beleueth on me, the workes that I do, the same shal he do also, & greater workes thē these shal he do, because I go vnto my facher. And whatsoeuer ye aske in my name, that will I do, that the facher maye be

### The. xliii. Chapter

be gloriyfped by the sonne. If ye shall aske  
any chynge in my name, I wyll do it.

**I**f ye love me, kepe my commaundementes, and I wyll pray the fater, and he shal geue you another comforter, that he maye be with you for euer : euен the spryte of truthe, whom the worlde can not receaue, because the worlde seeth hym not, nether knoweth hym. But ye knowe hym. For he dwelleth with you, and halfe in you, I wyll not leaue you comfortlesse: but wyll come to you.

**C** Yet a lytle whyle, and the worlde seeth me no more: but ye se me. For I live, and ye shall lyue. That daye shall ye knowe that I am in my fater, and you in me, and I in you.

**H**e that hath my commaundementes and kepereth the, the same is he that loueth me. And he that loueth me, shalbe loued of my fater: and I wyll loue hym, and wyll shewe myne owne scife to hym. Judas sayd vnto hym (not Judas Iscariot) Lord what is the cause that thou wylt shewe thy scife vnto vs, and not vnto the worlde ? Jesus unanswered and sayde vnto hym : yf a man loue me, he wyll kepe my sayinges, and my fater wyll loue hym, and we wyll come vnto hym, and wyll dwell with hym. He that loueth me not, kepereth not my sayinges. And the wordes whiche ye heare, are not myne, but the fathers whiche sent me.

**D** These haue I spoken vnto you, beyng yet present wyth you. But that comforter

**G.I.**                    **whiche**

The Gospell on  
the Daye  
of Whitsun

## Of S. John.

John. xv. Whiche is the holye goost (whom my fater  
wyll sende in my name) he shall teache you  
all thynges, and bryng all thynges to your  
remembraunce, what soever I haue tolde  
you.

Peace I leue with you, my peace I geue  
vnto you. Not as the worlde geueth, geue  
I vnto you. Let not youre hertes be trou-  
bled, nether feare ye. Ye haue hearde howe  
I sayde vnto you: I go and come vnto you.  
If ye loued me, ye woulde verelye reioyce,  
because I sayde, I go to the fater. For the  
fater is greater then I. And nowe haue I  
shewed you before it come, that when it is  
come to passe, ye myght beleue. Hereafter  
wyll I not talke many wordes vnto you.

Joh. xxi. c

For the ruler of this worlde commeth, and  
hath noaghte in me. But that the worlde  
maye knowe that I loue the fater: there-  
fore as the fater gaue me commaun-  
dement, cuen so do I. Rysle let vs go hence.

The Gos-  
pel on S.  
Marks d.  
Act. xxiiii.

I Am the truc byne, and my fater is an  
husbandman. Every braunche that bea- A  
reth not frute in me, he taketh awaye.  
And every braunche that beareth frute  
he purgeth that it may brynge forth more  
frute. Nowe are ye cleane thorowe the wor-  
des whiche I haue spoken vnto you. Ryde  
in me, and I in you. As the braunche can  
not beare frute of it self, except it abyde in  
the byne: no moze can ye excepte ye abyde  
yn me, I am the byne, ye are the brauns-  
ches.

## The xv. Chapter.

## The xv. Chapter

ches, he that abydeþ in me, and I in hym,  
the same bryngeth forth muche frute. For  
without me can ye do no thyng. If a man  
byde not in me, he is cast forth as a braun-  
che, and is wytched: and men gathen them  
and cast them into the fire, and they burne.

If ye bide in me and my words also in you:

B aske what ye wyll, and it shalbe done to you. Mat. xxi. 6  
1. Joh. iii. 13  
Herein is my father gloryfyed, that  
ye beare muche frute, and be made my dis-  
ciples.

As the father hath loued me, euen so  
haue I loued you. Continue in my loue.  
If ye shall kepe my commaundementes,  
ye shall byde in my loue, euen as I haue  
kept my fathers commaundementes, and  
byde in his loue. These thynges haue I  
spoken vnto you, that my ioye myghte re-  
mayne in you, and that your ioye myghte  
be full.

This is my commaundemente: that ye  
loue together as I haue loued you. Grea-  
ter loue then this hath no man, that a man  
bestow his lyfe for his frendes. Ye are my  
frendes, ys þe do whatsoeuer I commaund  
you. Henceforth call I you not seruaentes:  
for the seruaunt knoweth not what hys  
**L O R D E** doeth. But you haue I cal-  
led frendes: for all thynges that I haue  
hearde of my fader, I haue opened to you.  
Ye haue not chosen me, but I haue chosen  
you, and ordyned you, that ye goo and  
bryng forth frute, and that your frute re-  
mayne, that whatsoeuer ye haue aske of the  
fader

Of S. John.

father in my name, he may gene it you.



The Gos-  
pel on Si-  
mon and  
Judes dat

This commaunde I you, that ye loue  
together. If the worlde hate you, ye knowe  
that he hated me before he hated you. If ye  
were of the worlde, the worlde would loue  
his owne. Nowe be it, because ye are not  
of the worlde, but I haue chsseen you out of  
the worlde therfore hateth you the worlde.  
Remember the saying I that sayd vnto you:  
the seruaunt is not greater then the Lord. If  
they haue persecuted me, so wyl they per-  
secute you. If they haue kepte my sayinges,  
they wyl also kepe yours.

Mat. x. c.  
Luk. xii. c  
Mar. x. c

¶ Wue all these thinges wyl they do vnto  
you for my names sake, because they haue  
not knownen hym that sent me. If I had not  
come and spoken vnto them, they shoulde  
not haue had synne: but nowe haue they  
nothyng to cloke they synne withall.  
He that hateth me, hateth my facher also.

Joh. xvi. a

## The.xvi.Chapter.

If I had not done workes amonge them,  
Whiche none other man dyd, they had noe  
had synne. But nowe haue they both sene,  
and haue hated boþ me, and also my fa-  
ther: euē that the sayinge myghþe be ful-  
filled, that is wrytten in theyr lawe: They  
hated me without a cause.

**B**ut when the comforter is come, whome I wylle sende unto you from the fa-  
ther (cuen the sprice of truch, whiche proce-  
deth of the father) he shall testifye of me.  
And ye are wytnesses also, because ye haue  
bene with me from the begynnyng.

Psa. xxxviii  
The Gos-  
pel on the  
sund. after  
Ascension

## The.xvi.Chapter.

**A** These thynges haue I sayd vnto you  
because ye shoulde not be offendred.  
They shal excommunicate you: yea  
the tyme shal come, that whosoe-  
uer kylleth you, wylle chynke that he doþ  
God seruyce. And suche thynges wylle they  
do vnto you, because they haue not knowen  
the facher, neither yet me. But these thynges  
haue I tolde you, that when that hour  
is come, ye myght remember them, that I  
tolde you. These thynges sayde I not vnto  
you at the beginnyng, bccause I was with  
you.

Mach. x. b  
Mar. xii.  
Luk. xxi. c.

**B**ut nowe I go my waye to hym that sent me, and none of you asketh me: why-  
ther goest thou? But because I haue sayde vnto you, your herkes are full of sorowe. But I tolde you the truch, it is  
expedient for you that I go awaye. Soz yf  
I go not awaþe, that comforter wylle noe

¶. iii. come.

Off. John.

come unto you. But if I departe, I wyll send  
Joh. xiii. hym vnto you. And when he is come, he  
Act. ii. a. wyll rebuke the worlde of synne, and of  
ryghtewesnes, and of iudgement. Of synne  
because they beleue not on me: Of ryghtea-  
wesnes, because I go to my fater, and ye  
shall se me no more: Of iudgement, because  
the pynce of this world is iudged already.

I haue yet many thynge to saye vnto  
you, but ye can not beare them awaie now.  
Whowbeit, when he is come (whiche is the  
spyre of truch) he wyll leade you into all  
truch. For he shall not speake of hym selfe:  
but whatsoener he shall heare, that shall  
he speake, and he wyll shewe you thynges  
to come. He shall gloryfye me, for he shall  
math. xi. d receave of myne, and shall shewe vnto you.  
Luke. x. d. All thynges that the fater hath, are mine:  
Joh. iii. d, Therfore sayd I, that he shall take of mine  
and shewe vnto you.

The Bo<sup>t</sup> After a whyle ye shall not se me, and  
agayne after a whyle ye shall se me: for I  
pell on the go to the fater. Then sayde some of hys  
iii. son. af. discipules betwene rhē selues: what is this  
ter fater. that he sayth vnts vs, after a whyle ye shall  
not se me, and agayne, after a while ye shall  
se me; and that I go to the fater. They D  
sayde therfore: what is this that he sayeth,  
after a whyle: we can not tell what he say-  
eth. Jesus perceaued that they woulde aske  
hym, and sayde vnto them. This is it that  
ye enquire of betwene your selues, that I  
sayde after a whyle ye shall not se me, and  
agayne after a whyle ye shall se me. Ver-  
lys

## The.xvi. Chapter

lye, verelye I saye unto you: ye shall wepe  
and lament, but the worlde shall rejoyce. Joh.xx, 2<sup>e</sup>  
ye shall sorrow; but your sorrow shall be tur-  
ned to ioye.

A woman when she traualleth hath so-  
wore, because hys houre is come; but assone  
as she is deluyered of the child, she remem-  
breth no more the anguyshē, for ioye that  
a man is borne into the world. And ye now  
therefore are in sorrowe: but I wyll se you  
agayne, and your hertes shall rejoyce, and  
your ioye shall no man take from you. And  
in that daye shall ye aske me no question,



Verely, verely I saye unto you, whatso-  
ever ye shall aske the fater in my name, he wil on the  
wyll geue it you. Hitherto haue ye asbed no v. sond. st.  
thyng in my name. Aske, & ye shal receave: ter Easter  
that your ioye maye be full. These thinges  
hane I spoken unto you in Prouerbes.  
But the tyme wyl come, when I shall no  
more

## Of S. John

more speake to you in prouerbes: but I shal shew you playnly of my facher. At that day shall ye aske in myne name, And I saye not vnto you, that I wyl praye vnto my facher for you. For the facher hym self loueth you, because ye haue loued me, and haue beleued that I came out from God. I wente oute from the facher, and came into the worlde: and I leue the worlde agayne, and go to the facher.

His disciples sayde vnto hym: lo, nowe speakest thou playnlye, and thou speakeste no prouerbe. Nowe knowe we that thou knowest all thynges, and nedest not that any man shoulde aske the any question.

Therefore beleue we, that thou cammest from God. Jesus aunswere them: Nowe ye do beleue. Beholde the houre draweth nere,  
**Mat. xxvi.** and is alreadye come, that ye shalbe scatte  
**Mat. xiii.** red euerye man into his owne, and shall leane me alone. And yet am I not alone.  
For the facher is with me.

These wordes haue I spoken vnto you, that in me ye myght haue peace. In the worlde shall ye haue tribulation: but be of good cheare, I haue ouercome the worlde.

### The xvii. Chapter.

**Job. xiii. b**

**T**hese wordes spake Jesus, and lyfte vp hys eyes to heauen, and sayde: father the houre is come, gloryfy thy sonne, that thy sonne also maye gloryfy thee: as thou hast geuen hym power ouer all fleshe, that he shoulde geue eternall lyfe, to as many as thou hast geue hym

The.xvii. Chapter.

Hym. This is lyfe eternall, that they myghte  
knowe thee, the onely very God, & whome  
thou hast sent, Jesus Christe.

I haue glorified thee on the earth. I haue  
synched the worke which thou gauest me  
to do. And nowe gloryfie me thou father  
with thyne owne self, with the glory whi-  
che I had with thee, yet the worlde was.  
I haue declared thy name vnto the menne  
whiche thou gaest me out of the worlde.

B Thyne they were, and thou gaest them  
me, and they haue kept thy sayinges. Nowe  
they knowe that all thynges whatsoeuer  
thou hast geuen me, are of thee. For I haue  
geuen vnto them the wordes whiche thou  
gaest me, and they haue receaued them,  
and knowe surelye that I came oure from  
thee, and do belue that thou dyddeste sende  
me.

I praye for them, and praye not for the  
worlde: but for them whiche thou hast ge-  
uen me, for they are thyne. And all myne  
are thyne, and thyne are myne, and I am  
glorified in them. And nowe am I no more  
in the worlde, but they are in the worlde,  
and I come to thee. Holy fater kepe them  
in thy name, whiche thou hast geuen me,  
that they maye be one, as we are. Whyle  
I was with them in the world, I kept the  
in thy name. Those that thou gaest me,  
haue I kept, and none of them is loste, but  
that loste chyld, that the scripture myghte  
be fulfylled.

Nowe come I to thee, and these wo-  
  
y. v. des

Joh. xix. 6.

Psa. cix. 8

## Of S. Iohn.

des speake I in the worlde, that they might  
haue my ioye full in them. I haue geuen  
them thy wordes, and the worlde hath ha-

Sap. ii. d. ted them, because they are not of the worlde C  
euē as I am not of the worlde. I desyre not  
that thou shouldest take them ouce of the  
worlde: but that thou kepe them from euil.  
They are not of the worlde, as I am not of  
the worlde. Sanctify them with thy truthe.  
Thy sayinge is truthe. As thou dyddeſte  
ſende me into the worlde, euē ſo haue I  
ſent them into the worlde, and for their ſa-  
kes ſanctify I my ſelf, that they alſo might  
be ſanctified thoroþ the truthe.

I praye not for them alone: but for them  
alſo which ſhal beleue on me thoroþ theyz  
preachyng, that they all maye be one, as  
thou father art in me, and I in thee, and  
that they maye be alſo one in vs, that  
the worlde may beleue that thou haſt ſent  
me. And the glozze that thou gaueſte me, I  
haue geuen them, that they maye be one,  
as we are one. I in them, and thou in me,  
that they maye be made perfect in one, and  
that the worlde maye knowe that thou haſt  
ſent me, and haſt loued them, as thou haſte  
loued me, D

Father, I wyll that they whiche thou  
haſte geuen me, be with me, where I am,  
that they maye ſe my glozze, whiche thou  
haſte geuen me. For thou louedſte me before  
Mat. .d. the makinge of the worlde. O ryghteous  
Luk. x. d. father, the worlde alſo hath not knownen  
thee, but I haue knownen thee, & thſe haue  
knownen

## The xviii. Chapter

knownen that thou hast sent me. And I have declared vnto them thy name, and wylle declare it, that the loue wherwith thou hast loued me, be in them, and I in them.

## The xviii. Chapter.

**V**When Jesus hadde spoken these wordes, he went forth wych hys pell on disciples ouer the broke Cedron, good fris where was a garden, into whiche day.

he entred, and his disciples. Judas also Mat. xxvi.  
whiche betrayed hym, knewe the place: for Mar. xliii.  
Jesus ofte tymes resorted thither with his Luk. xxii.  
disciples. Judas then after he had receaued  
a bonde of men (and ministers of the hye  
Priestes and Phariseis) came thither with  
lanternes and syrebrandes, and weapens.  
Then Jesus knowynge all thynges that  
Moule come on hym, went forth and sayd  
vnto them: Whome seke ye? They aunswere  
Mat. xlii.  
Hym: Jesus of Nazareth. Jesus sayd vnto them: I am he. Judas also which betray Mar. xliii.  
Bud hym, stode with them. But assone as he Luk. xxii.  
had sayde vnto them, I am he, they wente  
backwardes and fell to the grounde. And  
he asked them agayne: whom seke ye? They  
sayd: Jesus of Nazareth. Jesus aunswered:  
I sayde vnto you: I am he. Therefore yt ye  
seke me, let these go ther waye. That the  
saying myght be fulyfilled whiche he spake:  
Of them whiche thou gaueste me, haue I  
not loste one.

Then Symon Peter hauyng alswaerd,  
drew it, and smote the hye Priestes  
seruauntes

Of S Iohn,



Seruaunt, and cut of hys ryght eare. The seruaunce name was Malchus. Then sayde Jesus vnto Peter, put vp thy swerde into the sheath. Wali I not dyncke of the cup whiche my facher hath geuen me? Then the compayne of the Capcapyne, and ministres of the Jewes toke Jesus and bounde hym, and ledde hym awaie to Anna fyrtle: for he was facher in lawe vnto Cayphas, which was the hye Priest that same year. Cayphas was he, that gaue counsel to the Jewes, that it was expedient that one shoulde dye for the people.

And Symon Peter folowd Jesus, and another disciple: that disciple was knowen of the hye Priest, and went in with Jesus into the Vaillacc of the hye Priest. But Peter stode at the doore withoute. Then went out that other disciple (whiche was knownen vnto the hye Priest) and spake to the

### The xviii. Chapter

the damsell that kept the doore, & broughte  
in Peter. Then sayde the damsell that kept  
the doore vnto Peter: Art not thou also one  
of this mannes disciples? He sayde: I am  
not. The seruauntes and the mynysters  
stode there, whyche had made a fyre of co-  
les: for it was cold, and they warmed them  
selues. Peter also stode amonge them, and  
warmed hym selfe.

The hye Priest then asked Jesus of his  
disciples, and of his doctryne. Jesus aun-  
swered hym: I speake openly in the worlde,  
I euer caught in the Synagogue and in the  
temple whynther al the Jewes resorted, and  
in secrete haue I sayde nothyng. W<sup>e</sup> hye  
askest thou me? Aske them whiche hearde  
me, what I sayde vnto them. Beholde, they  
can tell what I sayde. W<sup>e</sup>hen he had thus  
spoken, one of the ministers whiche stode  
by smote Jesus on the face, sayinge: an-  
swereſt thou the hye p̄ſteſt ſo? Jesus aun-  
swered hym. If I haue cuſyll ſpoken, beare  
wytnes of the euyll: but yf I haue wel ſpo-  
ken, why ſmyteth thou me? And Annas ſent  
hym bounde vnto Cayphas the hye p̄ſteſt.

E Symon Peter stode and warmed hym  
ſelfe. And they ſayde vnto hym: arte not  
thou alſo one of his diſcypiles? He denyed  
it, and ſayde: I am not. One of the seruaun-  
tes of the hye P̄iſteſt (his colyn whose  
name Peter ſmote of) ſayde vnto hym: dyd  
not I ſee thee in the garden with hym? Pe-  
ter then denyed agayne: and immeadiately  
the cocke crew. Then led they J̄esus from  
Cayphas

Mat. xix. 1.  
Mar. xiiii.  
Luk. xxii. 5.

Of.S.Iohn.

Mat. xxvii. Mar. xv. c. Luk. xxii. Cayphas into the hall of iudgemente. It was in the mornyng, and they them selues went not into the iudgement hall, lest they shoulde be defyled, but that they myghte eate the Paschali lambe. Pylate then wene out vnto them and sayde: what accusation brynge ye agaynst this man? They aunswere and sayde vnto hym. If he were not an euyll doer, we woulde not haue deliuered hym vnto thee. Then sayde Pylate vnto them: take ye hym, and iudge hym aficer your owne lawe. Then the Jewes sayd vnto hym: It is not lawfull for vs to put anye man to deathe. That the wordes of Jesus F myght be fulfylled whiche he spake, signis fyng<sup>r</sup> what deach he shoulde dye.

Then Pylate entred into the iudgement hall agayne, and called Jesus, and sayd vnto hym: arte thou the kynge of the Jewes? Jesus aunswered: sayste thou that of thy selfe, or dydde other tell it thee of me? Pylate aunswered: Am I a Jewe? Thyne own nation and hys Priestes haue deliuered thee vnto me. What hast thou done? Jesus aunswered: my kyngedom is not of this worlde. If my kyngedom were of this worlde, then woulde my mynysters surelyc syght, that I shoulde not be deliuered to the Jewes, but nowe is my kyngedom not from hence. Pylate sayde vnto hym: Art thou a kynge then? Jesus aunswered: thou sayest that I am a kynge. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare mynes

### The xix. Chapter.

Wynes vnto the truth. And all that are of  
the truch heare my voyce. Pylate sayde vnto hym: what thynge is trueth? And when  
he had sayde that, he went out agayne vnto the Jewes, and sayde vnto them: I fynde  
in hym no cause at all. Ye haue a custome,  
that I shoulde delyuer you one loule at  
Easter. Wyl ye then that I loule vnto you  
the kyng of the Jewes? Then cryed they  
all agayne sayinge: Not hym but Barrabas: that Barrabas was a robber.

Mat. xxviii  
Mar. xv. c  
Luk. xxii

### The xix. Chapter.

**A**T then Pylate toke Jesus and scour-  
ged hym. And the souldiers wound-  
ed a crowne of thornes, and put it on  
hys heade. And they dyd on hym a  
purple garment, and sayde: Hayle kyng of  
the Jewes: and they smote hym on the face.  
Then Pylate wen forth agayne, and sayde  
vnto them: beholde I brynge hym forth to  
you, that ye maye knoue, that I fynde no  
faute in hym. Then came Jesus forth, wea-  
ryng a crowne of thorne, and a robe of  
purple. And Pylate sayde vnto them: Be-  
hold the man. When the hye Priestes and  
mynysters sawe hym, they cryed sayinge: Mar. xv. c  
crucifxe hym, crucifxe hym, Pylate sayde Lu. xxii. a  
vnto them: Take ye hym, and crucysf hym:  
for I fynde no cause in hym. The Jewes  
answeringe hym. We haue a law, and by our  
lawe he ought to die, because he made him  
blyst the sonne of god. When Pylate heard  
that sayinge, he was the more astrayde,  
and wente agayne into the iudgemente  
hall

Of S. Iohn.

hall, and sayde vnto Jesus, whence arte thou: But Jesus gaue hym none aunswere. Then sayde Priuie vnto hym : Speakest thou not vnto me? Knowest thou not that I haue power to crucifye thee, and haue power to lowse thee? Jesus aunswered: Thou couldest haue no power at al against me, except it were geuen thee from aboue. Therfore he that delyuered me vnto thee, is the more in synne. And fro thence forthe sought Wylate meanes to lowse hym: but the Jewes cryed saying: If thou let hym go, thou art not Ceasars frende. For whosoeuer maketh hym selfe a kynge, is agaynst Ceasar.

When Wylate hearde that sayinge, he broughte Jesus forth, and satte doun to geue sentence, in a place called the paument: but in the Hebrew tongue, Gabbatha. It was the preparynge daye of the Easter, and about the syxt houre. And he sayd vnto the Jewes, beholde youre kynge. They cryed awaie with hym, awaie with hym, crucifye hym. Wylate sayde vnto them, Shal I crucifye your kynge? The hye Priuies aunswered, we haue no kynge but Cesar. Then delyuered he hym vnto them, to be crucified.

And they toke Jesus and ledde hym awaye. And he bare his crosse, and wente forth into a place, called the place of deade mens sculles, whiche is named in Hebrew Golgotha. Wher they crucified hym, and two other with him, on ether syde one, and Jesus

### The xix. Chapter.

Iesus in the middes, And pylate wrote al so a title, and put it on the crosse. The wri ting was, Iesus of Nazareth king of the Jewes. This title read many of the Jewes. For the place where Iesus was crucyfied, was nye to the citie. And it was wrytten in Hebrewe, Greke, and Latyn. Then sayde the hye Priestes of the Jewes to Pylate: write not kinge of the Jewes, but that he sayd: I am king of the Jewes. Pylate aun swered: what I haue written, that haue I written.

Then the souldiers, when they had cru cified Iesus, toke his garmentes and made fourre partes, to every souldier a part , and also hys coote . The coote was withoute leme, wrought vpon thorowout. Therfore they said one to another. Let vs not deuide it, but cast lottes for it, who shal haue it. That the Scripture myghte be fulylled whych sayeth: They departed my raymente amonge them, and on my coote did cast lot tes. And the souldiers dyd such thynges in dede.

C Then stode by the crosse of Iesus , hys mother, and his mothers sister Marye the wife of Cleopas, and Marye Magdalene: When Iesus saw his mother, and the disc ipe standing whome he loued, he sayd vnto his mother: woman beholde thy sonne. Then sayd he to the disciple: behold thy mo ther. And from that hour, the disciple toke hir for his owne.

After that, Iesus knowing that al thyn ges

## Of S. Iohn.

psal. lxviii ges were perfourmed : that the Scripture  
Mat. xxvi. myght be fulfilled, he sayde: I thyrt. There  
Mar. xv. b stode a vessell full of byneger by. And they  
fylled a sponge wych byneger, and wound  
it aboue wych ylope, and putte it to hys  
mouch. Assone as Jesus hadde receaued of  
the byneger, he sayde: It is fynylched, and  
bowed his head, and gaue hym the goost.  
The Jewes then because it was the Sabbath  
even, that the bodyes shoulde not re-  
mayne vpon the croffe on the Sabbath  
daye (for that Sabbath daye was an hye  
daye) besoughte pylate that theyr legges  
myghte be broken, and that they myghte  
be taken downe. Then came the souldiers  
and brake the legges of the syxte, and of  
the other whiche was crucified wych Je-  
sus. But when they came to Jesus, and  
sawen that he was dead already, they brake  
not hys legges: but one of the souldiers G  
wych a speare, thruste him into the syde,  
and forthwith came theroute bloude and  
water.

And he that saw it, bare record, & his re-  
cord is true. And he knoweth that he sayth  
Num. ix. b true, that ye myght beleue also. For these  
Zach. xi. c thinges were done, that the Scripture  
Mat. xvi. b shoulde be fulfilled. He shall not breake a  
Mar. xv. d bone of him, And agayn another scripture  
Luk. xliii. sayth: they shall loke on him whome they  
pearled. After that, Joseph of Aramathea  
(which was a disciple of Jesus: but secret-  
ly for feare of the Jewes) besoughte pylate  
that he mighte take downe the body of Ies-  
us

## The xx. Chapter.

gns. And Pylate gaue him licence. And ther  
came also Nicodemus (which at the begin-  
ning came to Jesus by night) & brought of  
myrrre and aloes mingled togther, aboue  
an hundred pounde weyghte. Then toke  
they the bodye of Jesu, & wounde it in lyn-  
nen clothes with the odoures , as the ma-  
ner of the Jewes is to burye. And in the  
place where Jesus was crucified, was a  
garden, & in the garden a newe sepulchre,  
wherin was never man layde. There layd  
they Jesus because of the Jewes Sabbath  
euen, for the sepulchre was nye at hande.

## To The. xx. Chapter.



**A** T he morow after the Sabbath daye The Gol-  
came Marye Magdalene , carelye yet on Ea-  
(when it was yet darke) vnto the day at the  
sepulchre, and sawe the ston taken alwaye from the tombe. Then she ranne, first cōme  
awaye from the tombe. Then she ranne, nion,  
and came to Simon Peter, & to the other

## Of S. Iohn.

Disciple whome Jesus loued, and sayd vnto them. They haue taken away the Lorde out of the combe, and we can not tel whers they haue layde hym. Peter therfore went forth, and that other Disciple , and came vnto the sepulchre . They ranne both together, and that other Disciple didde ouer runne Peter, and came first to the sepulchre . And he stouped downe and sawe the lynnyn clothes lying, yet went he not in. Then came Symon Peter folowing him,

**Lv. xxiiii.** and went into the sepulchre , and sawe the lynnyn clothes lyng / and the napkyn that was about hys heade, not lyng with the lynnyn clothes , but wrapped together in a place by it selfe . Then went in also that other Disciple whiche came syngle to the sepulchre , and he saw and beleued, for as yet they knewe not the Scriptures , that he shoulde rise agayne from deach. And the disciples wente awaie agayne vnto their swone home.

**Psal. xvi.**

**Acte, ii, d.**

**Lv. xxiiii a**

\* Mary stode without at the sepulchre wepyng. And as she wept , she bowed her selfe into the sepulchre and sawe two angells : in whiche sytting, the one at the head, and the other at the fete, where they hadde layde the bodye of Jesus . And they sayde vnto her woman why wepest thou ? She sayd vnto them: for they haue taken away my Lorde, and I wote not wheres they haue layde him. When she had thus sayde, she turned her selfe backe, and saw Jesus stan- dunge, and knelwe vpon that it was Jesus,

**Jesus**

## The xx. Chapter

Jesus layde vnto hir: woman why wepest  
thou? Whome sekest thou? She suppos-  
syng that he hadde bene a gardener, sayd  
**D** vnto hym: Sir, if thou haue borne hym  
hence, tell me where thou hast layde hym,  
and I wyll fer hym. Jesus layde vnto hir:  
Mary. She turned hir selfe, and sayde vnto  
eo hym: Rabboni, whiche is to say master. Heb. ii. c.  
Jesus layd vnto hir, touche me not, for I Joh. xvi. f.  
am not yet ascended to my facher. But goo Luk. xxii. i.  
to my brethren and saye vnto them, I as-  
cende vnto my facher and youre facher: to  
my God and your God. Mary Magdalene  
came and tolde the Disciples that she had  
sene the Lord, and that he had spoken such  
thinges vnto hir.

The same day at night, which was the morowe after the Sabbath daye, when the dores were shut (where the Disciples were assembled together for feare of the Jewes) came Jesus and stode in the mydes, and sayde to them: peace be vnto you. And when he had so sayde, he shewed vnto them his handes, and his syde. Then were the Disciples gladde when they sawe the Lorde. Then sayde Jesus to them agayne: peace be vnto you. As my facher sente me, euyn so sende I you. And when he had sayd that, he brethed on them and sayde vnto them: Receave the holy goost. Wholoeuers sinnes ye remit they are remitted vnto them. And wholoeuers sinnes ye receaine, they are recayed.

But Thomas one of the twelue (cal-  
led Z. iii. led

## Of S. John.

The Gos.  
on S. Tho  
mas day.      led Didymus ) was not wytch them when  
Jesus came. The other disciples therefore  
sayde vnto hym: we haue sene the Lord.  
And he sayde vnto them: excepte I se in  
hys handes the prente of the nayles, and  
put my finger into the prent of the nailes, &  
thruste my hande into hys syde, I wyll  
not beleue. And after cyghee dayes, as  
gayne hys Discypples were wytchin, and  
Thomas wytch them. Then came Jesus  
when the dores were shutte, and stode  
in the myddes and sayde, peace be vnto  
you.      G

Aftter that sayde he to Thomas: bryng  
thy finger hether and se my handes, and  
bring thy hand and thrust it into my lides,  
and be not faychlesse, but beleuinge. Tho-  
mas aunswered and sayde vnto hym: my  
Lord and my God. Jesus sayde vnto hym:  
Thomas, because thou hast sene me, thou  
beleuest. Blessed are they that haue not  
sene and yet beleue.

And many other signes truely did Jesus  
in the presence of his disciples, whiche are  
not written in this boke. These are wry-  
ten that ye myghte beleue, that Jesus is  
Christ the sonne of god, & thac(h)lin beleuing  
ye myght haue life chorow his name.

### The.xxi.Chapter.

**A**ftter that, Jesus shewed him selfe  
agayne, at the sea of Tiberias.  
And on thys wyle, shewed he hym  
selfe. There were to gether Simon  
Peter and Thomas Whiche is called Di-  
dymas

## The.xxi.Chapter.

bymus) and Nathanaell of Cana in Galile, and the sonnes of Zebede, and two other of his disciples. Symon Peter sayd vnto them: I go a fyllynge. They sayde vnto hym: we also will goo wth thee. They went their waye and entred into a shyppe graygheway, and that night caught they

B nothyng. But when the morynge was now come, Iesus stode on the shore: neuerthelesse the Disciples knewe not that it was Iesus. Iesus sayde vnto them: Children, haue ye anye meat? They answered him, no. And he sayde vnto them: cast ou the nette on the right side of the shyp, and ye shal find. Then they cast out, and at once they were not able to drawe it, for the multitude of fishes.

Then sayde the Disciple whome Iesus loued vnto Peter: It is the Lorde. John,xiii.  
When Symon Peter heard that it was  
C the Lorde, he gyarde hys coate to hym (for  
he was naked) and sprang into the sea.  
The other Disciples came by shyppe,  
for they were not farre from lande, but as  
it were two hundred cubites, and they  
drew the net wth fyshes. Assone then as  
they were come to land, they sawe whote  
soles, and fythe larde theron, and breade,  
Iesus sayde vnto them: bryng of the fyshes Lu. xxii.  
whyche ye haue nowe caughte. Symon  
Peter stepped forth and drewe the nette to  
lande ful of great fyshes, an hundred z.lxx.  
And for all there were so manye, yet was

D not the net broken. Iesus said vnto them,

3.III. comes

## Of S. Iohn.

Come and dyne. And none of the Disciples durste aske hym, what arte thou? For they knewe that it was the Lorde. Jesus then came and toke breade, and gaue them, and fyllethe lykewyse. Thys is nowe the thirde tyme that Jesus appeared to hys Disciples, after that he was rySEN agayne from death.

So when they had dyned, Jesus sayde to Symon Peter: Symon Joanna, louest thou me more then these? He sayde vnto hym: yea Lorde, thou knowest that I loue thee. He sayde vnto hym: fede my lambes. He sayde to hym agayne the second tyme: Symon Joanna, louest thou me? He sayde vnto hym: yea Lorde, thou knowest that I loue thee. He sayde vnto hym: fede my shepe. He sayd vnto him the third time Symon Joanna, louest thou me? Peter sorrowed because he sayde to him the thirde time loueste thou me, and sayde vnto hym: Lord thou knowest all thinges, thou knowest that I loue thee. Jesus said vnto him: fede my shepe,

Werely, werelye I saye vnto thee, when thou wast yong, thou girdest thy selfe, and walkest whither thou wouldest: but whe thou art olde, thou shalt stretche forth thy handes, and another shall gird thee, & lead thee whither thou wouldest not. That

The Gos. spake he, signfyng by what deathe he pell on **S** should glorfie God.

John Euā **A**nd when he had sayd thus, he sayd to gelistes d. hym, folowe me. Peter turned aboure

and

The. xi . Chapter

and sawe that Disciple whome Jesus loued folowinge:whiche also leaned on hys brest at supper, and sayde: Lord whiche is he that betrayeth thee. When Peter sawe hym, he sayde to Jesus: Lord what shall he here do? Jesus sayde unto him: If I will haue him to tary tyll I come, what is that to thee: folow thou me. Then wente thys sayinge abroade among the brethren, that that same Disciple shoulde not dye. Yet Jesus sayde not to hym, he shal not dye:but if I wyl that he tary tyll I come, what is that to thee? The same Disciple is he, whiche iestlyfyceth of these thynges, and wrote these thynges. And we knowe that hys testimonye is true. There are also many other thinges whiche Jesus did, the whiche if they shoulde be wrytten every one, I suppose the worlde coulde not contayne the bookes that shoulde be wrytten.

Here endeth the Gospell of  
S. John.

3.b.      The

The Actes.

**C** The Actes of the Apostles, wrytten by Sapnt Luke the Euangelist, whych was presente at the doynges of them.

**A** The fyfthe Chapter.

The pisse  
on Assent  
on day.



**L**u.xviiiij g **I**n the former treatayse ( deare frend Theophylas ) I haue written of all that Jesus began to do and reache vnyll the day in whiche he was taken vp, after that he shrowde the holy goost hadde geuen commandementes unto the Apostles , whiche he had chosen: to whom also he shewed him selfe alwayes after his passion by many tokenes / appearing vnto them fourty dayes , and speakeinge of the kingdom e of God , and gathered them together , and commaunded them , that they shoulde not departe from Ierusalem : but to wyt for the promis of the father wherof ye haue herd of me . For John truly baptysed with water : but ye shalbe baptysed John . iiiij , wych the holye Goost , wrythyn thys feawre Mat . iii . b . dayes . When they therfore were come Luk . iii . e . together , they asked of hym sayinge : Lord

dxx

### The.i.Chapter.

dost thou at thys tyme, restore agayne the  
kyngedome to Israell? And he sayde vnto  
them: It is not for you to knowe the times  
or the seasons, whiche the facher hath pue  
in hys owne power: but ye shall receaue po  
wer of the holye Ghost whiche shall come  
on you. And ye shalbe wytnesses vnto me  
both in Jerusalem, and in all Jewrye, and  
in Samari, and euen vnto the bicermoste  
partes of the earth.

And when he had spoken these thynges Mar.xvi.1  
whyle they behelde, he was taken vp an Lub.xxviii  
hye, and a clonde receaued hym vp oute of  
theres lyght. And whyle they loked stedfast  
ly vp to heauen as he wente, beholde two  
men stode by them in whyte apparel, whic  
the also sayde ye men of Galile, why stand  
ye gasynghe vp into heauen. Thys same Je  
sus whiche is taken vp from you into hea  
uen, shall so come euen as ye haue scene  
hym goo into heauen. Then returned they  
vnto Jerusalem from the mounte (that is  
called) Olyuete, whiche is nye to Jerusa  
lem, conreyngynge a Sabbath dayes for  
ney. And when they were come in, they  
went vp into a parler, wher a boode both

Mat.iiii.1

C Peter and James, John and Andrew, Phi  
lippe and Thomas, Bartolemewe and Ma  
thew, James the sonne of Alpheus and Si  
mon Zelotes, and Judas James (brother)  
These all continued wytch one accorde in  
prayer and supplication wth the wemen  
& Mary the mocher of Iesu, and wth hys  
brethren,

AII

## The Actes,

The pisse  
on S. Ma-  
chias day.

And in those dayes, Peter stode by in  
the middes of the Disciples and sayde (the  
numbre of names that were together  
were aboue an hondred and twenty). Ye  
men and brethren, this scripture must haue  
nedes bene fyllid, whiche the holy goost  
thorow the mouth of Dauid spake before  
of Judas, whiche was gide to them that  
toke Iesus. For he was numbred wþ  
vs, and had obtayned felowship in thys  
ministracion. And the same hath nowe pos-  
telled a plat of ground wþ the reward of  
inuite, and when he was hanged, braste  
a sondre in the middes, and all his bowels  
gushed out. And it is knownen vnto all the  
inhabiters of Jerusalem: insomuche, that  
that fielde is called in their mother tonge,  
Aceldama, that is to saye, the bloude  
fielde.

For it is written in the boke of Psal-  
mes: \* his habitation be boyde, and no  
**Psa. lxviii** man be dwelling therin: and his Bishop-  
rycke lce another take. Wherefore, of these  
men, which haue companyed wþ vs, all  
the time that the Lorde Iesus went in and  
out among vs, beginning at the baptisme  
of John, vnto that same daye that he was  
taken vp from vs, must one be ordyned to  
be a witness wþ vs of his resurrection.

And they apoynted two, Joseph called  
Barlabas (whose fir name was Iustus)  
and Machias. And they prayed saying: thou  
Lord whiche knowesthe herces of all  
men, shew whether of these two thou hast  
chosen

### The .ii. Chapter.

chosen, that the one maye take the roome  
of this ministracion and Apostleship, from  
which Judas by transgression fell, that he  
michtee goo to his owne place. And they  
gaue forth their lottes, and the lot fell on  
Mathias, and he was counted with the  
eleuen Apostles.

### The .ii. Chapter,

**A** **V**hen the fyfth day was come, The yeste  
they were all wytch one accordyde on **W**hatis  
together in one place. And sodenly sonday  
lye there came a sounde from hea-  
nen, as it hadde bene the commynge of a  
myghtye wynde, and it sylded all the house  
where they late. And there appeared unto  
them clouen tonges, lyke as they hadde  
bene fire, and it late vpon eche of them:  
and they were all sylded wytch the holys  
**G**oost, and beganne to speake with other **Act .iii. 5.** &  
tonges, cuen as the same sprice gaue them  
utteraunce.

**B** **A**nd there were dwellynge at Ierusalem, Jewes, devout men, whiche were of  
all nations vnder heauen. **W**hen thys  
was noysed about, the multitude came to-  
gether and were astonied, because that e-  
uerye man hearde them speake hys owne  
tonge. They wondred all, and maruayled,  
sayinge amoneg them selues: beholde, are  
not all these whiche speake of Galile: And  
howe care we ecury man our owne tong  
wherin we were bornew: Parthians, Me-  
des and Elamites, and the inhabyters of  
Mesopotamia, of Iurye, and of Capadocia.  
of

## The Actes.

of Pontius and Asia, Phrigia, Pamphylia, and of Egypt, and of the parties of Libya, whiche is besyde Syrene, and straungers of Rome, Jewes and conuerces, Creses and Arabians: we haue hearde them speake in our owne tonges the great wokes of God. They were all amaled, & wondered, sayinge one to another, what meaneth this? Other mocked saying: they are full of newe wine.

But Peter stepped forth wyth the euangel, and lyft vp hys boyce, and sayde vnto them: Ye men of Iewrye, and all ye that inhabite Jerusalem: be this knownen vnto you, and wyth your cares heare my woes. These are not drouckē, as ye suppose: for it is yet but the chyd houre of the day. But thys is that, whiche was spoken by the Prophete Iohel. It shalbe in the laste dayes sayeth G O D: of my spryte I wyll powre out vpon all fleshe, And your sonnes and your daughters shall prophesye, and your yong men shall se visyons, and your olde men shall dreame dreames. And on my seruautes, and on my handemaydens, I wyll powre oute my spryte in those dayes, and they shall prophesye. And I wyll shewe wonders in heauen aboue, and tokens in the earth benerth, bloude, and fyre, and the vapour of smoke. The Sunne shalbe turned into darcknes, and the Moone into bloude, before that greate and notable daye of the Lorde come. And it shalbe, that whosoever shall call on the name of the Lord,

Joel.ii.g.

Rom. x.c.

## The ii. Chapter

Lord, shalbe sauued.

ye men of Israell, heare these wordes.

D Jesus of Nazareth, a man aþroued of God  
amonge you wþch miracles, wondres and  
signes, whiche God dyd by hym in the  
myddes of you (as ye poure selues knowe)  
hym haue ye taken by the handes of vn-  
ryghtewes persons, after he was delyuer-  
ed by the determinate counsell and foze-  
knowledge of God, and haue crucifyed  
and slayne whome God hath rayled vpp,  
and lowred the sorowes of death, because  
it was vnpossible that he shold be holden  
of it. For Dauid speakeþ of hym, Afore  
hande I sawe God alwayes before me: for  
he is on my ryght hande, ihat I shold not  
be moued. Therfore dyd my herete reioyce,  
and my tounge was glad. Moreouer also,  
my fleshe shall rest in hope, because thou  
wylt not leaue my soule in hell, nether  
wylt suffer thyne holpe to se corruption.

Thou hast shewed me the wayes of lyfe, &  
shalt make me full of ioye with thy coun-  
tenaunce.

E Men and breþhen, let me freely speake  
vnto you of the Patriarke Dauid. For he  
is both deade and buryed, and his sepul-  
chre remayneth wþch vs vnto thys daye.  
Therfore, seynge he was a þropheþe, and  
knew that God had sworne wþch an oþre  
to hym, that Christ (as conceruyng the  
fleshe) shoulde come of the frute of hys loy-  
nes, and sit on his seat: he knowinge thys  
before, speake of the resurrection of Christ,  
that

Psa. xv b.

iii. Reg. 6

The Actes.

urchans  
st  
ndit.

Ps. cix. a

that hys soule should not be left in hell, ne-  
ther his fleshe should be corruption. Thys  
Jesus hath God rayled vp, wherof we all  
are witnessses.

Sence nowe that he by the ryghtis  
hande of God is eralced, and hath recea-  
ued of the father the promise of the holye  
Goost, he hath shedde forth that whych ye  
nowe se and heare. For David is not as-  
cended into heauen, but he sayde: The lord  
sayde to my Lorde, syr on my ryght hande,  
bacyll I make thy foones thy fote stole. So  
therfore, let all the house of Israell knowe  
for a sacer, that god hath made that same  
Jesus (whome ye haue crucified) Lorde and  
Christ.

Whan they heard thys, they were prie-  
ked in their hertes, and sayd vnto Peter,  
and vnto the other Apostles: Ye men and  
brethren, what shall we do. Peter sayd vnto  
them: repente and be baptised every one  
of you in the name of Jesus Christ, for the  
remission of sinnes, and ye shall receaue  
the gyft of the holy goost. For the promise  
was made vnto you and to youre childdren,  
and to all that are a farre of, euen as ma-  
ny as the Lord our God shall call. And with  
many other wordes bare he witness, and  
exhort ed them, sayinge: Sauve your selues  
from thys vnwarden generation. Then  
they that gladly receaued his preachyng,  
were baptised: and the same day ther were  
added vnto them, abouete thre thousande  
soules,

### The.iii.Chapter.

And they continued in the Apostles do-  
tryne and felowshyppe, and in breakyng  
of breade, and in prayer. And feare came o-  
uer every soule. And manre wondres and  
sygnes were shewed by the Apostles. And  
al that beleued, kept them selues together  
and had all thynges commen, and sold  
theyz possessions and goodes, and depar-  
ted them to all men, as euerye man hadde  
nede. And they continued daylyc with one  
accoerde in the temple, and brake breade in  
every house, and dyde eate theyz meat toge-  
ther, with gladnes and synglenes of herte,  
praylyng God, and had fauoure with all  
the people. And the Lorde added to the con-  
gregation dayly, suche as shoulde be saued.

### The.iii.Chapter.

A **P**eter and John went vp together in Acte. iii. 9  
to the temple at the nynty houre of and. xiiii.  
prayer. And a certayne manne halte  
from his mothers wombe, was  
brought, whom they layde at the gate of  
the temple (called beutifull) to aske almes  
of them that entred into the temple. Wher-  
the scringe Peter and John, that they wuld  
enter into the temple, desyred to receave an  
almes. And Peter fastened his eyes on  
 hym with John, and sayd loke on vs. And  
 he gaue hede vnto them, trustyng to re-  
 ceave somethynge of them. Then sayd Pe-  
ter: Syluer and golde haue I none, suche  
as I haue geue I thee. In the name of Je-  
sus Christ of Nazareth, rise vp and walke.  
 And he toke hym by the ryghte hande, and

## The Actes.

Wstehym bp. And immediately his fete and  
anklebones receaued stregh. And he spragge  
fode, and also walked, and entred with the  
into the temple, walkynge and leapyng,  
and laudynge god. B

And all the people sawe hym walke and  
laude God. And they knewe hym that it  
was he whiche late and begged at the beu-  
tiful gat of the templz. And they wondred  
and were sore astonyed at that, whiche had  
happened vnto hym. And as the hale whiche  
was healed, helde Peter and John, all the  
people ranne amased vnto them, in the po-  
che whiche is called Salmons.

Whan Peter sawe that, he aunswere  
vnto the people. Ye men of Israell, why  
maruayle ye at this, or why loke ye so sted-  
fastly on vs, as though by oure owne po-  
wer or godlynnes we had made this man-  
go: The god of Abraham, Isaact and Jacob  
the God of our fathers hath glorifyed hys  
sonne Iesus, whom ye delyuercd, and denie-  
d in the presence of Pylate, when he had  
judged hym to be louosed. But ye denied the  
**Mat. xxvii. 1 b.** holy and iuste, and desyred a murtherer to  
**Mark. xvi.** be geuen you, and kyllid the Lorde of lyfe;  
**Luk. xxiij.** whom god hath rysyd from death, of the  
**Ioh. xviii.** whiche we are wytnesses. And his name  
chorowte the fayth of his name, hath made  
this man sounde, whom ye se and knowes:  
And the fayth whiche is by hym, hath ge-  
uen to hym this health in the presence of  
you all.

And now brethren, I wote wel that thou-  
solue

### The iii. Chapter.

D  
rowe ignorance ye dyd it, as did also your  
heades. But those thynges which God be-  
fore had shewed, by the mouth of al his pro-  
pheters, howe that Christ shoulde suffre,  
he hath thus wise fulfilled. Repent ye ther  
foxe and turne, that your synnes maye be Mat. viii.  
done awaie, when the tyme of refreshing  
commeth, from the presence of the Lorde,  
and when god shall lende hym, whiche be-  
fore was preached vnto you, that is to wite  
Jesus Christ, whiche muste receave heaven  
vncyll the tyme that all thynges, whiche  
GOD hadde spoken by the mouth of all  
his holy Propheters synce the worlde be-  
gan, be restoxed agayne.

For Moses sayde vnto the fathars : a Deu. xviij.  
Prophet shall the Lorde your god rayse Acte. viii. 8.  
by vnto you, euyn of your brethen like vnto me: hym shall ye heare in all thynges,  
whatsoeuer he shall says vnto you. Soz  
the tyme wyl come, that euerye soule  
whiche shall noe heare that same Pro-  
phete shalbe destroyed from amonge the  
people. Also all the Propheters from Sa-  
muell and thence forith (as manye as heus  
spoken) haue in lykewise tolde of these  
dayes.

Ye are the chyldren of the Propheters,  
and of the couenant, whiche god hath made gen. xii. 3.  
vnto our fathers, sayinge to Abraham: C-  
uen in thy sede shall all the kyndedes of  
the earth be blessed. Fyrste vnto you hath  
GOD raysed by his sonne Jesus, and him  
he hath sente to blysse you, that euerye  
3.11. one

The Actes.

one of you shoulde tourne from your wyes  
kednes.

The.iii.Chapter.

**A**S they spake vnto the people, the **P**riestes, and the ruler of the temple, and the **S**aduces came vpon them, takynge it greuouslye that they taught the people, and preached in **I**esus the resurrection from death. And they layde handes on them, & put them in holde vnyll the next daye: for it was nowe even tyde. Howbeit, many of them which heard the wordes, beleued, and the number of the men was about fyue thousande.

And it chaunsed on the morow, that their rulers and elders, and **S**cribes, and **A**unas the chief **P**riest, and **C**ayphas, and **J**ohn & **A**lexander, and as manye as were of the kyndred of the hye **P**riestes gathered toge ther at **J**erusalem. And when they had set them before them, they asked: by what po wer or in what name, haue ye done this.

Then Peter full of the holy goost, sayde vnto them: ye rulars of the people, and cl ders of **I**srael, If we this daye are examin ed of the good dede done to the sickle man, by what meanes he is made whole: be it knownen vnto you all, and to all the people of **I**saell, that in the name of **I**esus Christ of **M**azareth, whome ye crucified, whome **G**D raysed agayne from death: eu en by **Mat. xvi. 13** hym doth this man stande here present before you whole. This is that stone cast aside **Luk. xx. 6**, of you buylers, whiche is become the chief of

### The. i iii. Chapter.

of the corner. Nether is there saluation in  
any other. For amonge men there is gauen  
none other name, wherin we muste be sa-  
ued.

¶ When they sawe the boldnes of Peter  
and John, and vnderstode that they were  
unlearned men, and withoute knowledge,  
they merueyled, and they knew them, that  
they had bene with Iesu: and beholdynge  
also the man whiche was healed, standyng  
with them, they coulde not saye agaynst it.  
But they commaunded them to go a syde  
out of the counsell, and counceld amonge  
them selues sayinge: what shall we doo to  
these men: For a manifest sygne is done by  
them, and is openlye knowne to all them  
that dwel in Jerusalem, and we cannot de-  
nye it. But that it be noysed no farther a-  
monge the people, let vs threaten & charge  
them, that they speake hence forth to no  
man in this name.

¶ And they called them, and commaunded  
them that in no wyse, they shoulde speake  
or teache in the name of Iesu. But Peter  
and John aunswered vnto them and sayde  
whether it be right in the syght of God, to  
obey you more then God, judge ye. For we  
can not but speake that whiche we haue  
seen and hearde. So threathened they them,  
and let them go, and founde nothyng hold  
to punylshe them, because of the people.  
For all men lauded God for that whiche  
was done: for the man was aboue fourtye  
yeare olde, on whome this myracle of hea-

## The Actes.

Lynge was shewed.

Allone as they were let go, they came to them selfes, and shewed all that the hie Priestes and elders had sayde to them. And when they hearde that, they lyfte vp theyr voyses to God with one accord, and sayd: Lorde, thou arte God whiche hast made heauen and earth, the sea and all that in them is, whiche by the mouth of thy seruaunt Dauid hast sayd: By dyd the heathen rage, and the people iemagin bayne thinges. The kynges of the earth stode vp, and the rulars came toghether, agaynst the Lorde, and against his Christ.

Acte. viii. 8.

For of a truel, agaynst thy holy chylde Jesus (whom thou hast annoynted) bothe Herode and also Pontius Pylate, wryth the Gentyles and the people of Israell gathered them selues toghether, for to do what soruer thy hande and thy counsell determined before to be done. And now O R D. beholde theyr threatnynges, and graunte unto thy seruauntes, with all confydence to speake thy worde. So that thou stretche forth thyne hande, that healing, and signes and wonders, be done by the name of thy holy chylde Jesus. And allone as they had prayed, the place moued where they were assembled toghether, and they were all fulled with the holy Ghost, and they spake the word of god boldely.

And the multitude of them that belued, were of one herte, and of one soule. Nether any of them sayde, that ought of the thyn-

ges

## The V. Chapter

ges whiche he possessed, was his owne: but had all thinges commen. And with greate power gane the Apostles witness of the resurrection of the Lorde Jesu. And greate grace was with the all. Neither was there any amonge them, that lacked. For as many as were possessours of landes or houses, solde them, and broughte the pycce of the thynges that were sold, and layde it downe at the Apostles fete. And distribution was made vnto euery man, accordinge as he had nede.

And Ioses whiche was also called of the Apostles Barnabas (that is to saye, the son of consolation) beyng a Leuite, and of the countre of Cypers, where as he had lande, solde it, and layde the pycce downe at the Apostles fete.

## The V. Chapter.

**A** Certayne man named Ananias, with Saphira his wyfe, solde a possession, and kepte awaye parte of the pycce (his wyfe also beinge of counsell) and brought a certayne parte, and layde it downe at the Apostles fete.

Then sayde Peter: Ananias, how is it that Sathan hath fylled thyne herte, that thou shouldest lye vnto the holy Goste, & kepe awaye part of the pycce of the lande. Ver-

**G**euyed it not vnto thee only, & after it was sold was it not in thyne own power: Howe is it that thou hast conceaued this thyng in thyne herte: Thou hast not lyed vnto me, but vnto God. When Ananias herd these

3.iii. wordes

## The Actes.

Wordes, he fell downe, & gaue vp the goost.  
And greate feare came on all them that  
hearde these thynges. And the yonge men  
roose vp, and put hym aparte, and carayd 9  
hym out, and buryed hym.

And it soxturned (as it were abouthe the  
space of. iii. hours after) that his wyfe came  
in, ignoraunt of that whiche was done.  
And Peter aunswered hyz: Tell me, solde  
ye the lande for so much? And she sayd: yes  
for so much. Then Peter sayde unto hyz:  
Why haue ye agree together to tempt the  
spyre of the Lord: Beholde, the fete of thē  
whiche haue buryed thy husbande, are at  
the doore, and shall eary thee out. Then she  
fell downe stryghtwaye at his fete, and  
yelded vp the gooste. And the yonge men  
came in, and founde hym deade: and carayd  
hyz oure, and buryed hyz by hyz husbande.  
And great feare came on all the congrega-  
tion, and on as many as hearde it.

By the handes of the Apostles were  
many sygnes and wondres shewed among  
the people. And they were altogether with  
one accord in Salomons poche. And of  
the other, durst no man ioyne hym selfe to  
them: neverthelater the people magnifyed  
them. The nombre of them that belene  
in the Lord both of men and wemen, grew  
more & more: insomuch that they broughte  
the sicke into the stretes, and layde them  
on beddes and palers, that at the least way,  
the shadowe of Peter when he came by,  
myght shadow some of thē. Ther came also

## The v Chapter.

also a multitude of the cities round about,  
vnto Jerusalem, bringyng sycke folkes,  
and them whiche were vexed with bachelens  
spites. And they were healed every one.

**D**Then the chiche Priest rose vppe, and all  
they that were with hym ( whiche is the  
secre of the Saduces) and were full of in-  
dignation, and layde handes on the Apo-  
stles, and put them in the commen pryon;  
But the aunuell of the Lorde, by nyght o-  
pened the pryon dores, and brought them  
forth, and layde:go keppeth fo:th, and speake  
in the temple to the people al the wordis of  
this lyfe **W**hen they hearde that, they en-  
tered into the temple early in the mornynge  
and taughthe. But the chiefe Priciste came,  
and they that were with hym, and called a  
counsell together, and all the elders of the  
chyldyn of Israell, and sente to the pryon  
**E**to see them. **W**hen the ministers came and  
founde them not in the pryon, they return-  
ned and tolde sayinge: the pryon truelye  
founde the churche as sure as was possible,  
and the kepers standyng withoute, before  
thedores. But when we hadde opened, we  
founde no man within. **W**hen the chiefe  
Priest, and the ruler of the temple, and the  
hye Priestes hearde these thynges, they  
doubted of them, wherewnto this woulde  
groe.

Then came one and shewed them: be-  
holde, the men that ye put in pryon, stande  
in the temple, and reache the people. Then  
went the ruler of the temple with ministres

**END**

## The Actes.

and brought them without violence. For they feared the people, lest they shoulde haue ben stoned. And when they hadde broughte them, they set them before the tounsel. And the chiefe priest asked them, saying: dydde not we straigely commaunde you, that ye shoulde not teache in this name? And he holde, ye haue fylled Jerusalem with your doctryne, and ye intende to bryngynge thys mans bloude vpon vs.

Gen.xxvi.

Ero.xv. c.

Deut.ri. b

Peter and the other Apostles unanswered and sayde: We eughemore to obey God then men. The God of oure fathers rayled vp Iesus, whome ye slaynes, and hanged on tre. hym hath God lyft vp with his ryghte hande, to be a ruler and a sauoure, for to geue repentaunce to Israell, and forgyuenes of synnes. And we are his receydes conernyng these thynges whiche we saye, and also the holy goost, whome God hath genen to them that obey hym. Whene they heard that, they clare a sunder: and loughe meanes to slep them. Then stode there vp one in the councell, a Pharise named Gamaliel, a doctor of lawe (had in auctorite amonge all the people) and commaunded to put the Apostels alde a lytell space, & sayde vnto them: men of Israell take heede to your selues, what ye entende to do, as touchyng these men. For before these dayes rose vp one Theudas boastryng hym selfe, to whom reported a numbre of men, aboue a fourte hundred, whiche was slayne, and they al whiche belened hym, were scattered abroad.

## The. vi. Chapter

abroode and brought to noughe. After thys man, arose there vpon one Judas of Galile, in the tyme when tribute begaune, and drew awaye muche people after him. He also perlyshed: and all (euen as many as harkened to hym) were scattered abroode.

And nowe I saye vnto you: refrayne your selues from these men, let them alone. For yf this counsell or this worke be of men, it wyl come to noughe. But and yf it be of God, ye can not destroye it, lest haply ye be founde to stryue agaynst God. And to hym they agreed, and called the Apostles, and bet them, and commaunded that they shuld not speake in the name of Iesu, and let the go. And they departed from the counsel, raylynge, that they were counted worshyre to suffre rebuke for his name. And dayly in the temple, and in every house they ceased not, teachynge and preachynge JESVS Christe.

## The. vi. Chapter.

A **I**n those dayes (as the numbre of the discipules grewen) there arose a grudge amonge the Grekes agaynst the Hebrewes, because they, wydowes were dispusid in the dayly ministring. Then the xii. called the multitude of the discipules toghether and sayd: it is not mete ihat we shuld leaue the worde of God, and serue at the tables. Wherfore brethen, luke ye oure amonge you seuen men of honest reporte, and full of the holy ghost, and wisedome, whiche

## The Actes.

whiche we maye appoynt to this nedefull busynes. But we wyl geue our selues continually to prayer, and to the ministracion of the worde. And the sayinge pleased the whole multitude, And they chose Steuen a man full offayth, and of the holy goost, and Philip, and Prochorus, & Nichanor, and Timon, and Permenas, and Nicholas a conuert of Antioche. Whiche they set before the Apostles, and they prayed and layd they<sup>r</sup> handes on them. And the worde of God encreased, and the noumbre of the discipules multiplied in Jerusalem greatly, and a great company of the priestes were obedient to the fayth. And Steuen full offayth and power, dyd greate wondres and myacles amonge the people. Then there arose certayne of the Synagogue whiche are calld Libertines, and Cyrenites, and of Alexandria, and Cilicia and Asia, and disputed with Steuen. And they coulde not reslyste the wisedome, and the spryte with whiche he spake. Then sent they in men, whiche sayde: We haue hearde hym speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the elders and the Scrybes: and came vpon hym, and caught hym, and brought him to the counsell, and broughte forth false wytnesses whiche said: This man ceaseth not to speake blasphemous wordes agaynst this holy place, and the lawe, for we heard hym saye: this Iesus of Nazareth shall destryce this place, and shall chaunge the ordinances

## The.vii. Chapter

dinaunes whiche moses gaue vs. And all  
that satte in the counsell, loked stedfastly on  
hym, and sawe his face as it hadde ben the  
face of an Angell.

## The.viii. Chapter.

**A**Then sayde the chiefe Prieste: is it  
euен so? And he sayde: ye men, bre-  
thren and fathres, hearken. The  
God of glorie appeared vnto oure  
father Abraham, whyle he was in Meso-  
potamia, before he dwelt in Charran, and  
sayde vnto hym: come oute of thy countre,  
and from thy kynred, and come into the  
lande, whiche I shall shewe thee. Then  
came he oute of the lande of Chaldey, and  
dwelt in Charrā. And after that his father  
was deade, he broughte hym from thence,  
into this lande in whiche ye nowe dwelle,  
and he gaue hym none inheritaunce in it,  
no not the breadch of a fote: and promysed  
that he woulde geue it to hym to possesse,  
and to his seede after hym, when as yet he  
had no chylde.

Gen.xii.8

Gene.xiiii.

God verely spake on this wyse, that his  
seede shoulde be a sojourner in a straunge  
lande, and that they shoulde kepe them in  
bondage, and entreate them euyll. iii. C. ye-  
ars. But the nacion to whom they shalbe  
in bondage wyl I judge, sayde God. And  
after that, shall they come forth and serue  
me in this place. And he gaue hym the co-  
uenant of circumcision. And he begattra  
Isaac, and circumcised hym the viii. daye,  
and Isaac begat Jacob, and Jacob the. xi.

Patris

## The Actes.

**Ge. xxxix.** Patriarkes. And the Patriarkes hauyng  
indignation, solde Ioseph into Egypte. And  
GOD was with hym, and deliuered hym  
out of al his aduersities, and gaue hym fa-  
uoure and wisedome in the syght of Pha-  
rao kynge of Egypte. And he made hym  
gouernour ouer Egypte, and ouer all his  
householde.

**Ge. xlvi.c.** Then came there a dearth ouer all the  
lande of Egypte, and Canaan, and greate  
affliction, that our fathers founde no sus-  
tenaunce. But when Jacob heard that ther  
was corne in Egypte, he sent oure fathers  
fyrste. And at the seconde tyme, Joseph was  
knowen of his brethen, and Josephs kyn-  
red was made knowen vnto Pharaon. The  
sent Joseph and caused his father to be bro-  
ught, and all his kyndred, thre score and xv.  
houles. And Jacob descended into Egypte,  
and dyed, both he & oure fathers, and were  
translated into Sychem, and were put in  
the sepulchre that Abraham boughte for  
monye, of the sonnes of Amor, at Sy-  
chem.

But when the tyme of the promysse  
dyng nyne (whiche God hadde sworne to Ab-  
raham) the people grewe and multiplied  
in Egypte, vnyll another kynge arose, whyp  
she knew not of Joseph. The same deale  
succes with our kynred, and euill increas-  
ed our fathers, and made them to cast out  
theyr younge chyldren, that they shoulde  
not remayne alyue. The same tyme was  
Moses borune, and was acceptable vnto  
God

## The vii. Chapter

God, whiche was nourished vp in his fāthers house thre monethes. When he was cast out, Pharoes daughter toke hym vp, and nourished hym vp for hyr owne sonne. And Moses was learned in al maner wisedome of the Egyptians, and was myghty in dedes and in wordes.

And whē he was full forty rere olde, he came into his herte to bysyt his brethren, the chyldren of Israell. And when he salwe one of them suffre wronge, he defēded him & auenged his quarel that hadde the harme done to hym, and smote the Egyptian. Soz he supposed his brethren woulde haue vnderstante, how that GOD by his handes shoulde geue saluation vnto them. But they vnderstode not.

And the next daye, he shewēd hym selfe vnto them, as they stroue, and would haue set them at one agayne sayinge: Syrs ye are brethren, why hurte ye one another? But he that dyd his neyghbourē wronge thrusle hym awaie, sayinge: who made thee a ruler and a iudge ouer vs: What, wylt thou kyll me, as thou dyddest the Egyptian yesterday? Then fled Moses at that sayinge, and was a straunger in the lande of Exod.ii.8 Madian, wherc he begat two sonnes.

And whē forty yeares were erpyzed, there appeared to hym in the wyldernes of mounte Sina, an Angell of the Lord in a flame of fyre in a bushe. When Moses saw it, he wondred at the syght. And as he welle nere to behold, the voyce of the Lord Exod.iii.5 came

## The Actes.

came vnto hym : I am the God of thy fa-  
thers, the God of Abraham, the God of Is-  
aac, and the God of Jacob.

**Ero. iii. b.** Moses trembled and durst not beholde.  
**Iesue. v. d.** Then layde the Lorde to hym. Oute of thy  
Moses from thy fere , for the place where  
thou standest is holy grounde. I haue per-  
fектly sene the affliction of my people whi-  
che is in Egypte, and I haue hearde they  
grovynge, and am come downe to deliuer  
them. And now come, and I wyll send thee  
into Egypte.

**Der. xviii. i. rael:** This Moses whom they forsoke saying:  
who made thee a ruler & a iudge : the same  
God sent both a ruler and a deliuerer, by  
the handes of the Aungell whiche appea-  
red to hym in the bushe. And the same bro-  
ught them out, shewynge wondres & syg-  
nes in Egypt, and in the redde sea, and in  
the wyldernes. xl. yeares. This is that Mo-  
ses whiche layde vnto the chyldren of Is-  
rael: A prophet shall the Lorde your GOD  
rayse vp vnto you of youre brethren, lyke  
vnto me, him shall ye heare.

**Ex. xxxii. agayne into Egypt,** sayinge vnto Aaron:  
make vs Goddes to go before vs. For this  
Moses that brought vs out of the lande of  
Egypte

## The vii Chapter

Egypte, we wote not what is become of hym. And they made a calfe in those dayes, and offered sacrifice vnto the ymage, and reioysed in the workes of their owne handes.

Then God turned hym selfe, and gaue them vp, that they shoulde worshyppe the host of the sky, as it is written in the boke Amo. v. g. of the Prophete. O ye of the house of Israell, gaue ye to me sacrifices and incant of feringes by the space of xl. yeares in the wildernes: And ye toke vnto you the tabernacle of Moloch, and the Garre of your god Leu. xx. 8 Rempham, figures which ye made to worship them. And I wil translate you beyond Babylon.

Our fathers had the tabernacle of witness in the wildernes, as he had appoynted them, speakeinge vnto Moyses that he shoulde make it accordinge to the fasshyon that he had sene. Whiche tabernacle also, our fathers (that came after,) broughte in with Iosue into the possession of the Gentyles, which God diane out before the face of oure fathers, vnto the dayes of Dauid: which founde fauour before God, and desirid that he myghte synde a tabernacle for the God of Iacob. But Salomon buylde him an house.

Howbeit, he that is hylste of all, dwelleth not in temples made wych handes, Esa. lxxii. 8 as sayeth the Prophete: heauen is my seat, and earthe is my fot estole, what house wylle buylde for me, sayeth the Lorde?

## The Actes.

Or what place is it that I shoulde rest in,  
hath not my hande made all these thynges?

Ye stiffnecked and of vncircumcised  
hertes and eares: ye haue alwayes resisted  
the holy ghost: as your fadhrs did, so do ye.  
Whiche of the Prophetes haue not your  
fadhrs persecuted? and they haue slain the  
whiche shewed before of the comminge of  
that iust, whome ye haue nowe betrayed &  
murthered. And ye also haue receaued the  
lawe by the ordinaunce of aungels, & haue  
not kepte it.

When they hearde these thynges, their  
The pikkle herces clane asunder, and they gnashed  
on hym wych their teeth. But he beyng  
yeps day, full of the holye goost, loket vp stedfastlye  
wych hys eyes into heauen, and sawe the  
glorye of God, and Iesus standyng on the  
ryghe hande of God, and sayde: Beholdc,  
I se the heauens open, and the sonne of  
man standyng on the ryghe hande of  
God. Then they gaue a shout wych a lound  
boyce, and stopped their eares, and ranne  
vpon hym all at once, and caste hym oute  
of the citye, and stoned hym. And the wy-  
nesses layde downe their clothes at a yong  
mans fete named Saul. And they stoned  
Steuen calyng on, and sayinge: Lorde  
Iesu, receauue my spryte. And he kneled  
downe, and cryed wych a lounde boyce: Lord  
laye not thys synne to their charge.  
And when he hadde thus spoken, he fell a  
syps.

Th

The.viii.chapter.

The.viii.Chapter.

**A**Saul consented to hys death. And as  
that tyme, there was a greate perse-  
cution agaynst the congregation,  
whyche was at Jerusalem, and they  
were all scattered abrode, thoroouthe the  
regions of Iury and Samaria, excepte the  
Apostles. Then deuoute men drissed Ste-  
phen, and made greate lamentation ouer  
him. But Saul made hauocke of the con-  
gregation, and entred into euerye house,  
and dewe out both men and wemen, and  
thrust thē into prison. Therfore, they that  
were scattered abrode, went euerye wherē  
preachyng the woorde. Then came Philip  
**B**into a cite of Samaria, & preached Christ  
vnto them. And the people gaue hede vnto  
those thynges whyche Philippe spake,  
with onc acorde, hearynge and leyng the  
miracles whych he did. For vncleane spri-  
tes cryng with a loude boyce came oute  
of manye that were possessed of them. And  
many taken with palseis, and manye that  
halted were healed. And therē was greate  
ioye in that city. And therē was a certaine  
man called Symon, whych before tyme in  
the same citie, vled with heccraft and bewit-  
ched the people of Samarie, saying that he  
was a man that coulde do greate thinges.  
Whome they regarded from the leaste to  
the greatest, sayinge: this felowe is that  
great power of god. And hym they set much  
by, because that of longe tyme he had be-  
bewytched them wych sorceryes. But

## The Actes.

assone as they beleued Phelippes preacheinge of the kingdome of God, and of the name of Jesu Christ, they were baptysed both men and wemen. Then Symon hym selfe beleued also, and was baptysed, & continued with Phelip, and wondred beholding the miracles and signes, whiche were shewed.

When the Apostles whiche were at Ierusalem hearde saye that Samaria had receaued the woerde of God: they sente vnto them Peter and John. Whiche when they were come downe prayed for them, that they myght receaue the holy goost. For as yet, he was come on none of them: but they were baptysed only in the name of Christ Jesu. Then layd they their handes on them, and they receaued the holy Goost.

When Symon sawe, that thowdote layinge on of the Apostles handes, the holye goost was geuen: he offered them money saying: geue me also this powre, that on whom soeuer I putte the handes, he may receaue the holy goost. Then sayde Peter vnto hym: thy money peryshe with thee, because thou wenesst that the gyfe of God may be obteyned with moneye. Thou hast neither part nor fellowshyp in thys busynes. For thy herte is not ryghte in the light of God. Repent therfore of this thy wickednes, & praye god, that the thoughte of thine hert may be forgeuen thee. For I perceave that thou arte full of bitter gall, and wrappyd in inuite.

Then

### The. viii. Chapter

Then aunswered Symon and sayd: pray  
ye to the Lorde for me, that none of these  
thinges which ye haue spoken, fall on me.  
And they when they had testified and prea-  
ched the word of the lord, returned toward  
Jerusalem, and preached the gospell in ma-  
ny cities of the Samaritans.

**E** Then the aungell of the Lord spake vnto  
to Philip saying: arise and goo towarde  
the south vnto the way that goeth downe  
from Jerusalem vnto Gaza whiche is in  
the desert. And he arose and went on. And  
beholde a man of Ethiopia (a chamberla-  
yne) and of greate auctorite with Candace  
quene of the Ethiophians, & had the rule  
of all hir treasure, came to Jerusalem for  
to worshippe. And as he returned home a-  
gayne sitting in his charet, he reade Esay  
the Prophete.

Then the spryte sayd vnto Philip: goo  
f neare and ioyne thy selfe to yonder charet,  
And Philip ranne to him, and hearde hym  
reade the Prophet Esayas, and sayde: Un-  
derstandest thou what thou readeste? And  
he said: howe can I, except I had a gide: And  
he desired Philip, that he woulde come vp  
and sit with him. The tenoure of the scrip-  
ture which he reade was this. He was  
ledde as a shepe to be slayne: and lyke a  
lambe domme before his Shearer, so ope-  
ned he not his mouth. Because of his hum-  
blenes, he was not esteemed. But who shall  
declare his generation: for his life is ta-  
ken from the earthe. The chamberlayne  
**Aa.ii.**,      **aun-**

**Esa. lisi.e.**

## The Actes.

answering Whilip and sayd: I praye thee,  
of whome speakest the Prophete this: Of  
him selfe, or of some other man?

And Whilip opened his mouth, and be-  
gan at the same scripture, and preached vnto  
to him Iesus. And as they wente on their  
waye, they came vnto a certayne water,  
and the chamberlayne sayde: See, here is  
water, what doth let me to be baptysed?  
Whilippe sayde vnto hym: If thou beleue  
wyth all thyne hert, thou mayest. And he  
answered and sayde: I beleue that Iesus  
C H R I S T E is the Sonne of  
G O D. And he commaunded the charette  
to stand still, And they went doun both in  
to the water both Whilip and also the cha-  
berlayne, and he bapteised him. And assone  
as they were come oure of the water, the  
sprite of the Lord caught away Whilippe,  
that the chamberlayne sawe hym no more.  
And he wente on hys waye reioysyng: but  
Whilippe was founde at Azotus. And he  
walked thoroþeroute the countre, prea-  
chynge in theyr cityes, vntill he came to Ce-  
sarea. ¶ The. ix. Chapter. G

And Saul yet brechynge out thre-  
niges and slaughter agaynst the  
Disciples of the Lorde, wente on  
to the hye Prieste, and desired of  
hym letters to Damasko to the Synago-  
ges: that if he founde anye of thys waye  
(whether they were men or wemen) he  
micht bring them bound vnto Jerusalem.  
But as he iorneyed, it softened that as he  
was

### The ix. Chapter.

Was come nye to Damasco, sodenlye therre  
shyned round about him a light from hea-  
uen, and he fell to the earth, and hearde a *Act. xxii. 6*  
boyce saying to him: Saul Saul why per-  
secutste thou me? And he sayde: what arte  
thou Lord? And the Lord sayd: I am Jesus  
whome thou persecutest, it is hard for thee *Saul is*  
to kicke agaynste the pricke. And he both  
trembling and astonied sayd: Lorde what  
wilt thou haue me to do? And the Lord said  
vnto him: arise and goo into the citye, and  
it shalbe tolde thee what thou shalbe do.

The men whiche iorned wylched hym,  
stode amased, hearynge a boyce, beth seyngs  
no man. And Saul arose from the earthe,  
*B* and opened hys eyes, but sawe no man.  
Then ledde they hym by the hande, and  
brought hym into Damasco. And he was  
thre dayes without syght, and necher ate  
nor dranke. And there was a certayne  
Disciple at Damasco named Ananias, and  
to him sayd the Lord in a vision: Ananias.  
And he sayd: beholde I am here Lorde. And  
the Lord sayde vnto him: arise, and goo in-  
to the strete (whiche is called strayghte)  
and leke in the house o: Judas, after one cal-  
led Saul of Tharsus. *For* behold he pray-  
eth, and hath sene in a vision a man named  
Ananias cominge in to him, and puttynge  
his handes on him that he myght receaue  
his sight.

Then Ananias aunswered: Lorde, I  
haue hearde by manye of this man, howe  
much evyl he hath done to thy sayntes at  
*Ia. iii., Jeru-*

## The Actes.

Jerusalem : and here he hath auctorite of  
the hye Priestes , to binde all that call on  
thy name. The Lord sayd vnto hym: go thy  
wayes : for he is a chosen vessell vnto me, C  
to beare my name before the Gentyles , &  
kinges, and the children of Israell. For I  
wil shew him, how great thinges he myl  
suffre for my names sake.

Ananias wrene his way & entred into the  
house, & put his handes on him and sayd:  
brother Saul, the Lorde that appeared vnto  
thee in the waye as thou cameste, hath  
sent me, that thou myghtest receaue thy  
syght, and be fylled wytch the holy gooste.  
And immediatly there fell from hys eyes  
as it had bene scales, and he receaued syghte  
and arose and was baptised , and receaued  
meat and was comforted. Then was Saul  
& certayne dayes wytch the Disciples whiche  
were at Damasco. And strayghtwaye D  
he preached Christe in the Synagoges,  
howe that he was the sonne of God. But  
all that hearde hym , were amased & sayde:  
is not thys he that spoyled them whyche  
called on thys name in Jerusalem , and  
came hyther for that intent, that he shoulde  
byng them bounde vnto the hye Priestes?  
But Saul encreased the more in strength,  
and confounded the Jewes whych dwelte  
at Damasco affirming, that this was ver  
y Christ.

And after a good whyle, the Jewes toke  
counseil together, to kill hym . But their  
layinge awaye was knownen of Saul.

And

### The ix. Chapter

And they watched the gates day & nyghee  
to kill him. Then the disciples toke hym by li. Cor. ps. 8  
night, and put hym thowte the wall, and  
let hym doun in a basket.

B And when Saul was come to Ierusalem, he assayde to cople hym selfe with the Disciples , and they were all afraide of hym, and beleued not that he was a discipple, But Barnabas toke hym, and broughte hym to the Apostles, and declared to them, howe he had sene the Lorde in the waye, and had spoken to hym; and howe he hadde done boldely at Damasco in the name of Jesu. And he had hys conuersat: on wryth them at Ierusalem, speakynge boldelyc in the name of the Lorde Jesu, And he spake and disputed wryth the Grekes : and they wente aboute to sleye him. But when the brethren knewe of that, they broughte him to Cesarea, and sent hym forth to Tharsus. Then had the congregations rest thowtowt all Jewry, and Galile, and Samari , & were edifted , and walked in the feare of the Lord, and multiplied by the comfort of the holy goost.

And it chaunsed as Peter walked througheout all quarters, he came also to the sayntes whych dwelt at Lidda. And therre he founde a certayne man named Eneas, which had kept his bedde viij. yeares sick of the palsey. Then sayd Peter unto hym: Eneas, Jesus Christe make thee whole: arise and make thy bed. And he arose immedately. And all that dwelte at Lydda and

Eneas

Aa,b. Alls-

## The Actes.

Aaron saw him, and tourned to the lord.  
**Tabitha** There was at Joppa a certayne woman  
**Dorcus.** which was a disciple named Tabitha (whiche by interpretation is called Dorcas) the same was full of good workes and almes dedes, which she did. And it chaunsed in those dayes, that she was sicke and dyed. When they had washed her, they layd her in a chaumber. But forasmuche as Lydda was nye to Joppa, and the disciples hadde heard that Peter was there, they sent wyfe to him, desiring him that he would not be grieved to come vnto them.

Peter arose and came wyth them. And when he was come, they brought hym in to the chamber. And all the wyddowes stode round abouthim wepyng, & shewing the cotes and garmentes whiche Dorcas made, whyle she was wyth them, and Peter putte them all forch, and kneeled downe, and prayde, and turned hym to the bodeye, and sayde: Tabitha, arise. And she opened her eyes, and when she saw Peter, sare vp. And he gaue her the hand, and lifte her vp, and called the sayntes and wyddowes, and shewed hym alvyue. And it was knownen thoroþout all Joppa, and many beleued on the Lord. And it fortuned that he taried naye dayes in Joppa, with one Symon a Tanner,

### The x. Chapter.

**T**here was a certayne man in Cesarea called Cornelius, a caprayne of the souldiers of Italy, a deuoute man,

## The. x. Chapter.

man, and one that feared God woth al his  
householde, whiche gaue much almes to the  
people, and prayde God alwaye. The same  
sawt in a vision evidently (about the ninth  
hour of the daye) an aungell of God com  
mynge into hym, and sayinge vnto hym:  
Cornelius. Whan he loked on hym, he  
was afayde and sayd: what is it Lord? He  
sayde vnto hym: Thy prayers and thy al-  
moses are come vp into remembraunce be-  
fore God. And nowe sende men to Joppa,  
and call for one Symon, whose sy: name  
is Peter. He lodgeth with one Symon a  
tanner, whose house is by the sea syde. He  
shall tell thee what thou oughtest to do.  
And when the aungell whyche spake vnto  
Cornelius was departed, he called two of  
hys householde seruautes, and a deuoute  
souldyer of them that wayced on hym, and  
**B** tolde them all the matter, and sente them  
to Joppa.

On the morowe as they went on their  
lorneye, and drovne nye vnto the citye, Peter  
went vp vpon the toppe of the house to  
praye, about the vi. houre. Then wroked he  
an hongred, and woulde haue eaten. But  
whyle they made readye, he fell into a  
traunce, and sawe heaven opened, and a  
certayne vessell come downe vnto him, as  
it had bene a greate shre, knit at the iiii.  
corners, and was let downe to the earche,  
wherin were all maner of iiii. foed bea-  
thes of the earth, i vermen, and wormes,  
i foulies of the ayre. And ther came a voyce

## The Actes

To him rise Peter, kill and eat, But Peter  
Sayde: Not so Lord, for I haue neuer eaten  
Anyethinge that is commen or vnclane.

And the voynce spake vnto him agayne the C  
Second time: what God hath clesed., that  
tall thou not commen, This was done  
chise, and the vessell was receaued vp a-  
gayne into heauen.

Whyle Peter mused in hym selfe what  
this vision(whiche he had sene)meant: be-  
hold, the men whiche were sent from Co-  
nelius, had made inquiriaunce for Symons  
house, and stode before the doore. And called  
out one, and asked whether Symon, whys-  
the was syz named Peter, were lodged  
there. Whyle Peter thought on the visi-  
on, the spryce sayde vnto hym: behold men  
ske thecaryle therfore, get the doun, and D  
goo wyth them, and douce not: for I haue  
sent them. Peter went downe to the men,  
whiche were sent vnto hym from Cornelius,  
and sayde: Beholde, I am he whome ye  
ske, what is the cause wherfore ye are  
come? They sayd: Cornelius the capteyne,  
a iuste man, and one that feareth God, of  
good report among all the people of the Je-  
wes, was warned by an holye aungell, to  
**Luk. ii. d.** sende for thee into his house, and to heare  
wordes of thee. Then called he them in,  
and lodged them.

And on the morowe, Peter went away  
with them, and certayne brethren from  
Joppa, accompanied hym. And the nexte  
daye entred they into Cesarea, And Corne-  
lius

## The xix. Chapter.

Hys wayted for them, and had called toge-  
ther his kynsmen, and speciall frenches.  
And as it chaused Peter to come in, Cornelius  
met hym, and fell dowlne at hys fete,  
and worshipped him. But Peter toke hym  
by the hande, sayinge: stande by me, for euyn I my selfe  
am a man. And as he talked with hym, he  
came in, and founde many that were come  
together. And he sayd vnto them: ye know  
howe that it is an vnlawfull chynge for a  
man that is a Jewe, to compayne or come  
vnto an alien: but God hath shewed me  
that I shoulde not call anye man commen-  
or vncleane, therfore came I vnto you with-  
out sayinge naye, allone as I was sent for.  
I aske therfore, for what intente haue ye  
sent for me.

And Cornelius sayde: Thys day now  
fourre dayes I fasted, and at the nynthe  
houre I prayde in my house: and beholde,  
a man stode before me in bryght cloching:  
and sayde: Cornelius thy prayer is heard  
and thyne almes dedes are hadde in re-  
membraunce in the syghe of God. Sende  
therefore to Joppa, and call for Symon,  
whosc Syrname is Peter. He is lodged  
in the house of one Symon a tanner by  
the sea syde, the whiche allone as he is  
come, shall speake vnto thee. Then sente I  
for the immedietelye: and thou haste well  
done for to come. Nowe therefore are we  
all here presente before God, to heare all  
thynges that are commaunded vnto thee  
of God.

Tren

## The Actes.

The pisse  
on the mo  
day in Ea  
ster.

Rom. ii. b.

Eph. vi. b

¶ Then Peter opened hys mouthe and sayde: Of a truch I perceave, that GOD is not parciall, but in all people he that feareth hym, and worketh ryghtewnes, is accepted with hym. Ye knowe the preaching that God sent vnto the chyldren of Israell, preaching peace by Jesus Christ, F whyche is Lorde ouer all thynges. Whyche preaching was publyshed thoroþeroute all Jewry (and beganne in Galile, after the baprysme whyche John preached) howe God had annoynted Jesus of Nazareth wþch the holy goost, and with power. Whych Jesus wente aboute doyng good, and healyng all that were oppresed of the deawill, for God was wþch hym. And we are wytnesses of all thynges whyche he did in the lande of the Ieweſ, and at Ierusalem: whome they slewe, and honge on tree. Hym God rayſed vp the thirde daye, and shewed him openly, not to all the people, but vneo vs wytnes (chosyn before of God for the same intent) whyche are and brancke wþch hym, after he arose from death. And he commaunded vs to preache vnto the people, and testifie, that it is he that is ordyned of God, a iudge of quiche and dead. To him gue all the Propheteſ witness, that chorow his name, al that beleue in him, shall receaue remission of sinnes.

While Peter yet spake these wordes, the holy goost fell on all them which heard the preaching. And they of the circumcisio

## The xi Chapter

on which beleued, were astonyed, as many  
as came with Peter, because that on the  
Gentils also, was shed out the gafte of the  
holye gooste. for they hearde them speake  
with tonges, and magnify god. Then aun-  
swered Peter, can any man forbydde wa-  
ter, that these shoulde not be baptised, whi-  
ch haue receaued the holye goost as well  
as we? And he commaunded them to be  
baptised in the name of the Lord. Then  
prayed they him to tary a feawe dayes.

## The xi Chapter.

**A**nd the Apostles and the brethren  
that were in Iewy, hearde saye  
that the heynthen had also recea-  
ued the word of God. And when  
Peter was come vp to Ierusalem, they of  
the circumcision reasoned with hym, say-  
ing: Thou wentrest in to men uncircumcis-  
ed, and atest with them.

Then Peter began, and expounded the  
thing in order, to them sayinge: I was in  
the citie of Joppa praying, & in a traunce I  
saw a vision, a certayne vessell descendē, as  
it had bene a large linnen cloth, let downe  
from heauen by the four corneres, & it came  
to me. Into the whch, when I had fassned  
mine eyes, I considered, and saw fowle so-  
ted beastes of the earthe, & vermen, & wro-  
mes, and foules of the ayre. And I heard a  
voice, saying vnto me: arise Peter, scye &  
eat. And I said: god forbid lord, for nothing  
comen of vncleane, hath at any time entred  
in my mouth. But the voice auished me  
agayn

## The Actes.

agayne from heauen: count not thou thole  
thynges comen, whych God hath clensed.  
And this was done .iii. tymes. And al were  
taken vp agayne into heauen. And behold  
immediatly ther were .iii. men alredy come  
vnto the house wher I was, sent from Cesa-  
rea vnto me, & the sp[irit] layd vnto me, that  
I shold go wyth them, wythoute dou-  
tynge. Moreouer these syxe bretheren ac-  
compayned me: and we entred into the  
mans house. And he shewed vs, howe he  
had sene an aungell in hys house, whiche  
stode and sayde to hym: sende men to Jop-  
pa, and call for Symon whose surname is C  
Peter: he shall tell the wordes, wherby  
both thou and all thine house shalbe sauued.  
And as I began to preache, the holy goost  
fell on them, as he did on vs at the begyn-  
nyng. Then came to my remembraunce  
the wordes of the Lord, howe he sayd: John  
baptised with water, but ye shalbe baptis-  
ed wyth the holy goost. Forasmuch then  
as God gaue them lyke gyftes, as he dyd  
vnto vs, when we beleued on the Lord Je-  
sus Christ: what was I, that I shuld haue  
wythstande God? When they heard this,  
they helde their peace, and glorifyed God,  
sayinge: Then hathe God also to  
the Gentyles graunted repentaunce unto  
lyfe.

And they whiche were scattered abrode  
thowtowe the affliction that arose abouts  
Steuen walked thowtowte til they came  
vnto Phenice and Cyper, and Antioche,  
þreas

John. i. d.

The xi. chapter.

Preachinge the woorde to no man, but bnto  
the Jewes only. Some of them were men  
of Cypers and Syrene, whiche when they  
were come into Antioche, spake bnto the  
Brekes, and preached the Lord Jesus. And  
the hande of the Lord was with them, and  
a great nombre beleued and turned bnto  
the Lorde.

Tydinges of these thynges came bnto  
the eares of the congregation, which was  
in Jerusalem. And they sent forth Barna-  
bas that he shuld go bnto Antioche. Whi-  
che when he was come and hadde leene the  
grace of God, was gladd, and exhorted  
them all, that with purpose of herte, they  
woulde continually cleave bnto the Lord.  
For he was a good man, and full of the ho-  
ly goost, and of fayth: & muche people was  
added bnto the Lorde. Then departed Bar-  
nabas to Tarsus, for to seke Saule. And  
when he had founde hym, he broughte him  
bnto Antioche. And it chaunsed, that a  
whole yere they hadde theyz conuersation  
with the congregation there, and taughte  
muche people: insomuche, that the disciples  
of Antioche, were the fyrt that were called  
Christen.

In those dayes came Prophete from The pisse  
Jerusalem bnto Antioche. And there stode on S. Ja-  
myn one of them named Agabus, and signi- mes daye,  
fied by the sprite, that there shuld be great Acte. Ield  
dearch throughout all the woorde, whiche  
came to passe in the Emperoure Claudiu  
s dayes. Then the disciples, every man accor-

B.b. dyng

## The Actes.

bryngē to his abylyte, purposed to sende succōre. vnto the brethren whiche dwelte in Jewry. Whiche bryngē they also dyd, and sent it to the elders, by the handes of War-nabas and Saul.

### The xii. Chapter.

**T**ouchaunce, Herode the kyngē strettēd forth his handes to were certayne of the congregacion. And he kylled James the brother of John, with the swarde, And because he sawe that it pleased the Jewes, he proceded farther, and toke Peter also. Then were the dayes of sweete breade. And when he had caughte hym, he put hym in prylon, and deliuered hym to foure quaternions of souldiers to be kept, entenyngē after Easter to bryngē hym forth to the people. Then was Peter kepte in prylon. But prayer was made without ceasynge of the congregacion vnto god for hym. And when Herode woulde haue broughte hym oure vnto the people, the same nyght slept Peter betwene two souldiers bounde with two chaynes, and the kepers before the doore kept the prylon.

And beholde, the aungell of the Lorde was there present, and a lyghte shyned in the lode. And he smote Peter on the syde, and steryd hym by sayinge: aryste vp quickly. And his cheynes fell of from his hands. And the aungell sayde vnto hym: gyrd thy selfe, and bynde on thy sandales. And so he dyd. And he sayde vnto hym: caste thy garment about thee, & folow me. And he came ouce.

## The xii Chapter

out and folowed hym, and wist not that it  
was truch whiche was done by the Aun-  
gell, but thought he had sene a vision.

B When they were past the fyrt and the se-  
conde watche, they came vnto the yzon  
gate, that leadeth vnto the circie, whiche o-  
pened to them by his owne accord. And  
they wens out, & passed thoroþre one strete,  
and by and by, the aungell departed from  
hym. And when Peter was come to hym  
selfe, he sayde: nowe I knowe of a suertye,  
that the Lorde hath sent his Aungell, and  
hath delyuered me out of the hande of He-  
rode, & from al the waycyng for of the peo-  
ple of the Jewes. And as he consydred the  
thyng, he came to the house of Marye, the  
mother of John ( whose syname was  
Marke) where many were gathered toge-  
ther and prayed. As Peter knocked at the  
entrydore, a damsell came forth to herken,

C named Rhoda. And when she knewe Pe-  
ters hoyce, she opened not the entrye for  
gladnes, but ran in, and tolde howe Peter  
kede before the entry. And they sayde vnto  
hyz: thou art mad. And she bare them down  
that it was even so. Then sayde they: it is  
his aungell. But Peter contynued knoc-  
kyng: and when they had opened the doore,  
and sawe hym, they were astonied. And he  
beckened vnto them with the hande, to  
holde theyr peace, and tolde them by what  
meanes the Lorde had broughte hym oute  
of the prylon.

And he sayde: go shewe these thynges

B. b. 11, vnto

## The Actes.

vnto James, and to the brethren. And he departed and went into another place.

Allone as it was daye, there was no litle a do amonge the souldiers, what was become of Peter. When Herode had sought for hym, and founde hym not, he examined the kepers, and commaunded them to be hadde awaie. And he descended from Iewrye to Celarea, and there abode. Herode D was displeased with them of Tyre & Sydon. But they came all with one accord, and made intercession vnto Blastus the kynges chaumberlayne, and desyred peace, because theyz countrey was nourished by the kynges lande. And vpon a day appoynted, Herode arayed hym in royall apparell, and set hym in his seate, and made an oration vnto thē. And the people gaue a shoue saying:it is the boyce of a God, and not of a man. And immediatelye the Aungell of the Lorde smote hym, because he gaue not God the honour, and he was eaten of wozmes, and gaue vp the goost. And the wordes of God grewe and multiplied. And Barnabas and Paule returned to Jerusalem, whē they hadde fulfylled theyz office, and toke with them John , whose synname was Marcus.

### The.xiii.Chapter.

**T**her were in the congregation that was at Antioche, certaine Prophetes, and teachers, as Barnabas, and Symon called Niger, and Lucius of Ceren, and Manahen, Herode the Tetrar-

### The xiij. Chapter.

Cefrakes noxle felow, and Saule. As they ministered to the Lorde, and fasted, the holye goost sayd: separate me Barnabas & Saul, for the worke wherunto I haue called the. Then fasted they & prayed, and layde they<sup>r</sup> handes on them, and let them go. And they after they were sent forth of the holy goost came vnto Seleutia, and from thence they syuled to Cyprus. And when they were at Salamine, they shewed the worde of God in the Synagoges of the Jewes. And they hadde John to they<sup>r</sup> mynister. When they had gone thowtowt the yle vnto the cire of Paphos, they found a certayne sorcerer (a false Prophete whiche was a Jewe) named Bariesu, whiche was with the ruler of the countrey, one Sergius Paulus a prudene man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God. But Elymas the sorcerer (for so is his name by interpretation) withstode them, and sought to turne away the ruler from the fayth. Then Saul (whiche also is called Paul) beyng full of the holy goost set his eyes on hym, and sayde: O full of al succetie and disceytfulnes, thou chylde of the deuyll, and thou enemye of all ryghteousnes, wylte thou not cease to pervert the strayght wayes of the Lord? And nowe beholde, the hande of the Lorde is vpon thee, and thou shalte be blynde, & not se the sunne for a season. And immedately there fell on hym a myste and a darcknes, and he went about, seekyng them that shuld

Act. vi. b

Act. xii. d.

B med Bariesu, whiche was with the ruler of the countrey, one Sergius Paulus a prudene man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God. But Elymas the sorcerer (for so is his name by interpretation) withstode them, and sought to turne away the ruler from the fayth. Then Saul (whiche also is called Paul) beyng full of the holy goost set his eyes on hym, and sayde: O full of al succetie and disceytfulnes, thou chylde of the deuyll, and thou enemye of all ryghteousnes, wylte thou not cease to pervert the strayght wayes of the Lord? And nowe beholde, the hande of the Lorde is vpon thee, and thou shalte be blynde, & not se the sunne for a season. And immedately there fell on hym a myste and a darcknes, and he went about, seekyng them that shuld

B. b. iii. leade

## The Actes.

leade hym by the hande. Then the rulare  
when he sawe what had happened, belued  
and wondred at the doctryne of elre Lorde.

When they that were with Paul, were  
departed by Shyppe from Paphus, they  
came to Perga a citie of Pamphilia: and  
John departed from them, and returned to  
Jerusalem. But they wondred thowt the  
countreys from Perga to Antioche a citie  
of the countrey of Pisidia, and wence into  
the synagoge on the Sabbath day, and sat  
downe. And after the lecture of lawe & the  
Prophetes, the rulers of the synagoge sent  
unto them, saying: ye men and brethen,  
yf ye haue any sermon to exhort the people,  
saye on. Then Paul stode vp and beckened  
with the hande, and sayde: Men of Israell,  
and ye that feare God, geue audience. The  
God of this people chose oure fathers, and  
exalted the people when they dwelte as  
straungers in the land of Egypt, and with  
a myghty arme, brought them oute of it,  
and abouete the tyme of. xl. yeares, suffred  
he theyz maners in the wyldernes. And he

Josua.xiii.b destroyed. vii. nations in the lande of Cana  
an, and deuyded theyz land to them by lot.

Jud.xvii.b And afterwarde he gaue unto them iudges  
about the space of. iii. C. and. l. yeares, un-  
to the tyme of Samuell the Prophet. And  
after that, they desyred a kyng, and God

1. Re. viii. gaue unto them Saule, the sonne of Cis, a  
man of the tribe of Beniamin, by the space  
of. cl. yeares. And after he hadde put hym  
downe, he sette vp David to be theyz king,

of

### The. xiii. Chapter

of whom he reported sayinge: I haue found  
David the sonne of Jesse, a man after myne  
owne herte, he shal fulfyll all my wyll.

D Of this mannes sede hath God (accor-  
dynge to hys promise) brought forth to Is-  
rael, a saviour, one Iesus, when John had  
first preached before his commynge, the  
baptysme of repentaunce to Israell. And  
when John had fulfilled his course, he sayd:  
Whom ye thynke that I am, the same am I Joh. i. d.  
not. But beholde there comineth one after  
me, whose shewes of his fete, I am not wox-  
thy to lowse.

Ye men and brethen, chyldren of the  
generation of Abraham, and whosoeuer  
monge you feareth GOD, to you is this  
word of saluation sent. For the inhabitors  
of Jerusalem, & theyr rulers, because they  
knewe hym not, nor yet the boyces of the  
prophetees, whiche are redde euery Sab-  
both daye, they haue fulfylled them in con-  
demnyng hym. And when they found no Mat. xxvii.  
cause of death in hym, yet desyred they Pi-  
late to kyll hym. And when they hadde ful-  
fylled all that were wryten of hym, they  
roke hym downe from the tree, and purce  
hym in a sepulchre. But GOD rayled hym  
E agayne from death, and he was sene many  
dayes of them, whiche came with hym  
from Galile to Jerusalem. Which are his  
wynesses vnto the people.

And we declare vnto you, howe that the  
promise made vnto the fathers, God hath  
fulfilled vnto vs theyr chyldren, in that he  
rayled

## The Actes.

**Psal. ii.b.** reyled by Jesus agayne, even as it is writte  
**Heb. i.b.** ten in the seconde Psalme : Thou arte my  
sonne, this daye begatte I thee. As concer-  
ning that he rayled hym vp from deathe,  
nowe no more to returnde to corruption he  
sayd on this wyse: The holy promises made  
to David, I wil geue the faychfully to you.

**Csa. lb. b.** Wherefore he sayeth also in another place:  
**Psa. xv. d.** thou shal not suffre thine holy to se corrup-  
tion. He webeit, David (after he had in his  
tyme fulfilled the wyll of God) he slept, &  
was layde with his fathers, and sawe cor-  
ruption. But he whom God rayled agayne  
sawe no corruption.

Be it knowen unto you therefore (ye me  
and brethren) that choþowte this man, is  
preached unto you forȝenes of synnes,  
and that by hym, all that beleue, are iuste-  
fyed from all thynges, from whiche ye  
coulde not be iustifyed by the lawe of Mo-  
ses. Beware therefore, lest that fall on you  
whiche is spoken of in the Prophets: Be-  
holde ye dispysers, and wonder, and perish  
**Abac. i. d.** ye:for I do a worke in your dayes, which ye  
shal not beleue, yf a man wuld declare it you

When they were come out of the Sy-  
nagoges of the Jewes, the Gentyls besou-  
ght, that they woulde preache the word to  
them betwene the Sabbath dayes. Whe-  
re the congregation was broken vp, manye  
of the Jewes, and vertuous conuertes fo-  
lowed Paule and Barnabas, whiche spake  
to them, and exhortid them to continue in  
the grace of God. And the nexte Sabbath  
daye,

### The.xiii.chapter.

daye, came almost the whole citie together, to heare the worde of God. But when the Jewes sawe the people, they were full of indignation, and spake agaynst those thinges whiche were spoken of Paule, speakeynge agaynst it, and raylyng on it. Then Paule and Barnabas wered bolde, and sayde: it was mete that the worde of God shoulde fyre have ben preached vnto you. But seyng ye put it from you, and thinke your selues unworthy of euerlastyng lyfe: lo, we turne to the Gentyles: Fox so hath the Lord commaunded vs. I haue made the a lyght of the Gentyles, that thou be the saluation vnto the ende of the worlde. When the Gentyls heard this, they were glad, and glorified the worde of the Lord, and beleued, euuen as many as were ordeyned vnto eternal lyfe. And the worde of the Lord was publyshed thoroþwoute all the region. But the Jewes moued the wox. Hypfull and honorable wemen, & the chief men of the citie, and rayled persecution agaynst Paule and Barnabas, and expell<sup>Math. x. b.</sup> led them out of theyr costes. And they shoke Mar. vi. b. of the dust of theyr fete agaynst them, and came vnto Iconiu. And the disciples were sylded with iore, and with the holy goost.

### The.xiii.Chapter.

**A**nd it fortuned in Iconium, that they went both together into the Synagoge of the Jewes, and so spake, that a greate multitude, both of the Jewes, and also of the Grekes beleued,

## The Actes

beleued. But the unbelueynge Jewes sterred  
vp, and baquiered the myndes of the Gentyls,  
against the brethren. Longe tyme a-  
bode they there, and quit them selues bold-  
ly with the helpe of the Lorde, whiche  
gaue testimonye vnto the worde of hys  
grace, and caused sygnes and wondres to  
be done by theyr handes. But the people of  
the citie were deuyded, and part held with  
the Jewes, and part with the Apostles.

When there was a saulte made bothe of  
the Gentyles, and also of the Jewes with  
theyr rulers, to do them byvolence, and to  
stone them, they were ware of it, and  
fledde vnto Lystra, and Derba, cities of  
Lycaonia, and vnto the region that lyeth  
rounde aboue, and there preached the  
Gospeill. And there late a certayne man at  
Lystra, wcake in his feete, beyng creple  
from his mothers wombe, and neuer wal-  
ked.

The same hearde Paule preache.  
Whiche behelde hym, & perceauyng that  
he had fayth to be whole, sayd with a loud  
voynce stand vp ryght on thy feete. And he  
kert vp, and walked. And when the people  
sawen what Paule hadde done, they lyfte vp  
their voyses, layinge in the speache of Ly-  
caonia: Goddes are come downe to vs in  
the lykenes of men. And they called Barna  
bas Jupiter, and Paul Mercurius, because  
he was the preacher. Then Jupiters priest  
whiche dwelte before their cyrke, broughte  
open and garlandes vnto the porche, and  
woulde

## The xiiii, Chapter

would haue done sacrifice with the people.

But when the Apostles, Barnabas and Paule hearde that, they rent theyr clothes,

and ran in amonge the people, cryinge and

C saying:men, why do ye this? We are more Psal. cxlv.

call men lyke unto you, and preache unto

you, that ye shoulde turne from these vani-

ties, unto the lyuyng God, whiche made

heauen and earth, and the sea, and all that

in them is: the whiche in tyme past, suf-

fered all nations to walke in theyr owne

wayes. Neuerthelesse, he lefte not hym self Apo. xliiib.

without wytnesse, in that he shewed hys

benefytes, in geyng vs rayne from hea-

nun, and frutefull ceasons, fylling our her-

tes, with foode & gladnes. And with these

sayinges scale refrayned they the people,

that thei had not done sacrifice unto them.

Thyther came certayne Jewes from An-

tioche and Icontum, whiche when they

had obteyned the peoples consent, and had

stoned Paule, drewe hym out of the cytpe,

I supposyng he hadde bene deade. Nowbeit,

as the disciples stode round about hym he

rose vp, & came into the citie. And the nexte

daye, he departed with Barnabas to Der-

ba. And after they hadde preached to that

cittie, and hadde caughte manye, they re-

turned agayne to Lylstra, and to Iconium,

and Antioche, and strengthed the disci-

ples soules, exhortyng them to contyn-

ue in the fayth, affirmyng that we must

þorowre muche trybulation, entre into

the kyngedome of G O D. And when

they

## The Actes.

They hadde ordeyned them elders by electi-  
on, in euery congregation, and prayed, and  
faulced, they commended them to GOD on  
whom they belued. And they wente thoro-  
we out Pisidia, and came to Pamphilia,  
and when they had preached the worde of  
God in Verga, they descended into Attalia  
and thence departed by shippe to Antioche,  
from whence they were commyted vnto  
the grace of God, to the worke which they  
had fulylled. When they were come and  
had gathered the congregation together,  
they rehearsed all that God hadde done by  
them, and howe he had opened the doore of  
fayth vnto the Gentyls. And there they ab-  
ode longe tyme with the disciples.

### The xv. Chapter.

**Gala. v. a,** **T**hen came certayne from Iewye,  
and taught the brethren, excepte ye  
be circumcysed after the maner of  
Moses, ye can not be sauied. And  
when there was ryson dissention and di-  
scutynge not a lytell vnto Paule and Barna-  
bas agaynst them: They determined that  
Paule and Barnabas, and certayne other  
of them, shoulde go vp to Ierusalem vnto  
the Apostles and elders about this questi-  
on. And after they were brought on thei-  
r way by the congregation, they passed ouer  
Phenice and Samaria, declarynge the  
conuersion of the Gentyls, & they broughe  
great ioye vnto al the brethren. And when  
they were come to Ierusalem, they were  
recaued of the congregation, and of the  
Apostles

### The xv. Chapter

Apostels & elders. And they declared what  
thynges God had done by them. Then rose  
þ vp certayne of the secte of the Whariseis.  
whiche dyd beleue, sayinge : that it was  
nedeful to circumcysle them, and to enioyne  
them to kepe the lawe of Moses. And the  
Apostles, and elders came together to rea-  
son of this matter:

And when there was muche disputyng  
Peter rose vp and sayd vnto them: Ye men  
and brethren, ye know howe that a good  
whyle ago, God chose among vs, that the  
Gentyls by my mouth, shoulde heare the  
worde of the Gospell, and beleue. And god  
whiche knotereth the hertes bare the wyt-  
nes, and gaue vnto them the holye gooste,  
euen as he dyd vnto vs, and he put no dif-  
ference betwene them and vs, seynge that  
with fayth he purified theyz hertes. Nowe  
therfore, why tempt ye God, that ye would  
put a yoke on the discipiles neckes, which  
nether our fathers, nor we were able to  
beare. But we beleue, that thoroþe the  
grace of the Lord Iesu Christe, we shalbe  
saued, as they do. Then all the multytude  
was appeased, and gaue audience to Bar-  
nabas and Paule, whiche tolde what sig-  
nes and wondres God had shewed among  
the Gentyls by them.

C And when they helde their peace, James  
aunswered saying: Men and brethren her-  
ken vnto me. Simeon tolde, howe God at  
the begynnyng dydde visit, to take of the  
Gentyles, a people vnto his name. And to  
this

## The Actes.

This agreeth the wordes of the Propheteſ  
as it is wyrten. After this I wyll returne,  
and wyll buylde agayne the tabernacle of  
Iauid, whiche is fallen downe, and that  
which is fallen in decay of it, wyll I buylde  
agayne, and I wyll set it vp, that the reſi-  
due of men myght ſeke after the Lord, and  
also the Gentyles vpon whom my name  
is named ſayth the Lord, whiche doth all  
theſe thyngeſ: knownen vnto God are all  
hiſ workes from the begynnyng of the  
worlde. Wherefore my ſentence is, that  
we trouble not them, whiche from among  
the Gentyls are turned to God: but that  
we wryte vnto them, that they abſtayne  
them ſelues from fylthynes of ymages,  
and from fornication, from stranglyd, and  
from bloude. For Moſes of olde tyme hath D  
in euerye citie them that preache hym, be-  
yng reade in the synagoges euerye Sab-  
both daye.

Then pleased it the Apolleſ and elders  
with the whol congregacion, to ſend choy-  
ſen men of theyr owne companye to Antioche  
with Paule and Barnabas. They  
ſent Judas (whiche ſirname was Barsabas)  
and Sylas, which were chief men among  
the brethre, and gaue them letters in their  
handes after this maner.

The Apolleſ, elders, and brethren, ſende  
gretyngeſ vnto the brethren, whiche are  
of the Gentyles in Antioche, Syria & Cy-  
licia, forasmuch as we haue hearde, that  
certayne whiche departed from vs, haue  
grouſ

## The xv. Chapter.

troubled you with wordes, and countred  
your myndes sayinge: ye must be circum-  
cysed and kepe the lawe, to whom we gaue  
no suche commaundement. It semed ther-  
fore to vs a good thynge, whan vs were  
come together with one accord, to lende  
chosen men vnto you, with oure beloued  
Barnabas and Paule, men that hauie re-  
parded theyr lyues, for the name of oure  
Lorde Iesu Christe. We haue sente there-  
fore Judas and Sylas, whiche shall also  
tell you that same thynge by mouth. Soz  
it semed good to the holy gospe, and to vs,  
to put no greuous thynge to you, more then  
these necessary thinges, that is to say, that  
ye abstayne from things offred to images  
from bloude, from strangled, and fornicati-  
on. From which if ye kepe youre selues, ye  
shall do well. So fare ye well.

When they were departed, they came to  
Antioche, & gathered the multitude toge-  
ther, & delinered the epistle. Whē they had  
read it, they reioyced of that consolation.  
And Judas & Sylas beyng Prophetes, ex-  
horted the brethen with much preaching,  
and strengthed them. And after they hadde  
taried there a space, they were lette go in  
peace of the brethen vnto the Apostels.  
Norwiche standyng, it pleased Sylas to a-  
byde there syll. Paule and Barnabas con-  
tinued in Antioche, teachyng & preaching  
the word of the Lorde with other manye.

But after a certayne space, Paule sayde  
vnto Barnabas; Let vs go agayne, and

By Sye

## The Actes.

bylyte our brethren in euerye citie, Where  
we haue shewed the word of the Lord, and  
se howe they do. And Barnabas gaue coun-  
sell to take with them John , called also G  
Marke. But Paule thought it not meete to  
take him vnto theyr compayne, which de-  
parted from them at Pamphilia, and went  
not with them to the worke. And the dis-  
sencion was so sharpe betwene them, that  
they departed a sunder one from the other;  
so that Barnabas toke Marke, and layled  
vnto Cypers. And Paule chose Sylas and  
departed, beyng committed of the brethren  
vnto the grace of GOD. And he went thos-  
rowe Cyria and Cylicia, stablishyng the  
congregations.

### The xvi. Chapter.

A  
**T**hen came he to Derba and to Ly-  
stra. And beholde, a certayne disci-  
ple was there named Timotheus,  
a womans sonne whiche was a  
Jewesse and belued; but his father was a  
Greke. Of whom reportyd wel the brethen  
of Lystra and of Iconium. The same Paule  
woulde that he shoulde go forth with him  
and toke and circumcysyd hym, because of  
the Jewes whiche were in those quarters:  
for they knewe all, that his facher was a  
greke. As they went thowt the cities, they  
delyuered them the decrees for to kepe, or  
deyned of the Apostles and elders whyche  
were at Jerusalem. And so were the congre-  
gations stablyshed in the fayth, and en-  
creased in noumbr dayly.

When

## The .xvi. Chapter.

When they had gone thowtowt Phrygia, and the region of Galacia, and were forbidden of the holy gooste to preache the worde in Asia, they came to Mysia, and sought to go into Bethynia. But the sprete suffered them not. Then they wente ouer Mysia, and came doun to Troada. And a vision appeared to Paul in the nyghte.

C There stode a man of Macedonia and prayed hym, saying: come into Macedonia, and helpe vs. After he had sene the vision, immediarlye we prepared to goo into Macedonia, beyng certifid that the Lord had called vs, for to preache the gospell unto them. Then loused we forth from Troada, and wyth a strayght course came to Samothracia, and the next day to Neapolim, and from thence to Phlippos, whiche is the chiche city in the partes of Macedonia, and a fre citie.

We were in that citye abyding a certayne dayes. And on the Sabbath dayes, we went out of the citye, besydes a ryuer, where men were wonte to praye. And we late doun, and spake vnto the women, whiche resorted therer. And a certayne wo man(named Lydia) a seller of purple, of the citye of Thyatira, whiche worshipped god, gaue vs audience. Whose herte the Lord opened, that he attended vnto the chynges, whiche Paul spake. When she was baptised and hit houleswilde she besought vs sayinge: If ye chyncke that I beleue on the lord, come into my house, & abide there.

Cc.i. And

## The Actes.

And he constrained vs.

And it so chuned as we went to prayer, a certayne damsel possessed with a sprite that prophesyd, met vs, whiche broughte hir master and mastres muche vauntage with prophesyinge. The same folowed Pauls and vs, and cryd sayinge: these men are the seruautes of the most hiest God, whiche shewe vnto vs the way of saluation. And this did she manye dayes. But Paule not content, turned about, and sayd to the sprite. I commaund thee in the name of Iesu Christ, that thou come out of hir. And he came out the same houre.

And when hir master and mastres saw that the hope of their gaynes was gone, they caughte Paule and Sylas, and drie them into the market place, vnto the rulars, and broughte them to the officers saying: These men trouble our citye, whiche are Jewes, and preache ordinances, whiche are not lawfull for vs to receave, neither to obserue, sayng we are Romaynes. And the people ranne on them, and the officers rent their clothes, and commaunded them, to be beaten with roddes. And when they had beaten them sore, they cast them into preson, commandryng the iayler to kepe them surely. Whiche iayler, when he had receaved such commaundement, thruste them into the inner preson, and made their fete fast in the stockes.

And at mydnighte, Paule and Sylas prayed, and lauded God. And the prisoners heard

### The xvii. Chapter.

**F**heard the. And sodenly there was a great earthquake , so that the foundation of the preson was shaken, and by and by all the dozes opened, and euerye mannes bandes were losed. When the keper of the preson waked out of hys slepe, and sawe the preson dozes open, he drue out his swerd and would haue kyld him selfe supposing the prisoners had bene fledde. But Paule cryed wylch a loude boyce, sayinge : do thy selfe no harme, for we are all heare. Then he called for a lyght, and sprange in , and came tremblyng , and fell dounе before Paule and Sylas, and brought them out, and sayde : Sirs, what must I do to be sauued? And they sayde: beleue on the Lord Iesus, and thou shalt be sauued, and thy house holde . And they preached vnto hym the word of the Lorde , and to all that were in hys house. And he toke them the same houre of the nyght, and washed their woundes, and was baprysed, wylch all that belonged vnto him strayghtwaye. When he hadde brought them into his house, he set meate before them, and ioyed that he with all his household, beleued on God.

**G**And whan it was daye, the officers sent the ministers sayinge: let thys men goo. The keper of the preson tolde thys sayinge to Paule : the officers haue sente word to losse you. Nowe therfore gette you hence & go in peace. Then sayd Paul vnto hym: they haue beaten vs openlye vncondempned, for all that we are Romayns, & haue

## The Actes.

call vs into p[ri]son: and nowe woulde they  
sende vs away p[re]nely? Maye not so, but  
let them come them selues and set vs oute,  
Wh[en] the ministers tolde these wordes  
vnto the officers, they feared wh[en] they  
hearde that they were Romaynes, & came  
and besought them, and brought them out  
and desired them to depart out of the citye.  
And they went out of the p[ri]son, and en-  
tered into the house of Lidia, and when they  
had sene the brethren, they comforted them  
and departed.

### The xvii. Chapter.

**A** They made their iorney thorow  
Amphipolis, and Appolonia, they  
came to Thessalonica, where was  
a Synagogue of the Iewes. And  
Paul (as hys maner was) went in vnto  
them, and the Sabbath dayes declared  
out of the Scripture vnto them, openyng  
and allegyng, that Christ must nedes haue  
suffered, and ryken agayne from death, and  
that thys Jesus was Christ whome (sayde  
he) I preache to you. And some of them be-  
leued, and came & companyed wych Paul  
and Sylas: also of the deuoute Grekes a  
great multitude, and of the chiese women,  
**Act. xxiii.** not a fewe.

But the Iewes which beleued not, ha-  
vinge indignation, toke vnto them euylle  
men whiche were vagabondes, and ga-  
thered a company, & set all the citye on a rore,  
and made assaute vnto the house of Jason,  
and sought to bringe them out to the peo-  
ple

## The .xvii. Chapter

ple. But when they founde them not, they  
dñe Jason and certayne brethren unto the  
heades of the citye, crying: these that trou-  
ble the worlde, are come hyther also, which  
Jason hath receaved preuely. And these all  
do contrary to the decrees of Ceasar, affir-  
myng another kyng, one Iesus. And they  
troubled the people, and the officers of  
the citye, when they hearde these thynges.  
And when they were sufficiently aunsw-  
ered of Jason and of the other, they let them  
goo.

¶ And the brethren immediatly sent away  
Paul and Sylas by nyghte vnto Berrea,  
Whiche when they were come thither,  
they entred into the Synagoge of the Je-  
wes. These were the nobleste of birth a-  
monge them of Thessalonia, whiche reca-  
ued the worde wytch all diligence of minde,  
and searched the Scriptures daylye, whe-  
ther those thynges were euyn so. And ma-  
nye of them beleued: also of worshyppull  
wemen, whiche were Grekes, and of men  
not a feawe. When the Jewes of Thessa-  
lonia hadde knowledge, that the worde of  
god was preached of Paul at Berrea, they  
came and moued the people there. And the  
by and by the brethren sent away Paul to  
goo as it were to the sea: but Sylas and  
Timotheus abode there styl. And they that  
guyded Paul, brought him vnto Athens,  
and recaued a commandement vnto Sy-  
las and Timotheus, for to come to hym ac-  
once, and came their way.

Ce.iii.      While

John, xix.

## The Actes.

While Paul wayted for them at Athens,  
hys spryte was moued in hym, to se the ci-  
tye geuen to worshyppe of ymages.  
Then he dysputed in the Synagoge wryth  
the Jewes, and wryth the devout persons,  
and in the market daylyc wryth them, that  
came vnto hym by chaunce. Certayne  
Philosophers of the Epicures, and of the  
Stoynches, disputed wryth hym. And some  
there were whiche sayde: what wyll this  
babler saye? Other sayde: he semeth to be a  
tydynge bringer of newe dewyts, because  
he preached vnto them Jesus, and the resur-  
rection. And they toke hym, and broughte  
hym into Marce strete, sayinge: maye we  
not knowe, what thys newe doctrine,  
wherof thou speakes, is? For thou bry-  
gest straunge tydinges to our eares. Wys  
woulde knowe therfore, what these thynges  
meane, For all the Athenians & strau-  
gers which were there, gaue them selues  
to nothing els, but either to tell, or to heare  
some newe tidinges.

Paul stode in the myddes of Marce strete,  
and sayde: ye men of Athens, I perceave  
that in all thynges ye are to supersticious.  
For as I passed by, and behelde the maner  
howe ye worshyppe your goddes, I found  
an auiter wherin was wrytten: vnto  
the unknowen God. Whome ye then ig-  
norantly worship, him shewe I vnto you.  
**Act.xxiiii.** God that made the world, and all that are  
in it(s)inge that he is Lord of heauen and  
earth dwelleth not in temples made wryth  
hant

### The.xvii.Chapter.

handes, nether is worshipped with mens  
handes, as though he neded of any thyng,  
seynge he hym selfe geneth lyfe and breath  
**F**to all men every where, and hath made of  
one bloude all nations of men, for to dwell  
on all the face of the earth, and hath assig-  
ned before, hwo longe tyme, and also the  
endes of their inhabitation, that they  
shoulde seke God, if they myghte kele and  
find him, though he be not farre from eue-  
rye one of vs. For in him we live, moue, &  
haue our being, as certayne of your owne  
Poetes sayd. For we are also his genera-  
tion. For as much then, as we are the gene-  
ration of God, we ought not to think that  
the Godheade is lyke vnto gold, syluer, or  
stone, grauen by craft and ymaginacion of  
man.

And the tyme of chys ignorance, God  
regarded not. But nowe he biddeþ al men  
**C**euerye where repenie, because he hath ap-  
poyncted a daye, in the whiche he wyl  
judge the worlde accordinge to righewes-  
nes, by that man whome he hath appoyn-  
ted and hath offered sayth to all men, after  
that he had rayled him from death.

Whan they hearde of the resurrection  
from death, some mocked, and other sayde:  
we will heare thee agayne of this matter.  
So Paul departed from among thē. Hwo  
beit, certayne men clane vnto Paul, and be-  
leued, among the which was Dionisius a  
Senatour, and a woman named Damaris,  
and other with them.

The Actes.

The xviii. Chapter.

**A**fter that, Paule departed from A, **A**thens and came to Corinthus, and founde a certayne Jewe named Aquila boyn in Ponthus, latelye come from Italye wych hys wyfe Priscilla (because that the Emperoure Claudius had commaunded al Jewes to depart from Rome) and he drewe unto them. And because he was of the same crafte, he abode wych them and wroughte, their craft was to make tentes. And he preached in the Synagogue every Sabboth day, and exhorted the Jewes and the Grekes. **B**

When Sylas and Timotheus were come from Macedonia, Paul was constrained by the sprite to testifie to the Jewes that Jesus was verye Christe. And when they sayde contrarye and blasphemed, he shoke his rayment and sayde unto them: your bloude, vpon your owne heades, and from hence forth wyll I goo blamelesse unto the gentils. And he departed thence, and entred into a certayne mannes house, named Justus, a worshypper of God, whose house layned hard to the synagoge. Howbeit, one Crispus the chiefe ruler of the synagoge, beleued on the Lorde wych al hys housholde, and manye of the Corinthyans gaue audience, and beleued and were baptised. **C**

Then spake the Lorde to Paule in the nyght by a vision: be not afayrd, but speake and holde not thy peace; for I am wytch thee

### The.xviii.Chapter

thee , and no man shall suade thee that  
shall hurt thee. For I haue much people in  
this citie. And he conuinued there a yeare &  
syre monethes, and taught them the word  
of God.

When Gallio was ruler of the coun-  
tre of Acaia, the Jewes made insurrection  
wyth one accordē agaynst Paul, & brought  
him to the iudgement seat, saying: this fe-  
lowe councelēth men to worship God con-  
trary to the law,

D And as Paul was aboue to open hys  
mouth, Gallio sayde unto the Jewes: if it  
were a matter of wronge, or an euyll dede  
(O ye Jewes) reason woulde that I shoulde  
heare you: but if it be a question of wordes  
or of names, or of youre lawe, looke ye to it  
youre selues. For I wyll be no iudge in  
suche matters, and he draue them from the  
seat. Then toke all the Grekes Holenes  
the chiese ruler of the Synagogue, & smote  
him before the iudges seat. And Gallio ca-  
red for none of thole thinges.

E Paul after thys, taryed there yet a good  
whyle, and then toke hys leaue of the bres-  
thren, and sayled thence into Ciria, Priscil-  
la and Aquila accompayninge hym. And  
he shore hys head in Cenchrea, for he had  
a bowe. And he came to Ephesus, and lefte  
them there: but he him selfe entred into the  
Synagogue, and reasoned wyth the Je-  
wes. When they desyred hym to tary lon-  
ger tyme wyth them, he consented not, but  
badde them fare well sayinge: I muste

C. d. nedes

## The Actes.

Wedes at this feast that commeth, be in Ierusalem: but I will returne agayne vnto you, yf God will. And he departed from Ephesus, and came vnto Cesarea, and ascē G bed and saluted the congregation, & went doun vnto Antioche, and when he had tā- tyed there a whyle, he departed, and went ouer all the countrey of Galacia and Phrygia by order, strengthinge all the Disci- ples.

And a certayne Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghly in the scriptur- res. The same was informed in the way of the Lord, and he spake fertiently in the sprite, and taught diligently the things of the Lord, and knewe but the baptisme of John onely. And the same beganne to G speake boldely in the Sinagoge. And whē Aquila & Priscilla had heard him, they toke hym vnto them, and expounded vnto hym, the way of God more perfectly. And whē he was disposed to go into Acaia, the brethren wrote, exhorting the disciples to receave him. After he was come thither, he holpe thē much whiche had beleued thō- rowe grace. For mightely he ouercame the Jewes, and that openlye shewynge by the scriptures, that Iesus was Christ.

### The xix. Chapter.

**I**T fortuned whyle Apollo was at Co- rinthum, that Paule passed thorowe A the upper costes, and came to Ephesus and founde certayne Disciples, and sayde

### The xix. Chapter.

sayde vnto them: haue ye receaued the hō  
lye gooste sence ye beleued? And they sayds  
vnto hym: no, we haue not hearde whe-  
ther there be anye holye Goost, or no. And  
he sayde vnto them: wherewch were ye  
then baptysed? And they sayd: with Johns  
baptysme. Then sayde Paule: John verely  
baptysed wytch the baptysme of repen-  
taunce, sayinge vnto the people that they  
shoulde beleue on hym, whyche shoudes  
come after hym: that is on Christe Iesus.  
Whan they hearde that, they were bap-  
tysed in the name of the L O R D E Je-  
su. And Paule layde hys handes vpon  
them, and the holye Gooste came on them,  
and they spake wytch tonges, and pro-  
phesyed, and all the men were aboute  
**B** twelve.

And he went into the Synagoge, and  
behaued hym selfe boldely for the space of  
thre monethes, dyspuryng, and geuyng  
them exhortacions of the kyngedom of  
God. Whan dyuers wated harde harted,  
and beleued not, but spake euil of the way,  
(and that before the multitude) he depar-  
ted from them, and separated the disciples.  
And he dysputed daylyc in the scole of ons  
called Tyrannus. And thys concynued by  
the space of two yeares: so that all they  
whiche dwellic in Asia, hearde the worde  
**C** of the Lorde Iesu. bothe Jewes and Gre-  
kes. And God wroughte no small myra-  
cles by the handes of Paule: so that from  
hys bodye, were brought vnto the sycke,  
napkyns

## The Actes,

napkins or parrelettes, and the diseases de-  
parted from them, and the euyll splices  
went out of them.

Then certayne of the vagabounde Je-  
wes, exorcistes, toke vpon them to call ou-  
er them whiche hadde euyll splices, the  
name of the Lorde Jesus, sayinge: We ad-  
ture you by Iesu, whome Paul preacherth,  
And ther were seuen soumes of one Sceria  
a Jewe, and chiefe of the Priestes whiche  
dyd so. And the euyll spryte aunswered and  
sayde: Jesus I knowe, and Paule I know:  
but who are ye: And the man in whome  
the euyll spryte was ranne on them, and o-  
uercame them, and preuyaled agaynst the,  
so that they fledde out of that house, naked  
and wounded. And this was knownen to  
all the Jewes, and Grekes also, whiche  
dwelt at Ephesus, and fearecame on them  
all, and the name of the Lorde Jesus was  
magnified. D

And manye that beleued, came and con-  
fessed, and shewed their workes. Manye of  
them which vsed curious craftes, brought  
their bookes, and burned them before all  
men, and they counted the price of them,  
and founde it fyfty thousand syluerlynges.  
So myghtelye grewe the worde of God,  
and preuyaled. After these thynges were  
ended, Paul purposed in the spryte, to passe  
ouer Macedonia and Achaia, and to go to  
Jerusalem, saying: After I haue bene ther,  
I muste also se Rome. So sente he into  
Macedonia, two of them that ministred  
unto

The xix. Chapter

vnto hym, Timotheus and Erastus: b<sup>t</sup>e  
he hym selfe remayned in Asia for a sea-  
son.

E

Ths same tyme there arose no lytle a do-  
aboute that waye. For a certayne man na-  
med Demetrius, a sylvermyth (whiche  
made syluer schrynes for Diana) was not  
a lytle beneficall vnto the craftes men.  
Whiche he called together, wych the  
warkemen of lyke occupation, and sayde:  
Sirs, ye know that by this craft we haue  
vauntage. Moreouer ye se and heare, that  
not alone at Ephesus, but almost thorow-  
out all Asia, this Paule hath perswaded,  
and turned away much people saying: that  
they be not goddes whiche are made wyrh  
handes. So that not onylе thys our crafe  
commeth into parell to be set at noughe:  
but also that the temple of the great God-  
desse Diana shold be despised, & his mag-  
nificence shold be destroyed, whiche all  
Asia, and the world worshippeth.

When they hearde these sayinges, they  
were full of wrath, and cryed out sayinge:  
Great is Diana of the Ephesians, and all  
the citye was on a roze, and they rusched  
into the commen hall wyrh one assent, and  
caughte Gains, and Aristarchus, men of  
Macedonia, Danies companyonis. When  
Paule would haue entred in vnto the peo-  
ple, the Disciples suffered hym not. Cer-  
taine also of the citye of Asia (whiche were  
hys frendes) sente vnto hym, desyryng him  
that he woulde not preache into the com-  
munity

## The Actes.

men hall. Some therfore cried one thyng,  
and some another , and the congregacion  
was all oute of quiet , and the more parts  
knewe not wherfoze they were come to,  
gether.

Some of the company drie to forth Alex-  
ander , the Jewes thrustinge him forwar-  
des. Alexander beckened with the hande,  
and wold haue geuen the people an aun-  
swere. W<sup>t</sup>hen they knewe that he was a  
Jewe, there arose a loue almoste for the  
space of two houres , of all men crynge:  
great is Diana of the Ephelians,

W<sup>t</sup>hen the towne clarke had sealed the  
people, he sayde: ye men of Ephesus, what  
man is it that knoweþ not, how that the G  
cure of the Ephelians is a worshipper of  
the great Goddesse Diana, & of the ymage  
whyche came from Iubiter. Seynge then  
that no man sayeth here against, ye oughte  
to be content, and to do nothing rashelye:  
for ye haue broughte hither these men,  
which are nether robbers of churches, nor  
yet despisers of youre goddesse. Wherfoze  
if Demetrius and the crastes men whiche  
are with him, haue any matter agaynst a-  
ny man, the law is open, and there are ru-  
lers, let them accuse one another. But if ye  
go about any other thing, it may be deter-  
mined in a laufull congregacion. For we  
are in jeopardy, to be accused of this day-  
es b<sup>r</sup>our: forasmuch as there is no ceuse,  
wherby we may geue a reckoning, of thys  
concourse of people , And w<sup>t</sup>hen he hadde  
thus

The xx. Chapter.

thus spoken, he lette the congregation de-  
part.

The xx. Chapter.

**A**fter the rage was ceased, Paule called the Disciples vnto him, and tooke hys leaue of them, and departed for to goo into Macedonia. And when he had gone ouer those parties, and gauen them large exhortations, he came into Grece, and there abode thre monethes. And when the Jewes layde wayf for hym as he was about to sayle into Syria, he purposed to returne thorow Macedonie. Ther accompanied him into Asia, Sopater of Berrea, and of Theffalonia, Aristarcus and Secundus, and Gaius of Dicaba, and Timotheus: and out of Asia, Tychus and Trophimus. These went before, and caried vs at Troas. And we sayled a waye from Philippes, after the dayes of sweete bread: i came vnto them to Troas in ffe dayes, wher we abode seuen dayes.

And vpon one of the Saboth dayes, the disciples beyng come together for to break bread: Paul preached vnto them ( readye to departe on the morowe ) and continued the preachyng vnto mydnyght. And there were manye lyghtes in the chaumber, wher we were gathred togerher, and there late in a wyndowe, a certayne yong man ( named Eutichus ) fallen into a depe slepe. And as Paule was preaching, he was the more overcome wylth slepe, and fell downe from the thirde losse

## The Actes.

iii. re. xvii  
iii. re. iii

and was taken vp deade. But Paule went downe and fell on hym, and embrased him and sayde : make no chynge a do , for hys lyfe is in hym. So when he was come vp agayne, he brake breade, and dyd eate, and commened a long while (even till the morninge) and so departed. And they broughte the yonge man alane , and were not a lytle C comforced.

And we wente afore to Shyppe, and loued vnto Asson, there to receane Paule. For so had he appoynted, and woulde hym selfe goo a fote. When he was come vnto vs to Asson, we toke hym in, and came to Mytilenes. And we sayled thence , and came the nexte daye ouer agaynst Chios. And the nexte daye we arryued at Samos, and taryed at Trogilon . The nexte daye we came to Miletion : for Paule had determyned to leane Ephesus as they sayled, because he woulde not spende the tyme in Asia. For he hasted to be (if he could possible) at Jerusalem, at the daye of Penthescole. Wherefore from Myleton he sente to Ephesus , and called the elders of the congregation. Whiche whan they were come to hym , he sayde vnto them : Ye knowe from the fyre daye that I came into Asia , after what maner I haue bene with you at all ceasons, seruyngc the lord wych all humblenes of mynde , and wych manye teares, and temptacions, whiche happened vnto me by the layinges a waryte of the Jewes, & how I kepte backe nothing that

## The xx. Chapter.

that was profitable: but that I haue shew-  
ed you, and caught you openly, and thorow-  
out euery house, witnessyng both to the  
Jewes, and also to the Brekes, the repen-  
taunce towarde God, and fayth towards

Our Lorde Jesus.

And nowe beholde I go bounde in the  
sprite unto Jerusalem, and know not what  
shall come on me there, but that the holie  
goost witnesseth in every cōcie saying: thaē  
bandes and trouble abyde me. But none of  
these thynges moue me, nether is my lyfe  
daare unto my selfe, that I myghē fulfylle  
my course with ioye, and the ministracion  
whiche I haue receaued of the Lorde Jesu,  
to testifie the Gospele of the grace of God.

And nowe behold, I am sure that hence  
forth ye all ( thoroþe whome I haue gone  
F preachynge the kyngedom of God ) shall  
se my face no more. Wherefore, I take you it. Re, iii. 9.  
Dau. iii. 6.  
to record this same daye, that I am pure  
from the bloud of all men. For I haue kept  
no thyng backe, but haue shewed you all  
the counsell of God. Take hēre therfore vñ  
to your selues, and to all the flocke, wher-  
of the holie goost hath made you ouersears  
to rule the congregacion of God, whiche i. Tim. iii. 8.  
ii. Cor. xi. 5  
ii. Pet. ii. 2.  
he hath purchased with his bloude. For I  
am sure of this, that after my deparcyng,  
Shall greuous woulos entre in among you  
not sparynge che flocke. Moreouer of your  
owne selues, Shall men arysse, speakeynge  
peruerse thynges, to dratwe disciples after  
them. Therfore, awake and remembere, thaē

D.D. i.

byp

## The Actes.

By the space of. iii. yeares. I ceasid not to  
warne every one of you, both nyghte and  
daye with teares,

And nowe brethien, I commende you to  
God, and to the worde of his grace, whiche  
is able to brynde further, and to geue you  
an inheritaunce amoung all them whiche G  
are sanctified. I haue desyred no mans sly-  
uer, golde, or besture. Ye knowe well, that  
these handes haue ministred vnto my neces-  
sities, and to them that were with me. I  
haue shewed you all thynges, how that so-  
labouryng, ye ought to receave the weake  
and to remember the wordes of the Lorde  
Iesu, how that he sayde: it is more blessed  
to geue, then to receave.

Whan he had thus spoken, he knelled  
downe, and prayed with them al. And they  
wept all aboundingly, and fell on Pauls  
necke, and kyssed hym, sorrowynge mooste  
of all for the wordes whiche he spake, that  
they shoulde se his face no more. And they  
accompanied hym vnto the shyppe.

### The.xxi.Chapter.

**A**nd it chaunced that assone as we  
had lauched forth, and were de-  
parted from them, we came with a  
strayght course vnto Choon, and  
the daye folowyng vnto the Rhodes, and  
from thence vnto Patara. And we found a  
shyppe readye to sayle vnto Phenices, and  
went a borde, and set forth. Then appre-  
ared vnto vs Cyprus, and we lefe it on the  
left hande, and sayled vnto Syria, and  
came

## The .xxi. Chapter.

came unto Tyre. For there the shyppe bnsaw  
ded the burthen. And whcn we had founys  
discypples, we taryed there seuen dayes. And  
they tolde Paule thoroewe the spyre, thas  
he shoulde not go vp to Jerusalem. And  
when the dayes, were ended, we departed,  
and went our wayes, and they all broughte  
vs on our waye, with theyr wyues and  
chyldyn, till we were come out of the citie.  
And we kneled downe in the shore,  
and prayde. And when we had taken ours  
leue one of another, we toke shyppe, and  
they returned home agayne.

When we had full ended the course frō  
Tyre, we arryued at Ptolomaida, and salu-  
ted the brethren, and abode with them one  
daye. The next daye, we that were of Paus-  
les compayne deparred, and came vnto Ce-  
sarea. And we entred into the house of Phi-  
lyp the Euangelist, whiche was one of the  
seuen deacons, and abode with hym. The  
same man hadde fower doughters vir-  
gins, whiche dydde prophesye. And as we  
taried there a good many of dayes, there Act.ii. viii  
came a certayne prophete from Iurye, na-  
med Agabus.

When he was come vnto  
us, he toke Paules gyrdle, and bounde his  
handes and fete, and sayde: Thus sayth the  
holie goost: so shall the Jewes at Jerusa-  
lem binde the man that owech this gyrdle  
and shall deliner hym into the handes of  
the Gentyles.

When we hearde this, both we and o-  
ther of the same place, besoughte hym that

## The Actes.

he woulde not go vp to Jerusalem. Then Paule aunswered and sayde: what do ye wepyng and breakyng myne herce? I am ready not to be bounde only, but also to dye at Jerusalem, for the name of the Lorde Je-su. When we coulde not tourne his minde we ceased sayinge: the wyll of the Lorde be fulfylled. After those dayes we tooke by our D burchens, and went vp to Jerusalem. Ther went with vs also certayne of the disciples of Cesarea, and broughte with them one Anason of Cyprus, an olde disciple, with whom we shoulde lodge. And when we were come to Jerusalem, the brethren receaved vs gladly. And on the morow, Paul went in with vs unto James. And all the elders came together. And when he hadde saluted them, he tolde by order all chynge that God had wroughte amonge the gentyles by his ministracion. And when they hearde it, they glorifyed the Lorde, & sayde vnto hym: Thou leyste brother, how many thousande Jewes there are whiche beleue, and they are all zealous ouer the lawe. And they ar informed of thee, that thou teacheſt all the Jewes, whiche are amonge the gentyls, to forſake Moses, and sayſte: that they ought not to circumcise theyr chyldren, neither to lyue after the customes. What is it therefore? The multitude muste nedes come together. For they shall heare that thou arre come. Do therefore this that we saye to thee.

We haue, iij. men, whiche haue a boſte  
on

## T he.xxi.Chapter.

on them. Them take, and purifie thy selfe Num. vi. a  
with them, and do cost on them, that they  
maye haue they; heades and al shal know  
**E** that those thinges, which they haue heard  
concernyng thee, are no thyng, but that  
thou thy selfe also, walkest and kepest the  
lawe. For as touchyng the Gentyles whi-  
che beleue, we haue wryten and conclu-  
ded, that they obserue no suche thynges:  
but that they kepe them selues from thin-  
ges offered to ydolcs, from bloude, from  
strangled, and from fornication. Then the  
nexte daye Paule toke the men, and pury-  
fyed hym selfe with them, and entered into  
the temple, declarynge that he obserued the  
dayes of the purification, bnyll that an of-  
ferynge shoulde be offered for eucry one of  
them.

**F** And when the seuen dayes were almost  
ended, the Jewes whiche were of Asia  
(when they saw him in the temple) moued  
all the people, and layde handes on hym,  
strynging men of Israell helpe. This is the  
man that teacheth all men eucry where, a-  
gaynsse the people, and the lawe, and thys  
place. Moreouer also, he hathe broughte  
Grekes into the temple, and hath polluted  
this holy place. For they had sene one Tro-  
phimus an Ephesian with hym in the cy-  
tre, whome they supposed Paule hadde  
brought into the temple. And all the cytre  
was moued, and the people swarmed toge-  
ther. And they toke Paule, and drelwe him  
out of the temple, and forþwith the doxes

**D.D.iii.** were

## The Actes.

Were Shut.

As they went about to kyll hym, tydinges came vnto the hye captayne of the souldyrs, that all Jerusalcm was moued. Whiche immedately toke souldiers and vnder captaynes, and rann dawone vnto them. When they saw the vpper captayn and the souldiers, they leste synctynge of Paule. Then the captayne came neare and toke hym, & commaunded hym to be bound with two cheynes, and demaunded what he was, and what he had done. And one cryed this, another that among the people. And when he could not knowe the certaintie for the rage, he commaunded hym to be carryed into the castle. And when he came vnto the Grices, it fortuned that he was borne of the souldiers, for the violence of the people. So the multitude of the people folowed after cryinge awaie with hym.

And as Paule shoulde haue bene caried into the castle, he sayde vnto the hye Capayne: may I speake vnto thce? which sayd: Canst thou speake greke? Art not thou that Egyptian, whiche before these dayes made an vproure, and ledde out into the wildernes iii, thoulande men that were murtherers? But Paule sayde: I am a man which am a Jewe of Tharsus a citie in Cilicia, a Citelain of no vyle citie, I beseeche thee suffre me to speake vnto the people. And when he had gauen hym lycence, Paul stode on the steppes, and beckened with the hande vnto the people; and when there was made a

great

The .xxii. Chapter

great sylence, he spake vnto them in the hebrewe conge sayinge.

The .xxiii. Chapter.

A **Y**e men, brethren and fathers, heare myne awnswere whiche I now make vnto you. When they hearde that he spake in the Ebrewe conge to them, they kept the more sylence. And he sayde: I am verely a man which am a Jewe borne in Tharsus, a citie in Cylicia neuer thelesse, yet brought vp in this citie, at the fefe of Gamaliel, and informed diligenclye in the lawe of the fachers, and was feruent mynded toward Godwarde, as ye all are this same daye, and I persecuted this waye vnto the death, vnydyng and deluyerynge into prison boch men and wemen, as the chiefe priest doth bear me wytnes, and all the estate of the elders, of whome also I receaued letters vnto the brethren, and went to Damasco, to bryng them (whiche were therer bounde vnto Jerusalem, fox to be punyshed.

And it farruned (as I made my iourneye  
B and was come nre vnto Damasco aboute noone) that sodenlye there shone from heauen a great light, rounde about me, and I fell vnto the earth, and hearde a voyce, sayinge vnto me: Saule, Saule, whye persecute thou me? And I aunswered: what arte thou L O R D E? And he layd to me: I am Iesus of Nazareth, whome thou persecutes.

D.D.iii.

And

## The Actes.

And they that were with me, sawe verely a lyght and were afrayde: but they heard not the boyce of hym that spake with me. And I sayde: what shall I do Lord? And the lord sayd vnto me: Aryste and go into Damasco, and there it shalbe tolde thee of al thinges, whiche are appoynted for thee to do. And when I sawe nothyng for the bryghtnes of that lyght, I was ledde by the hande of them that were with me, and came into Damasco.

And one Ananias a godlye man (and as pertaynyng to the law, hauynge good reporte of all the Jewes which there dwel) came vnto me, and stode, and sayd vnto me: Brother Saule, receaue thy syghe. And that same houre I receaued my syghe, and sawe hym. And he sayde, the God of our fathers hath ordeyned thee before, that thou shouldest knowe his wyl, and shouldest se that whiche is ryghfull, and shoudeste hear the boyce of hys mouth: for thou shal be hys wycnes vnto all men, of those thinges, whiche thou hast sene and hearde. And now: why cariest thou? Aryste and be baptised, and waſte awaie thy synnes, in callinge on the name of the Lorde. And it fortuned, when I was come agayne to Ierusalem, and prayed in the temple, that I was in a traunce, and sawe hym sayinge vnto me: Make hast, and get the quickelye out of Ierusalem, for they wyl not receaue thy wycnes that thou bearest of me. And I sayde; Lorde they knowe that I p̄soned,

and

The xxii. Chapter.

And bet in eucry Synagoge, them that beleued on thee. And when the bloude of thy witnes Steuen was shedde, I also stode by and consented vnto his death, and kept the rayment of them that slew hym. And he sayde vnto me: Departe, for I wyll send thee a farre hence, vnto the Wentryls.

**F** They gaue hym audience vnto thys worde, and then lyfte vp theyr boyres and sayde: alwaye wiche suche a felowe from the earth, it is pytie that he shoulde lyue. And as they cryed and caste of theyr clothes, and threwe dust into the ayre, the captayne bad hym to be brought into the castle, and commaunded hym to be scourged, and to be examined, that he myght knovve wherfore they cryed on hym. And as they bound hym wiche thonges, Paule sayde vnto the Centurion that stode by: Is it lawfull for you to scourge a man that is a Romayne, and vndeempned? When the Centurion hearde that, he wente and tolde the vpper Captayne sayinge: What intendest thou to do: For this man is a Romayne.

Then the vpper Captayne came, and sayd to hym: tell me, arte thou a Romayne? He sayde: Yea. And the captayne aunswere: wiche a great summe obtayned I this fredome. And Paule sayde: I was free borne. Then strayghtwaye departed from hym they whiche shoulde haue examined hym. And the hye captayne also was afrayde, after he knewe that he was a Romayne; and because he had bounde hym.

The Actes,

On the morow because he woulde haue knownen the certayntie wherfore he was accused of the Jewes ) he lōwed hym from his bondes, and commaunded the hye pries-  
tes and all theyr counsell to come together and broughte Paule, and sette hym before them.

¶ The xxxiiii. Chapter.

**A**ct. xxxiiii. b. **P**aule behelde the counsell and sayde: men and brethen, I haue lyued in al good conscience before God vntyl this daye. And the hye prieſt Ananias comauanded them that stode by, to smite hym on the mouth. Then sayde Paule to hym : God shall smythe thee thou paynted wall. Sittest thou and iudgest me after the lawe : and comauandest me to be smitten contrary to the lawe ? And they that stode by, sayde: reuyleſt thou Goddes hye Prieſte? Then sayde Paule: I wyſt not brethen that he was the hye prieſte. For it is written  
**Ecc. xxiiii.** thou shalt not curse the ruler of thy peo-  
ple.

**W**hen Paule perceaued that the one parte were Saduces, and the other Pharis-  
**Phi. iii. a.** seis: he cryed out in the councell. Men and brethen, I am a Pharisei, the sonne of a Pharisei. Of the hope and resurrection frō death, I am iudged. And when he hadde so sayde, there arose a debate betwene the Phariseis and the Saduces, and the multitude was denydēd. For the Saduces saye that there is no resurrection, nether Jun-  
**Mat. xxii.** gell, nor spyppe, But the Phariseis graunte both

### The.xxiii.Chapter

both. And there arose a greate crye, and the Scribes whiche were of the Phariseis part, arose and stroue sayinge: we find none yll in this man. Thoughe a spyppe or an Aungell hath appeared to hym, let vs not abyue agaynst God.

C And when there arose great debate, the captayne (fearing lest Paule shoulde haue been pluckt a sondre of them) commaunded the souldiers to go dstone, and to take hym from amonge them, and to byng hym into the Castell. The nyght folowyng, God stode by hym and sarde: be of good cheare Paule: for as thou haste testifid of me in Jerusalem, so must thou beare wytnes also at Rome. And when the daye was come, certayne of the Jewes gathered the selues together, and made a bowe, sayinge: that they woulde neither eate nor dryncke, till they had kyld Paule. They were more then fourty whiche had made this conspiracion. And they came to the chiefe pricste and elders, and sayde: we haue bounde oure selues with a bowe, that we wyll eate no thyng, bnyll we haue slayne Paul. Now therfore, geue ye knoledge to the vpper captayne, and to the counsell, that he bring hym forth vnto vs to morowe, as thoughe we woulde knowe somethyng more perfectly of hym. But we (or cuer he come never) are redy to kyll hym.

D When Pauls systers sonne hearde of theyx layinge awaite, he went and entred into the castle, and tolde Paule. And Paule called

## The Actes.

ealled one of the vnder captaines vnto him  
and sayd: bryng this yonge man vnto the  
hye Captayne: for he hath a certayne thing  
to shewe hym, And he toke hym, & brought  
him to the hye capitayne and sayde: Paule  
the prysoner called me vnto hym, and pray-  
ed me to bryng this yonge man vnto thee,  
whiche hath a certayne matter to shewe  
thee.

The hye capitayne toke hym by the hand  
and went a parte with him out of the way  
and asked hym: what hast thou to say vnto  
me? And he sayde: the Jewes are determi-  
ned to desyre thee, that thou wouldest bring  
forth Paule to morowe into the councell,  
as though they woulde inquire somewhat  
of hym more perfectly. But folow nothou  
they: myndes: for there lye in waye for him  
of them, mo than fourty men, whiche haue  
bounde them selues with a bow, that they  
wyll nether eate nor dynck, till ther haue  
kylled hym. And nowe are they readye, and  
loke that thou shouldest promys.

The vpper capteyne then let the yonge  
man depart and charged hym: se thou tel it  
vnto no man, that thou hast shewed these  
thyngs to me. And he called vnto him two  
vnder captaines sayinge: make ready two  
hundred souldiers to go to Cesarea, and  
horssmen threscore and ten, and speare men  
two hundred, at the thyrdre houre of the  
wyght. And delyuer them beastes that they  
maye set Paule on, and bryng hym late  
vnto Felix the hye depurye, and he wrote a  
letter

### The xxiii. Chapter

letter in this maner.

Claudius Lysias vnto the most myghtye  
ruler Felix, sendeth gretynge. This man  
was taken of the Jewes, and shold haue  
bene kyld of them. Then came I with  
souldiers, and reskued hym, and perceaued  
that he was a Romaine. And when I wold  
haue knowen the cause, wherfore they ac-  
cused hym, I brought hym forth into their  
councell. There perceaued I that he was  
accused of quckions of their law: but was  
not gylte of anye thyng worthy of death  
or of bondes. And when it was shewed me  
howe that the Jewes layde wayte for the  
man, I sent hym strayghtway to thee, and  
gaue commaundement to his accusers, ye  
they had ought agaynst hym, to tell it vnto  
thee: farewell. Then the souldiers (as it  
was commaunded them) tooke Paule, and  
brought hym by nyght to Antipatris. On  
the morowethey left the horsemen to goo  
with hym, and returned vnto the castle.  
Whiche when they came to Cesarea, they  
delyuered the epystle to the deputy, & pre-  
sented Paule also before hym. When the  
deputy had read the letter, he asked of what  
countre he was. And when he vnderstode  
that he was of Cilicia, I wyll heare thee  
(sayde he) when thine accusers are come al-  
so: and commaunded hym to be kepte in  
Herodes iudgement hall.

The xxiiii. Chapter,

After

The Actes.

**A**fter syuedayes, Ananias the hys  
priest came down with elders and  
with a certayne Oratoure named  
Tartullus, whiche enformed the  
rular agaynst Paule. And when Paule  
was called forth, Tartullus beganne to ac-  
cuse hym sayinge: Scyrnge that we lyue in  
great quietnes by the meanes of thee, and  
that manye good thynges are done vnto  
this nation thoroowe thy prouidence: that  
alowe we ever, and in all places mooste  
myghty felix with all thankes. Notwith-  
standyng, that I be not tedious vnto thee,  
I praye thee, that thou wouldest heare vs  
of thy curtesly a fewe wordes.

For we haue founde this man a pestilent  
felowe, and a mouer of debate vnto all the  
Jewes thorowout the worlde, and a mayn-  
rayner of the secte of the Nazarites, and  
hath also enforst to pollute the Temple.  
Whom we toke, and woulde haue iudged  
accordynge to oure lawe:but the hye Cap-  
taine Lysias came vpon vs, and with great  
violence toke him awaie out of our hands,  
commaundynge his accusers to come to  
thee. Of whom thou mayst (if thou wyl en-  
quyre) know the cerraintie of all these thin-  
ges wherof we accuse hym. The Jewes  
ykewyse affirmed, sayinge that it was.  
ven so.

Then Paule (after that the rular hym  
selfe had beckened vnto him that he shold  
speake) aunswered: I do with a more quiet  
wynde aunswere for my selfe, forasmuche  
as

### The xxiiii. Chapter

As I understande that thou hast ben of manye years a iudge vnto this people, because that shou mayste knowe, that there are yet but. iii. dayes sence I wente vp to Jerusalem for to worshyp, and they nether founde me in the temple dispuryng with any man, either raylynge vp the people, neither in the Synagorges, nor in the citie. Neither can they proue the thynges, wherfore they accuse me.

But this I confesse vnto thee, that after that waye (whiche they call heresye) so wrypp I the God of my fathers, believynge all thynges whiche are wrytten in the laws and the Propheteres, and haue hope rewarde God, that the same resurrcction of the dead (which they them selues loke for also) halbe both of iust and vnjust. And therfore stude I to haue alwaye a cleare conscience towarde H O D, and toward man also.

But after manye ycarcs, I came and brought almes to my people, and offerynges, in the whiche they founde me purifid in the temple, nether with multitudc, nor yet with vnquietnes. Howebeit there were certayne Jewes out of Asia, whiche ought to be here present before thee, and accuse me, yf they hadde ought against me: so elles lette these same hers saye, yf they haue founde any evyll doyng in me, whyle I stande here in the councell: excepte it be for thys one voyce, that I cryed stan-  
dyng amoung them, of the resurrec-  
tion.

## The Actes.

Ron from deathe am I iudged of you this daye.

Whan Felix hearde these thynges, he deferde them, for he knew very wel of that waye, and sayde, whan Lysias the captayn is come downe, I wyl know the bmooste of your matter. And he commaunded an vnder captayne to kepe Paule, and that he shoulde haue rest, and that he shoule forbid none of his acquayntaunce to minister vnto hym, or to come vnto hym.

And after a certayne dayes, came Felix and his wyfe Drusilla (whiche was a Jewesse) and called forth Paul, and heard him of the fayth whiche is towarde Christ. And as he preached of ryghteousnes, temperaunce, and judgement to come. Felix trembled and aunswere: Go thy waye for this tyme, whenu I haue conuenient tyme I wil sende for thee. He hoped also that monye shoulde haue bene gauen hym of Paul, that he myght lowse hym: wherfore he called hym the oftener and communed with hym. But after two yere, Festus Porcius came into Felic roume. And Felix wyllynge to shewe the Jewes a pleasure, left Paule in pnyson bounde.

### The xxv. Chapter.

**V**hen Festus was come into the prouynce, after thre dayes, he ascended from Cesarea vnto Jerusalem. Then enformed him the hie priestes and the chief of the Jewes agaist Paul. And they besought hym, and desyred fauoure

## The xxv. chapter.

Soun agaynste hym, that he woulde send  
for hym to Jerusalem: and they layd awaie  
for hym in the waye, to kyll him. Festus  
answering, that Paul shoulde be kepte at  
Cesarea; but that he hym selfe woulde shor  
lye departe thyncher. Let them therfore said  
he whiche amouge you are able, come  
doun wych vs and accuse hym, if there be  
anye faute in the man.

¶ When he had taried there among them  
more then tenne dayes, he wente doun vnto  
Cesarea, and the nerre daye, late downe  
in the iudgemente seate, and commaunded  
Paul to be broughte. And when he was  
come, the Jewes whiche were come from  
Jerusalem, stode about hym, and layd ma-  
nye and greueous complaignces agaynste  
Paule, whiche they coulde not proue, as  
long as he aunswere for him selfe, that  
he had necher agaynst the lawe of the Je-  
wes, necher agaynst the temple, nor yet a-  
gaynst Ceasar, offended any thing at all.

Festus willyng to do the Jewes a plea-  
sure, aunswered Paul and sayde: Wilt thou  
goo vp to Jerusalem, and there be iudged  
ofchese thynges before me? Then sayde  
Paule: I stande at Ceasars iudgemente  
seate, where I ought to be iudged.

To the Jewes haue I no harme done,  
as thou verye wel knowest. If I haue hurt  
them, or committed anye thyngeworthye  
of dache. I refuse not to dyre. If none of  
these thynges are, wher of they accuse  
me, no man oughte to delyuer me to them.

Ce.i.      I appeale

## The Actes.

I appeale vnto Ceasar. Then spake Festus  
with deliberation, and aunswered . Thou  
hast appealed vnto Cesar, vnto Cesar shall  
thou goo.

And after a certayne dayes king Agrip-  
pa and Bernice came vnto Cesaria to sa-  
lute Festus. And when they had ben there  
a good season , Festus reherled Paules  
cause vnto the kyng , sayinge : there is a  
certayne man left in prison of Felix, aboue  
whom when I came to Jerusalem, the hye  
priestes and elders of the Jewes informed  
me, and desired to haue iudgement agaynst  
him. To whome I aunswered : It is not the  
maner of the Romaynes for fauour to deli-  
uer any man, that he shoulde perlysh, before  
that he which is accused, haue the accusers  
before him , and haue licence to aunswere  
for hym selfe concernyng the crime layde  
agaynst him. Therefore when they were  
come hyther, wytchoure delaye on the m-  
rowe, I late to geue iudgemente, and com-  
maunded the man to be broughte forth. A-  
gaynst whome when the accusers stode vp,  
they brought no accusation of suche thyn-  
ges as I suppose d : but had certayne que-  
stions agaynst hym of their owne supersti-  
tion, and of one Iesus whiche was deade,  
whome Paule affirmed to be aliyue. And  
because I doubted of suche maner of que-  
stions, I asked hym whether he woulde go  
to Jerusalem , and therre be iudged of these  
matters Then when Paule hadde appea-  
led to be kept vnto the knowledge of Au-  
gustus

The .xxvi. Chapter.

gallus , I commaunded hym to be kepte,  
vill I myght sende hym to Ceasar. Agrip-  
pa sayde vnto fesus: I woulde also heare  
the man my selfe . To morowe (sayde he)  
thou shalt heare hym. And on the morowe  
when Agrippa was come and Bernice  
wyth great pompe , and were entred into  
the counsayle house , wyth the Captaynes  
and chiefe men of the citye , at fesus com-  
maundement Paule was brought forth.  
And fesu sayd seynge Agrippa , and all  
men whyche are here presente wyth vs: ye  
se thys man , aboute whome all the multy-  
tude of the Jewes haue called vpon me,  
both at Jerusalem , and also here , cryinge  
that he ought not to lyue anye lenger. Nec-  
founde I nothyng worthye of death that  
**G**he had committed. Neuerthelcs , seing that  
he hath appealed to Augustus , I haue de-  
termined to sende hym , of whome I haue  
no certayne thyng to wryte vnto my  
Lord. Wherefore , I haue brought hym vne-  
to you , and speciallye vnto thee , kyng Ag-  
rippa , that after examination hadde , I  
myghte haue some what to write. For me  
thinkerit vntreasonable , for to send a pri-  
oner , and not to shewe the causes whiche  
are layd agaynst him.

The .xxvi. Chapter.

**A**grippa sayde vnto Paule : thou  
arte permitted to speake for thy  
selfe. Then Paule stretched forthe  
the hand , and answered for him selfe  
Eccl. ii. 3 thyngs

## The Actes.

I thynke my selfe happye kynge Agrippa,  
because I shall awntwere thys daye before  
thee, of all the thynges wherof I am accu-  
sed of the Jewes, namely because thou art  
expert in al customes, and questions, whi-  
che are amonge the Jewes. Wherefore, I  
beseeche thee to heare me paciently.

My lyuyng of a chyld, which was at the  
first amonge myne owne nation at Ierusa-  
lem know all the Jewes, which knew me  
from the beginning, if they wold testifie.  
For after the most strayghtest sect of oure  
religion lued I a Pharisei. And nowe I  
stande and am iudged, for the hope of the  
promise made of God vnto our fathers:vn  
to which promise, our. iii. tribes (instance-  
lye seruynge God day and night hope to  
come. For which hopes sake, king Agrip-  
pa, am I accused of the Jewes. Why  
shoulde it be thoughte a chinge incredible  
vnto you, that god shoulde rayse agayne  
the dead? I also verely thought in my selfe,  
that I ought to do manye contrarye thy-  
nges, cleane agaynst the name of Jesus of  
Nazareth, whiche thynge I also did in Je-  
rusalem. And many of the laynctes I hute  
vp in prison, and had receaued auctorite of  
the hyc priestes. And when they were put  
to death, I gaue the sentence. And I punis-  
ched them oft in cuery synagoge, and com-  
pelled them to blasphemē: I was yet more  
madde vpon them, and persecuted them, e-  
uen vnto straunge cities. Aboute whiche  
shinges as I went to Damasco with au-  
torite,

## The xxvi. Chapter.

exoticke, and licence of the hys priesches, euern  
at midday (O kinge) I sawe in the waye a  
light from heauen , aboue the brightnes  
of the sunne, shone round about me, & them  
which iorneyed with me.

When we were all fallen to the earth, Act.xxii. b

E I heard a boyce speaking vnto me, and say-  
ing in the Hebrewe tonge: Saul, Saul, why  
persecutest thou me? It is hard for thec to  
kicke agaynst the prick. And I sayd: Who  
art thou Lorde? And he sayde: I am Jesus  
whom thou persecutest, but rise and stand  
vp on thy fete . For I haue appeared vnto  
thee for this purpose, to make thee a minis-  
ter and a witnes , bothe of those thynges  
which thou hast sene, and of those thynges  
in the whiche I will appere vnto thee, de-  
lueringe thee from the people, and frō the  
Senticles, vnto which now I send thee to  
open their eyes, that they may turne from  
darknesse, to light, & frō the power of Sa-  
tan vnto God, that they may receave for-  
giveness of sinnes, & inheritaunce amonge  
them, which are sanctified by faith in me.

Wherfore (king Agrippa) I was not  
F disobediente vnto the heauenly vysion: but  
shewed first vnto them of Damasco, and at  
Jerusalem, and thorowvoure all the coastes  
of Iurye, and then to the gentyles , that  
they shoulde repente, and turne to God, and  
do the ryght workes of repentaunce. For  
thys cause the Jewes caughte me in the  
temple, and went about to kyll me. Neuer-  
thelesse, I obeyned helpe of God, and con-  
tinue

## The Actes.

Unto thys daye, wytnessyng both to  
small and to greate , sayinge none other  
thynges , then those whiche the Proph-  
etes and Moyses dyd saye shoulde come: that  
Christ shold suffer , and that he shoulde be  
the fyre that shoulde rysse from deathe,  
and shoulde shewe lyghte vnto the people, G  
and to the gentyls, As he thus aunswere-  
red for hym selfe : Festus layde wryth a  
loude voyce: Paule , thou art besydes thy  
selfe . Muche learnynge doth make thee  
madde. And Paule sayde: I am not madde  
(most deare Festus) but speake the wordes  
of cruerh and sobernes. For the kyng kno-  
weth of these thynges , before whome I  
speake frelye, nether chynke I that anye of  
these thynges are hydden from hym . For  
thys thyngc was not done in a corner.  
Kyng Agrippa, belewest thou the Proph-  
etes? I wotte well thou belewest. Agrippa  
sayde vnto Paule: Somewhath thou bren-  
gest me in mynde for to become a Christi-  
an. And Paule sayde: I wold to God that  
not onlye thou:but also all that heare me  
to daye, were not somwhat onely, but al-  
together suche as I am, excepte these bon-  
des. And when he hadde thus spoken, the  
kyng rose vp, and the Deputye, and Ber-  
nice, and they that sate wryth them . And  
when they were gone aparte , they talked  
betwene thē selues, saing: This man doth  
nothinge worthy of deach, nor of bondes.  
Then saide Agrippa vnto Festus : Thys  
man might haue bene loosed, if he hadde  
not

The xxviij. Chapter.

not appealed vnto Ceasar.

The xviiij. Chapter.

**V**When it was concluded, that we should sayle into Italy, they deliuered boch Paule, and certayne other prisoners, vnto one named Julius, an vnder capteyn of Ceasars souldiers. And we entred into a shipp of Adramticum, and lowled from lande, appoynted to sayle by the coastes of Asia, one Arisarcus out of Macedonia, of the countrey of Thessalonia, beinge with vs. And the next daye we came to Sydon. And Julius courteously entreated Paul, and gaue hym libertye to go vnto his frendes, to refresh him selfe. And from thence lauched we, and sayled harde by Cypers, because the windes were contrary. Then sayled we ouer the sea of Cylicia, & Pamphilia, & came to Myra, a citie in Lycia. And there the vnder Capteyn found a shipp of Alexandria, ready to sayle into Italy, and put vs therin. And when we had sayled slouly manye dayes, & scace were come ouer against Gindon (because the wind withstode vs) we sayled hard by the coastes of Candy, ouer agaynst Salmo, and with much worke sayled beyond it, and came vnto a place called Fayre hauenys, nre wherento, was a citye called Lasea. When much time was spent and sailing was now ioperdeous, because also that we had ouerlong fasted. Paul put them in remembraunce, and sayde vnto them, Sirs, I perceave, that thys byage

Ge.iii. Wyll

## The Actes.

Wyll be wrych hurt and much damage, not  
of the ladynge and shyppe only; but also of  
our lyues. Meuerthelater, the vnder cap-  
tayn beleued the gouerner and the master,  
better then those thinges which were spo-  
ken of Paule. And because the hauen was  
not commodious to winter in, many toke  
counsell to depart thence, if by any meas-  
nes they myght attayne to Phenices, and  
there to winter, which is an hauen of Can-  
dy, and lieth towarde the southweste and  
northwest wynde. When the south wind  
blew, they supposyng to obteyne their pur-  
pose, lowised vnto Asson, and sayled past all  
Candy.

But anone after, there arose agaynste  
their purpose, a flawe of wynde out of the  
north east. And when the shyp was caught  
and coulde not resist the wynde, we let her D  
goo, and braue wrych the whether. But we  
were caryed vnto an yle named Claudia,  
and had muche worke to come by a boat,  
which they toke vp and vsed helpe, vnder-  
girdyng the shyp, fearyng lest they shoulde  
haue fallen into Syrtes, and they let doun  
a vessell, and so were caryed. The next day  
(when we were tossid wrych an exccadyng  
tempest) they lyghtened the shyp, and the  
third day we cast out wrych our owne han-  
des, the tacklinge of the shyppe. When  
at the last, nether sunne nor starre in many  
dayes appeared, and no small tempest laye  
vpon vs, all hope that we shoulde be sa-  
ved, was then taken awaye. Then after  
longe

### The xxvii. Chapter.

longe abstinence. Paule stode forth in the myddes of them and sayde: Sirs, ye shoules haue herkened to me, and not haue lokked from Candy, nether to haue brought unto vs thys harme and losse. And nowe I er-horze you to be of good cheare. For there shalbe no losse of anye mans lyfe amonge you, saue of the shyppe onelye. For there stode by me this night the aungell of god, whose I am, and whome I serue, sayinge: feare not Paule, for thou must be brought before Ceasar. And lo, God hath givien unto thee all that sayle wylth thee. Wherefore syrs be of good cheare: for I beleue GOD, that it shall be cuen as it was told me. Howbeit we muste be caste into a certayne ylonde.

But when the fourteenth nyghte was come (as we were caried in Adrtz aboute mydnyghte) the shypmen demed that there appeared some countreye vnto them; and sounded, and founde it twenty faydomes. And when they had gone a lytle further, they sounded agayne, and fowade. xv faydomes. Then fearyng lest they shoulde haue fallen on some rocke, they cast four ancres out of the scrne, and wylched for the daye. As the shypmen were about to fle oute of the shyppe, and had let doun the boat into the sea, vnder a couloure as thoughte they woulde haue cast ancres out of the foxshyp Paule sayde vnto the vnder captayne and the souldyers: excepte these abyde in the shyppe, ye can not be safe. Then the soule

The Actes.

Diers cutte of therope of the boat, and let it fall away.

When the day began to appeare, Paul besought them all to take meate, sayinge: Eryhs is the fourteenth daye that we haue taryed and continued fallyng, receauyng nothyng at all. Wherefore, I pray you to take meat: for ryhs no doubt is for youre health: for there shal not an herte fall from the head of any of you. And when he hadde thus spoken, he tooke bread and gaue thankes to God in presence of them all, and brake it, and begann to eate. Then were they all of good chere, and they also tooke meat. We were all together in the shipp, two hundred threescore and sixene soules, & when they had eaten ynough, they lighened the shipp, and cast out the wheat into the sea.

When it was day, they haue not the land, but they spyd a certayne haun with a bancke, into the whiche they were mynded ( if it were possible ) to thruste in the shipp. And when they had taken vp the ancre, they committed them selues vnto the sea, and losed the rudder bondes, and hoy sed vp the mayne sayle to the wynde, and drewe to lande. And when they chaunced on a place, whiche had the sea on both the sydes, they thrusste in the shipp, and the forepart stukke fast and moued not, but the hinder brake wylch the violence of the waues.

The souldiers counsayle was to kil the prisone.

### The xxviii. Chapter

peſoners, leſt any of them when he hadde ſwome out, ſhoulde ſte awaye. But the bnder captayne houylling to ſauue Paule, kepte them from their purpoſe, and commaunded that they that could ſwyme, ſhould caſt them ſelues firſt into the ſea, and ſcape to land. And the other he commaunded to go, ſome on bourdes, and ſome on broken peſces of the ſhip. And ſo it came to paſſe, that they came all ſafe to land.

### The. xxviii. Chapter

**A**nd when they were ſcaped, then they knewe that the yle was caled Melite. And the people of the countrey shewed vs no little kindnes, for they kindeled a fire, and receaued vs every one, because of the preſent rayne, and because of the cold. And when Paule had gathered a bondell of ſtyckes, and put them into the fire, there came a viper oute of the heat, and lept on his hande. When the men of the countrey ſaw the worme hange on his hand, they ſaid among them ſelues: this man muſte nedes be a murtherer, whom (though he haue escape the ſea) yet vengeaunce ſuffereth not to lyue. But he ſhouke of the vermen into the fyze, and felte no harme. Howbeit, they wayted when he ſhoulde haue ſwolne, or fallen downe dead ſodenly. But after they had loked a greate while, and ſaw no harme come to him, they chaunged their mindes, and ſaide that he was a God.

In the ſame quarters, the chiefe man of the

## The Actes.

the yle (whose name was Publius) had a lordhyppe, the same receaued vs, and lod-  
ged vs thre dayes courteously. And it fortun-  
ned that the father of Publius laye sycke  
of a feuer, and of a bloudy flice. To whom  
Paule entred in and prayed, and lapde hys  
handes on hym, and healed hym. When  
thys was done, other also whyche had di-  
seases in the yle, came and were healed:  
whyche also dyd vs greate honoure. And  
when we departed, they laded vs with C  
thinges necessary.

After thre monethes we departed in a ship  
of Alexandry, which hadde wintred in the  
yle, whose badge was Castor and Pollux.  
And when we came to Cyracusa, we taried  
there thre dayes. And from thence we set a  
compasse, & came to Regium. And after one  
day, the south wind blew, and we came the  
nexte daye to Putiolus, where we founde  
brethren, and were desired to tarye wych  
them seuen dayes, & so came we to Rome.  
And from thence, when the brethren heard  
of vs, they came to mete vs to Apiphorum  
and to the thre tauerues. When Paul saw  
them, he thanked God, and were bolde,  
And when we came to Rome, the vnder D  
capayne deliuered the prisoners to the  
chiefe capayne of the host: but Paul was  
luffred to dwell by him selfe with on: sou-  
dier that kept him.

And it fortuned after thre dayes, that  
Paule called the chiefe of the Jewes toge-  
ther. And when they were come, he sayde  
vnto

### The xxviii Chapter

vnto them. Men and bretchen, thoughe I haue committed nothing agaynst the people or lawes of the fathers: yet was I deliuered prisoner from Jerusalem into the handes of the Romaynes. Whiche when they had examined me, would haue let me

**E** go, because there was no cause of death in me. But when the Jewes spake contrary, I was constrainyd to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, & to speake with you: because that for the hope of Israel, I am bound with this chayne.

And they layd vnto him: We nether receaued letters out of Iewrye pertaynyng vnto thee, nether came anye of the bretchen that shewed or spake any harme of thee. But we will heare of thee what thou thinkest. For as concernyng thy's lect we knowe that euerie where it is spoken agaynst. And when they had appoynted him adaye, there came many vnto him into his lodging. To whome he expounded and testified the kingdome of God, and preached vnto them of Jesu: both out of the lawe of Moses, and also of the Prophetes, euen from morning to night. And some beleued the thinges which were spoken: and some beleued not.

And when they agreed not amonge them selues, they departed after that Paul had spoken one worde: Well speake the holy Ghost by Esay the Prophet vnto oure

## The Actes.

oure fathers, sayinge: Wo vnto this people  
and saye: with youre cares shall ye heare,  
and shall not understande, and with yours  
eyes shall ye se, and not perceave.

*Esai. vi. c.  
Mat. v. ii. b.  
Mar. iii. b.*

*Lu. viii. b.  
John. iii. f.*

For the hearts of this people is wexed  
grosse, and their cares were thicke of hea-  
ring, and theyz eyes haue they closed: leste  
they shoulde se with their eyes, and heare  
with their eares, and understand with their  
heartes, and shoulde be conuerted, and I  
shoulde heale them. Be it knownen therfore  
vnto you, that this saluacion of God is  
sent to the gentyls, and they shall heare it.  
And when he hadde sayde that, the Jew-  
es departed, and had greate despicyons a-  
mong them selues. G

And Paule dwelte two yeres full in his  
lodginge, and receaued al that came in by-  
to hym, preachinge the kingdom  
of God, and teachinge those  
thinges which concerne  
the Lord Iesus with  
all confydence,  
vnforbode.

**T**here endeth the Actes of the  
Apostles.

**The**

The i. Chapter.

# The epistle of the Apostle S. Paul to the Romayns.

## The fyfte Chapter.



Dul the seruaunt  
of Iesus Christ, Act. viii.8  
called to be an  
apostle, putte a-  
part for the gos-  
pel of God, whi-  
che he promised  
aforse by hys pro-  
phetes in the ho-  
lye scriptures of  
his sonne, the  
whych was begotten of the sede of David  
as pertayning to the fleshe: and declared  
to be the sonne of God, with power after  
the spire that sanctificith, iente the tyme  
that Iesus Christ our Lord rose agayne frō  
death, by whome we haue receaued grace  
and Apostleshyp, that obedience myghte be  
geuen vnto the fayth in hys name amonge  
all the hearemen: of whose number ye be al  
lo, whych are Iesus Christes by vocacion.

To all you that be at Rome beloued of  
god and sanctes by calling. Grace be with  
you, and peace from God oure father, and  
from the Lord Iesus Christ.

A fyfth berchye I thanke my God thow  
Iesus Christie for you all, because youre  
fayth is publyshed thowoughhee vse all the  
worlds

Deu. xviii.8  
Act. iii.8.

Mat. i.8.  
ii. Ti. ii.8.

Act. ix. 8.

i. Cor. i. 8.

Gala. i. 8.

## Romaynes.

A.T.1.8.

Worlde. For God is my wytnes, whome I serue wytch my spryte in the Gospell of his sonne, that wytchoure ceasyng I make mencion of you alwayes in my prayers, be lechynge that by some meanes at the laste one tyme or other, a prosperous iourneye (by the wyll of God) myght fortune me, to come vnto you. For I longe to se you, that I myght bestowe amonge you some spirituall gyfte, to strengthe you with all: that is, that I myghte haue consolation togerher with you, through the commen sayth, which both ye and I haue.

I would that ye shoulde know (þreþhen) howe that I haue often tymes purposed to come vnto you but haue bene let hitherto to haue some frute also amonge you, as (\*I haue\*) amonge other of the Gentyls. I am detter both to the Grekes, & to them whiche are no Grekes, vnto the learned, and also vnto the unlearned. Lykewyse, as muche as in me is, I am readye to preache the Gospell to you that are at Rome also. For I am not ashamed of the gospell of Christ, because it is the power of God vnto saluation to all that beleue, to the Jewe first, and also to the Gentyle.

C. Co. 1. c.

For by it the rightwesnes which commeth of god, is opened, fro sayth to sayth, as it written: The iust shall liue by sayeth. For the wrath of God appeareth from heauen agaynste all vngodlynes and ryghtwesnes of men, whiche withholde the truth in vnrighþenes; seinge that it whiche may

Abac. ii. a  
Heb. x. G.

## The i Chapter

may be knownen of God which is manifest  
amonge them. For God dyd shewe it vnto **Ict. xviii.**  
them. So that his misible thynges, that  
is to saye: his eternall power and godhead,  
are understande and sene, by the workes  
from the creation of the worlde. So that  
they are without excuse, in as muche as  
when they knewe God, they glorified hym  
not as God, nether were thankefull, but  
were full of vanities in theyr imaginati-  
ons, and theyr folysh hertes were blinded.  
When they counted them selues wise, **Psa. xix. 8**  
they became foles: and turned the glorie of  
the immortall God, to the similitude of the  
ymage of mortall man, and of byrdes, and  
four foted beastes, and of serpentes. When  
fore, God gaue them vp vnto theyr hertes  
lust, vnto bncellenes, to defyle theyr owne  
bodies betwene them selues: which turned  
his truch vnto a lye, and worshipped and  
serued the creatures more then the maker,  
whiche is blessed for euer. Amen. For this  
cause God gane them vp vnto shamfull lu-  
stes. For euuen theyr wemen dydde chaunge  
the naturall vse, into that whiche is against  
nature, And lyketoyse also the men left the  
naturall vse of the woman, and brente in  
theyr lustes one with another. And manne **Eze. xiij.**  
**D** with man wrought fylchynes, and recea-  
ued in them selues the rewarde of their er-  
rour, as it was accordynge.

And as they regarded not to know God  
euens so G O D delyuered them vp vnto a  
leavde mynde, that they shoulde do those

**F. f. i.      thynges**

## Romaynes

Thynges whiche were not comly, beyng ful  
of all unrightewesnes, fornicacion, wicked-  
nes, couerousnes, maliciousnes, full of en-  
emye, murther, debate, disceyt, euyll condic-  
tioned, whysperers, backbyters, haters of  
God, doers of wronge, proude, boasters, bim-  
gers vp of euyll thynges, disobedient to fa-  
ther and mother, without vnderstandinge,  
couenant breakers, vnlovinge, trucebre-  
kers, and merciles. Whiche men, though  
they knewe the ryghtewesnes of G O D,  
howe that they whiche commyte such  
thynges, are worthy of death: yet not onyle  
do the same, but also haue pleasure in them  
that do them.

### The ii. Chapter.

Ma, vii.a.

**T**herefore arte thou inexcusaleble O  
man, whosoever thou be that iud-  
gest. For in that same wherin thou  
iudgest another, thou condemnest  
thy selfe. For thou that iudgest, doest even  
the same selfe thynges. But we are sure  
that the iudgement of God is accordyng  
to truch, agaynst them whiche commyte  
suche thynges. Thinkest thou this O thou  
man that iudgest them which do such thin-  
ges, and yet doest even the very same, that  
thou shal escappe the iudgement of God?  
**Esa. xxx. d** Whether despisest thou the riches of his good-  
**Act. xvii. g** nes, and pacience, and longe sufferaunce?  
and remembriest not howe that the kynde-  
nes of God leadeth thee to repentaunce.

But thou after thy stubbernesse and  
herete, that can not repente, heapest vnes-  
try

## The.ii.chapter.

Chysewrwrch agaynst the daye of henger  
gence, when shalbe opened the ryghtewes  
indgement of God, whiche wyl rewards  
every man accordyng to his dedes, that is  
to saye prayse, honoure, and immortallite  
**B** to them whiche continue in good doyng,  
and seke eternall lyfe. But vnto them that  
are rebellions and disobey the truth, and  
folowe iniquitie, shall come indignation  
and wrach, tribulation and anguysh vpon  
the soule of every man that doth evil: of the  
Jewe syll, and also of the Gentyll. To eue-  
ry man that doth good, shall come prayse,  
honoure, and peace, to the Jewe syll, and  
also to the Gentyll. For there is no respece  
of persons with God, For whosoever hath  
synned without lawe, shall peryshe also  
without lawe. And as manye as haue syn-  
ned vnder the lawe, shalbe iudged by the  
lawe.

Mat.xvi.13

Psa. 1.14

li. Par. viii

Act. x. 2  
Eph. vi. b.  
Collo. iii. 20

**C** For before God they are not ryghteous  
whiche heare the lawe: but the doers of the  
lawe shalbe iustified. For when the Gency  
les whiche haue no lawe, do of nature the  
thynges conceyned in the lawe: then they  
hauyng no lawe, are a lawe vnto them sel-  
ues, whiche shew the dede of the lawe, wric-  
ten in theyr hertes: whyle their conscience  
bareth witnes vnto them, and also theyr  
thoughtes, accusyng one another or excus-  
ing, at the day when god shal iudge the se-  
cretes of men by Jesus Christ, according to  
my gospel. Behold, thou art called a Jew, &  
chruchesse in the lappe, & reioyseth in god, and

N. f. li. knowelle

## Romaynes.

• knowest his wyll, and alowest the thinges  
that are excellence, in that thou arte infor-  
med by the lawe: and beluest that thou thy  
selfe art a guyde of the blynde, a lyghte of  
them which are in darcknelle, an informer  
of them whiche lacke discretion, a teacher  
of unsearued, whiche haste the ensample of  
knowledge and of the truth in the lawe.  
Thou therfore whiche teacheſt another, tea-  
cheſt not thy ſelue. Thou preacheſte a man  
ſhoulde not ſcale: and yet thou ſtealeſt.  
Thou ſayest a man ſhoulde not commyte  
aduoutrye, and thou breakeſt wedlocke.  
Thou abhorreſt ymages, and robbest God  
of his honoure. Thou makeſte boaste of the  
lawe, and thowowe breakynge the lawe, diſ-  
honourefſt God for the name of G O D  
cuyll ſpoken of amonege the Gentyles tho-  
rowe you, as it is wrytten.

For cyrcumciſion verely auayleth, if thou  
**Ela. iii. b.** kepe the lawe. But if thou breake the lawe,  
**Ez. xxxvi.** thy cyrcumciſion is made vncyrcumciſion.  
Therefore if the vncyrcumciſed kepe the  
ryght thynges conteyned in the lawe: shall  
not hiſ vncyrcumciſion be counted for cir-  
cumciſion? And shall not vncyrcumciſion  
whiche is by nature (if it kepe the lawe)  
iudge thee, whiche beyng vnder the le-  
ter and circumciſion, doſte transgrelle the  
lawe? For he is not a Jew, which is a Jew  
**Joh. viii. c** outwardē. Necher is that thyng circumciſion.  
**Mom. ix. b** ſion, whiche is outwardē in the flesh. But  
he is a Jewe whiche is hydde within, and  
the circumciſion of the hearte is the true

The.iii.Chapter.

circumcision, whiche consisteth in the spirite and not in the letter, whose prayse is not of men, but of God.

The.iii.Chapter.

**V**What preferment then hath the Rom.ii.8 Jewe : other what auantageth circumcision? Surely very muche. For fyre vnto them was comyced the word of God. What then though it. Tim.ii. some of them dyd not beleue : Shall they vnbeline make the promys of God with-out effecte? God forbydde. Let God be true, Psa .xvi. and all men lyars, as it is wrytten : That thou myghtest be iustified in thy sayinge, and ouercome, when thou art iudged.

**S**yfour buryghtewnes make the rightewnes of God more excellent: what shall we saye: Is God buryghtewes whiche taketh bengauance? I speake after the maner of men. God forbydde. For howe then shall God iudge the worlde: For if the veritie of God appeare more excellente thervewe my lye vnto his prayse, why am I hence forthe iudged as a synner: and saye not rather as men euyll speake of vs, & as soone affirme that we saye let vs do euyll, that good may come therof. Whose damnation is iuste.

**C**What then: Are we better then they? No, in no wylle. For we haue already produc'd howe that both Jewes and Gentyls are all vnder syne, as it is wrytten: There is none ryghteous, no not one : there is none that understandeth, ther is none that leketh after God, they are all gone oute of the

Psal.14.10

## Romaynes.

the waye, they are all unprofitable, there sy  
none that doth good, no not one. Theyz

**Psal. b. b.** throte is an open sepulchre, with theyz tonges they haue deceaued: the poysen of aspes  
**Prov. i. b.** is vnder theyz lyppes. Whose mouches ar  
**Ela. ix. b.** full of cursyng and bytternes. Theyz here  
are swytte to heade blonde. Destruction  
and wretchednes are in theyz wayes. And  
**pl. xxxviii.** the waye of peace they haue not knownen.

We knowe that whatsocher the lawe  
sayeth, it sayeth it to them whiche are vnder the lawe.  
**Ela. ii. c.** That all mouches maye be stopped, and all the worlde be subdued to  
God, because that by the dedes of the law,  
shall no fleshe be iustified in his syght. For  
by the lawe commeth the knoledge of  
synne. But nowe is the ryghtewesnes of  
God declared without the lawe, hauyng  
wytnes of the law, and of the Prophete. The  
ryghtewesnes of God commeth by  
the fayth of Iesus Christ vnto all, and vpon  
all that beleue.

**Ela. iii. d.** There is no difference: for all haue synned, and are destitute of the glorie of God:  
but are iustified freely by his grace, thorow  
the redēption that is in Christ Iesu, whom  
God hath set forth a seate of mercye thoro  
we fayth in his blonde, to declare hys  
ryghtewesnes, in that he forȝeueth the sinnes  
that are passed, which God dyd suffer,  
to shewe at this tyme his ryghtewesnes,  
that he myght be counted iust, and a iusti  
fier of hym whiche belenach on Iesus.

Where

### The. iiiii. Chapter.

Where is then thy reioysyng? It is ex-  
cluded. By what lawe of workes? Nay, but  
by the lawe of fayth. Therfore, we holde  
that a manne is iustified by fayth, without  
the deedes of the lawe. Is he the God of the  
Iewes only? Is he not also the God of the  
Gentyles? Yes, euen of the Gentyles also.  
For it is God only whiche iustifyeth cy-  
cumcision which is of fayth, and uncircum-  
cision thoroewe fayth. Do we then destroye  
the lawe thoroewe fayth? God forbyd. But  
we rather mayntayne the lawe.

### The. iiiii. Chapter?

**V**What shall we say then, that Abraham  
ham our father (as pertaynyng to  
the flesh) dyd fynde? If Abraham  
were iustified by dedes, then hath  
he wherin to reioyce, but not with God.  
For what saith the Scripture: Abraham  
believed God, and it was counted to hym  
for ryghtewesnesse. To hym that worketh  
is the reward not reckened of fauoure, but  
of dewry. To hym that worketh not, but be  
leueth on hym that iustifyeth the vngodly; Galat. iii. 8  
his fayth is counted for ryghtewesnes.

Euen as David describeth the blessedful-  
nes of the manne, vnto whome God acri-  
beth ryghtewesnes without dedes. Ble-  
sed are they, whose vrryghtewesnes are  
forgeuen, and whose synnes are couercd.  
Blessed is that manne to whom the Lord  
imputeth not synne. Came this blessed-  
nes then vpon the circumcised, or vppon  
F. f. iiiii. the

## Romaynes.

the bncircumcised? For we saye, howe that  
fayth was reckened vnto Abrahā for ryght  
**Gene. xv. b** wesnes. Howe was it then reckened: in the  
tyme of cynamcision: or in the tyme before  
he was cynamcised? Not in the tyme of  
**gen. xvi. c** cynamcised. And he receaued the sygne of cynam-  
cism, as a seale of the ryghtewesnes  
of fayth, whiche fayth he had yet, beyng  
bncircumcised, hat he shoulde be the father  
of all them that beleue, though they be not  
cynamcised, that ryghtewesnes myght be  
imputed to them also: and that he myght be  
the father of cynamcision not vnto them  
only whiche came of the cynamcised, but  
vnto them also that walke in the steppes of  
the fayth that was in our father Abraham  
before the tyme of cynamcision.

**gala. iii. c** For the promys that he shoulde be the  
heyre of the woorlde, was not geuen to A-  
braham or to his seed thorow the law: but  
thorow the ryghtewesnes of fayth. For if  
they whiche are of the law, be heyres, then  
is fayth but bayne, and the promyses of none  
effect. Because the lawe causeth wrath. For  
where no lawe is, ther is no transgression.  
Therefore by fayth is the inheritaunce ge-  
uen, that it myght come of fauour: and the  
promyssle myght be sure to all the sede. Not  
to them only whiche are of the lawe: but  
also to them whiche are of the fayth of A-  
braham, whiche is the father of vs all (As  
it is wrytten: I haue made thee a father of  
many nations) euен before God whom he  
had

### The. v. Chapter

had beleued, whiche quickeneth the deade,  
and calleth those thynges whiche be not,  
as though they were.

Whiche Abraham, contrary to hope, be-  
leued in hope, that he shoulde be the fathur  
of many nations, accordyng to that whiche  
was spoken. So shall thy seede be. And he  
sayuced not in the fayth, nor yet consylde,  
red his owne body whiche was now dead,  
men when he was almost an hundred ycar  
olde; nether yet that Sara was past chylde  
bearynge. He stakkered not at the promys  
of God thozowe vnbkleif: but was made  
stronge in the fayth, and gaue honoure to  
God beyng full certified that he whiche  
had promysed, was also able to make it  
good. And therfore was it reckened to him  
for ryghtewesnes. It is not wrytten for  
hym only, that it was reckened to him for  
ryghtewesnes: but also for vs, to whom it  
shalbe counted for rightewesnes, so we be-  
lue on hym that rayled vp Iesus our Lord  
from death: Which was delyuered for our  
synnes, and rose agayne for to iustifye vs.  
Rom. 4:23

### The. vi. Chapter.

**B**ecause therfore that we are iustified  
by fayth, we are at peace with God  
thozowe our Lorde Iesus Christ: by Joh. 3:16  
whome we haue a waye in thozowe  
fayth, vnto this grace wherin we stande  
and reioyce in hope of the glory of God.  
Nether do we so only: but also we reioyce Heb. 12:8  
in tribulacions, knowynge that tribulati-  
on byngeth pacience, pacience byngeth  
F. f. v. expes

## Romaynes.

Jacob. i. a. experiance, experiance bryngeth hope. And  
hope maketh not ashamed, for the loue of  
God is shedde abroade in our hertes by the  
holie goost, whiche is geuen vnto vs.

Ephe. ii. a. For when we were yet weke, according  
Collo, i. c. to the tyme: Christ dyed for vs which were  
vngodly. Yet scase wyl anye man dye for  
a ryghteous manne. Veraduentre for a  
good man durst a man die.

Heb. ix. d. But God setteth out his loue that he hath  
i. Dec. iii. d to vs, seynge that whyle we were yet sin-  
ners, Christ dyed for vs. Muche more then  
nowellinge we are iustified in his bloud  
Shal we be sauied frō wrath thoroþ hym.  
For ys when we were enemies, we were  
reconyyled to G O D, by the death of hys  
sonne: muche more, seynge we are recony-  
led, we shalbe preserued by his lyfe. Not  
only so, but we also ioy in god by the mea-  
nes of our Lord Jesus Christ, by whom we  
haue now receaved the atonement.

Wherfore, as by one man, synne en-  
tered into the world, and death by the mea-  
nes of synne: And so death wente ouer all  
men, in so muche that all men synned. For  
euē vnto the tyme of the lawe, was synne  
in the worlde, but synne is not imputed, as  
longe as there is no lawe: neuerthelesse  
death raigned from Adam to moles, euē  
ouer them also that synned not with lyke  
transgredyoun as dyd Adam: whiche is the  
similitude of hym that was to come.

But the gyft is not lyke as the synne.  
For ys thoroþ the synne of one, manye be-  
dead;

The. vi. Ch apter.

dead: muche more plenteous vpon manye John. i. 18  
was the grace of God and gyfte by grace:  
which grace was geuen by one man Iesus  
Christ:

And the gyfte is not oter one synne, as  
death came thorothe one synne of one that  
synned. For damnation came of one sinne  
vnto condempnacion: but the gyfte came  
to iustifye from many synnes. For if by the

D synne of one, death raygned by the meanes  
of one: much more shal they (which receaue  
aboundaunce of grace and of the gyfte of  
ryghtewesnes) raygne in lyfe by the mea-  
nes of one (that is to saye) Iesus Christ.

Lyketwylc ther as by the synne of one, con-  
dempnacion came on al men: cuen so by the  
iustifyinge of one, commeth the ryghtewes-  
nes that bryngeth lyfe vpon all men. For  
as by one mannes disobedience manye be-  
came synners: so by the obedience of one,  
shall manye be made ryghteous. But the  
lawe in the meane tyme entred in, that  
synne shoulde encrease. Neverthelesser,  
where abundaunce of synne was, there  
was moxe plenteousnes of grace. That as sin  
had raygned vnto death, cuen so myghte  
grace raygne thorothe ryghtewesnes, vnto e-  
ternall lyfe, by the helpe of Ihesu Christ.

The. vi. Chapter.

V What shall we saye then? Shall  
we continue in synne, that there  
maye be abundaunce of graces?  
God forbid: how shal we that are  
dead as touching sin, liue any leger therin?

Reu. viii.

## Romaynes

Remember ye not, that all we whiche are  
baptised in the name of Jesu Christ, are bap-

**Balkis.d.** tised to dye with him? We are buried then  
**Coll. ii.b.** with hym by baptysme, for to dye, that like  
wyse as Christe was rayled vp from death  
by the glorye of the facher: euen so we also  
shoulde walke in a newe lyfe. For yf we be  
graft in death lyke unto hym: euen so shall  
we be (\*partakers\*) in the resurrection;

**Eph . iiiii.** knowynge this that our olde man is cru-  
cified with him also, that the body of sinne  
might vterly be destroyed, that henceforth  
we shoulde not be seruautes unto synne.  
For he that is dead, is iustified from sinne.

**ii.Ti. ii.b** Wherefore, if we be dead with Christe,  
**Apo. i.c** we beleue that we shal lyue also with him  
remembryng that Christe beyng rayled  
from death, dyeth no more. Death hath no  
more power ouer hym. For as touchyng  
that he dyed, he dyed concernyng synne,  
once. And as touchyng that he lyuereth, he  
lyuereth unto God. Likewise ymagyn ye al-  
so, that ye are dead concernyng synne, but  
are alvyne unto God thorothe Jesus Christ  
oure Lord. Let not synne raygne therfore  
in your mortall bodyes, that ye shoulde ther-  
unto obey in the lustes of it. Nether geue ye  
your members as instruments of unright-  
ewelnes unto synne; but geue your selues  
unto GOD, as they that are alvyne from  
death. And geue your members as instru-  
ments of rightewelnes unto god. Let not  
synne haue power ouer you. For ye are not  
vnder the lawe, but vnder grace.

Wher

## The. vii. Chapter.

What then? Shall we synne because we are not vnder the lawe: but vnder grace: God forbyd. Remēber ye not, howe that to whom soever ye commit your selues as seruautes to obey, h's seruautes ye are, to whom ye obey: whether it be of synne vnto death, or of obedience vnto ryghtewesnes. God be thanked, that though ye were once the seruautes of synne, ye haue yet obeyed with hearte vnto the forme of the doctrine, wherunto ye were delyuered. Ye are then made fre from synne, and are become the seruautes of ryghtewesnes.

D I speake grossly, because of the infyrmite of your flesh. As ye haue geuen your members seruautes to vncleenes and to iniquitie (from iniquicie vnto iniquicie) euen so nowe geue youre members seruautes vnto ryghtewesnes, that ye maye be sanctified. For when ye were the seruautes of synne, ye were not vnder ryghtewesnes. What fraye had ye then in those thynges, wherof ye are nowe ashamed. For the ende of those thynges is death. But nowe are ye delyucred from synne, and made the seruautes of God, and haue youre frute that ye shoulde be sanctified, and the ende everlastynge lyfe. For the reward of synne Gen. ii. 9, is death: but eternall lyfe is the gyft of god Rom: viii. 29 thowsewe Jesus Christ our Lorde.

A R The. vii. Chapter.  
Remember ye not bretheren (I speake to them that knowe the lawe) howe that the lawe hath power over man

Romaynes.

man as longe as it endureth: For the man whiche is in subiection to a man, is bounde by the lawe to the man, as longe as he lyueth. If the man be deade, he is los-  
t.Coz, vli.  
Math. b.c. sed from the lawe of the man. So then, if  
whyle the man lyueth, he couple hym selfe with another man, he shalbe counted a wedlocke breaker. But ys the man be dead  
he is fre from the lawe (\*of the man\*) so  
that he is no wedlocke breaker, thought  
he couple hym selfe with another man.

Euen so ye my brethren, are deade also concerningy the law, by the body of Christ, that ye shoulde be coupled to another (I meane to hym that is rysen agayne from death) that we shoulde bringe forth fruce unto God. For when we were in the flesh, the lustes of synne whiche were sterred vp by the lawe raygned in oure members, to bringe forth fruce unto death. But nowe are we delyuured from the lawe, and dead from that wherunto we were in bondage, that we shoulde serue in a newe conuersation of the spryte, and not in the olde conuersation of the letter.

What shall we saye then: is the lawe synne? God forbyd: but I knewe not what synne meant, but by the lawe. For I hadde not knownen what lust had meant, excepte

Ero .xv. e. the lawe had sayde: thou shalt not lust.  
Deu. v.b. But sinne toke an occasion by the meanes of the commaundement, and wroughte in me all maner of concupisence. For verely, without the law, sinne was dead. Once li-  
ued

## The vii Chapter

ned without lawe. But when the commaundement came, synne reuived, & I was dead. And the very same commaundement whiche was ordeyned vnto lylle, was founde to be vnto me an occasion of death. For synne toke occasion by the meanes of the commaundement, and so disceaued me, and by the selfe commaundement slew me. Wherefore the lawe is holy, and the commaunde-<sup>t. Tim. i. b.</sup>  
ment holy, iust and good. <sup>Gal. iii. 6.</sup>

Was that then whiche is good, made death vnto me? God forbyd, Maye it wass synne, that it myght appeare, how that sin by the meanes of that whiche is good, had broughte death in me: that synne by the meanes of the commaundement, myght be out of measure synfull. For we know, that the lawe is spirituall: but I am carnall, sold vnder synne, because I alowre not that whiche I do. For what I woulde, that do I not: but what I hate, that do I. If I do now that whiche I woulde not, I graunte to the lawe that it is good. So then notwe it is not I that do it, but synne that dwelleth in me, For I knowe that in me (that is to saye in my flesh) dwelleth no good thing. For to wyll, is present with me: but I synde no meanes to performe that whiche is good. For I do not that good thyng whiche I woulde, but that euill do I, whiche I woulde not. Finallye, yf I do that I woulde not, then is it not I that do it, but synne that dwelleth in me. I fynd them by the lawe, that when I woulde do good euill

## Romaynes.

duyl is present wth me, for I delyte in the lawe of God, concernyng the inner man. But I se another lawe in my membris, rebellynge agaynst the lawe of my mynde, and subduyng me vnto the lawe of synne, whiche is in my members. O wretched me that I am: who shall delyuer me from this body of deaþ? I thanke God chorowle Jesus Christe oure Lord. So then I my selfe in my mynde serue the lawe of God, and in my fleshe the lawe of synne.

### The viii. Chapter.

Joh. viii.  
Rom. vi. d

**T**here is then no damnation to th<sup>e</sup> whiche are in Christ Jesu, whiche walke not after the fleshe: but after the spryte. For the lawe of the spryte of lyfe chorowle Jesus Christ, hath diȝuerged me from the lawe of synne, & death. For what the lawe coulde not do, in as much as it was weake, because of the flesh, that perfourmed God, and sent his sonne in the similitude of synfull fleshe, and by synne damned synne in the fleshe: that the ryghtewesnes of the lawe, myghte be fulfylled in vs, whiche walke not after the fleshe, but after the spryte.

For they that are carnall, are carnallye mynded. But they that are spirituall, are goostly mynded. To be carnally minded, is death. But to be spirituall mynded, is life and peace. Because that the fleschly mynde is inimicite agaynst god: for it is not obedient to the lawe of God, nether can be. So then, they that are in the fleshe, can not

The. viii. Chapter.

metphrase God.

¶ But ye are not in the fleshe, but in the fleshe,  
Spryce: if so be that the spryce of God dwelleth is to be ge  
in you. If anye man haue not the spryce of uen to the  
Christ, the same is none of his. If Christ be fleshe,

in you, the bodye is deade because of synne:  
but the spryce is life for righewesnes sake.

Wherfore, if the spryce of him that rayled  
vp Jesus from death, dwelleth in you: euen he  
that rayled vp Christ from death shal quic  
ken your mortall bodies, because that hys  
spryce dwelleth in you.

Therefore brethren we are detters not The pisse  
to the fleshe, to lyue after the fleshe. For if on the. viti  
ye lyue after the fleshe ye shall dye. But if sond. after  
ye mortifye the dedes of the bodye, by the Trinitye,  
helpe of the spryce, ye shall liue. For as ma- ii.Ti. i. b.  
ny as are led by the spryce of God: they are  
the sonnes of God. For ye haue not recea-  
ued the spryce of bondage to feare anye  
moare, but ye haue receaued the spryce of  
adoption, wherby we crye Abba father.

The same spryce † certificith our spryce that  
we are the sonnes of God. If we be son- † Or, wye  
nes, we are also heires, the heires I meane nessest in  
of God, and heires annered with Christe: the spryce,  
if so be that we suffer with him that we Gal. iii. 2  
may also be glorified with him. i.Co.xii. b

† For I suppose that the afflictions of  
thys life, are not worthy of the glory whi- ii.Coz.b.2  
che shal be shewed vpon vs. For the fer- The pisse  
uent desyre of the creature, abideth lokynge on the. iii.  
when the sonnes of God shall appeare, be- sond. after  
cause the creature is subdued to vanite, Trinitye,

Gg.i. agaynst

## Romaynes.

agaynst the woyll therof: but for hys wyl  
whyche hath subdued it in hope. For the  
same creature, shall be deliuered from the  
bondage of corruption, into the glorious  
libertie of the sonnes of god. For we know  
that every creature groaneth wth vs also,  
and travayleth in Payne euēn vnto thys  
tyme. Not only it, but euēn we also which  
haue the first frutes of the spryte, mourne  
in our selues / and wayre for the adoption  
euēn the deliueraunce of our bodies. For  
we are sauied by hope. But hope that is  
fene, is no hope. For howe can a man hope  
for that whyche he seeth? But and if we  
hope for that we se not, then do we wth  
pacience abide for it. Lykewylke the spryte  
also helpeth our infirmities. For we know  
not what to desyre as we ought: but the  
sprit maketh intercession myghtelye for  
vs wth gronynges, whyche can not be  
expressed wth tonge. And he that sear-  
cheth the hertes, knoweth what is the  
meanyng of the spryte: for he maketh in-  
tercession for the sayntes, accordyng to  
the pleasure of God.

For we knowe that all thynges worke  
for the best vnto them that loue God, whi-  
che also are called of purpose. For those  
whyche he knewe before, he also wydynd  
before, that they shouid be lyke fasshioned  
vnto the shape of hys sonne, that he might  
be the fyfth begotten sonne amoung many  
brethren. Moreover, whych he apperid  
before them also he called, And whyche he  
cal-

## The ix. Chapter.

called, them also he iustified, and whiche he  
iustifyed, them he also glorifyed.

**F** **W**hat shall we then saye to these thynges. Luke. xvi. 10  
Ges. If God be on our sydes who can be a. Csa. lvi. 8  
gaynste vs: whiche spared not hys owne  
sonne, but gaue hym for vs all: howe shall  
he not wyllyng geue vs all thynges al-  
so: **W**ho shall layc anye thynges to the  
charge of Gods chosen: it is God that ius-  
tifieth: who then shall condempne: it is  
Christ whiche is dead, yea rather whiche is  
rysen agayne, whiche is also on the ryght  
hand of God, and makech intercession for  
vs.

**G** **W**ho shall separate vs from the loue  
of God: shall tribulacion: or anguysh: or  
persecution: either honger: either naked-  
nesse: either parell: either swerde: As it is  
wrytten: for thy sake are we kyld all day  
longe, and are counted as chepe appointed  
to be slayne. Meuerthelesse, in al these thy-  
nges we ouercome strongelye thowte hys  
helpe that loued vs. For I am sure that ne-  
ther death, nether life, nether aungels, nor  
rule, nether power, nether thynges presene  
nether thynges to come, nether heigh, ne-  
ther lowe, nether anye other creature shal  
be able to departe vs from the loue of god  
whiche is in Christ Iesu our Lord.

Psal. xlvi. 10

## The ix. Chapter.

**I** Saye the truerthe in Christe, and Ipe  
not, my conscience bearynge me woy-  
nes in the Holyc Gouesse, that I haue  
greate heauynes and contynuall

Gg. ii.

all

## Romaynes.

All sorowe in my heart. For I haue wylled  
my selfe to be cursed from Christe, for my  
brethren and my kinsmen, as pertaynyng  
to the fleshe, whiche are the Israelites. To  
whome pertayneth the adoption, and the  
glorye, and the couenauntes, and the lawe  
that was geuen, and the seruice of God,  
and the promyses: whose also are the fa-  
thers, and they of whom (as concernyng  
the fleshe) Christ came, which is God ouer  
all thinges blessed for euer Amen.

Rom.iii.8

I speake not chese thynges as thoughe  
the wordes of God had take none effecte,

Rom.ii.8

For they are not all Israelites which came  
of Israell: nether are they all children  
grayghtwaye, because they are the seede of  
Abraham. But in Isaac shall thy seede be

Gene.xxi.

called: that is to saye, they whiche are the  
chyldyn of the fleshe are not the chyldyn  
of God. But the chyldyn of promys, are  
counted the seede. For thys is a worde of

gene.xviii.

promys: about thys tyme wyl I come, and  
Sara shall haue a sonne. Nether was it

gene.xxv.

so wych hym onlye: but also when Rebecca

was wych chylde by one (I meane) by our  
father Isaac, yet the chyldyn were bothe,  
when they hadde nether done good nether  
bad: that the purpose of God whiche is by  
election, myght stande, it was sayde vnto  
hir, not by the reason of workes, but by  
the caller: the elder shall serue the yonger.

Mal a. i. a.

As it is wrytten: Jacob I loued, but Esau  
I hat ed. What ha shal we saye then: is there  
any vnyghettwesnes with God: God for  
diddes

### The. ix. Chapter:

bidde. For he sayth to Moses: I wyll shew mercy to whome I shewe mercy: and wyll haue compassion on whome I haue compassion. So lyeth it not then in a mans wyll or running, but in the mercy of God. For the Scripture sayeth vnto Pharao, even for thys same purpose haue I stered thee vp, to shewe my power on thee, and that my name might be declared thorowout all the woldc. So hath he mercye on whome he wyll, and whome he wyll, he maketh hard herted.

D Thou wil saye then vnto me: why then blameth he vs yet? For who can resist hys wyll? But O man what art thou whyche disputest wytch God: Shall the worke say to the workeman: why hast thou made me on thys fashion? Hatch not the potter power over the claye, even of the same lompe to make one vessell vnto honour, and another vnto dishonour. Euen so, God wyllynge to shewe hys wrathe, and to make hys power knownen, suffered wytch longe pacience the vessels of wrath, ordyned to damnation, that he myghte declare the ryches of hys glory on the vessels of mercy, whiche he had prepared vnto glory (that is to say) B vs whiche he called, not of the Jewes only, but also of the Gentyls. As he sayeth in Osee: I wyll call them my people, whiche were not my people: and his beloued, whiche was not beloued. And it shall come to passe in the place where it was sayde vnto them, ye are not my people: that there they

Ex. xxxiii.

Exo. i. x. d.

Esa. xlvi. b  
Hier. x. but

Ose. ii. b,  
i. Pet. i. 8

Bg. iii. Malbe

## Romaynes.

Thalbe called the children of the living god.

**Ezay. x.c.** But Esayas cryeth concerningge Israels  
though the nombre of the chyldren of Is-  
rael be as the sonde of the sea, yet shal but  
a remnaunte be saued. He fynyscheth the  
sword verely and maketh it shorte in ryghte-  
wesnes. For a shorte word, wyll God make  
on earth.

And as Esayas sayde before : excepte the  
Lord of Sabaoth had left vs sede , we had  
bene made as Zodoma, and had bene like-  
ned to Somore. What shall we say then?  
We say that the Gentils which folowed  
not ryghtewesnes, haue ouer taken righte-  
wesnes: (I meane) the ryghtewesnes which  
cometh of sayth . But Israell whiche folo-  
wed the law of ryghtewesnes, could not at-  
tayne vnto the lawe of ryghtewesnes.  
Wherefore: Because they sought it not by  
sayth: but as it were by the woxkes of the  
law. For they haue stumbled at the stum-  
bling stone as it is written. Beholde I put  
**Eza.xxviii** in Syon a stumblyng stone, & a rocke whi-  
c.ii. a. the shall make men fall. And all that belius  
Act. iii.b. on hym, shall not be ashamed.

## The x. Chapter.

**B**ethren, my hertes desire and pray-  
er to God for Israell is , that they A  
myght be saued. For I bcare them  
recordre , that they haue a feruent  
emynde to God warde, but not accordyng  
to knowledge. For they beyng ignorant  
of the ryghtewesnes of God , and goynge  
about to hablyng their owne ryghtewes-  
nes.

## The .x. Chapter

nes haue not ben obedient vnto the ryghte  
wesnes of God. For Christe is the ende  
of the lawe, to iustifie all that beleue. For  
Moses desyrybch the tyghtewesnes whi-

Len. viii. 2

ch doth the thynges of the lawe, Mal  
iuerherin). But the ryghtewesnes whi-  
cometh of faych, speakech on thy s wyle.  
Saye not in thyne herte, who shall ascende  
into heauen (that is euuen to fetche Christe Deu. xxx. 5  
downe). Other who shall descende into the  
depe? (that is euuen to fetche vp Christe a-  
gayne from death. But what sayth he: The  
wordis nper thee, euuen in thy mouch, and Deu. xxx. 6  
in thyne herte.

Thys word, is the word of faych which  
we preache. For if thou haue knowledge  
wyth thy mouch that Jesus is the Lorde,  
and haue beleue wyth thyne herte, that  
God rayked hym vp from deach, thou shalt  
be safe. For the belcke of the herte iustify-  
eth, and to knowledge wyth the mouche The pistiche  
makereth a man safe. For the scripture saith on S. An-  
whosoever beleuech on hym, shall not be diewes d.  
ashamed. For there is no difference be-  
twene the Iesse and the Featyril. For one  
is Lorde ouer all, whyche is ryche vnto  
all that callon hym, for whosouer shall Zel. ii. gr.  
call upon the name of the Lord, shallbe safe.  
But how shall they call on him, on whom  
they beleued not?

Howe shall they beleue on hym, of whom  
they haue not hearde? Howe shall they  
haue wythout a preacher? And howe shall  
Gg. iii. they

## Romaynes.

They preache, excepte they be sent? As hit  
wyten: howe beautifull are the feetes  
of them whiche bryng glad tidinges of peace,  
and brynge glad rydynges of good thynges.  
But they haue not al obeyed to the ghe  
ipell. For Esaias sayth: Lord who hath be-  
leued our sayinges: So then sayth cometh  
by hearyng, and hearyng commeth by the w  
orde of God. But I aske: haue they not  
hearde? No doute their sounde went ouer  
into all landes: and their wordes into the  
endes of the woorlde. But I demaunde, whe-  
ther Israell dyd knowe oz not? Fyrst Mo-  
ses sayeth: I wyll prouoke you to enuye, by  
them that are no people , and by a folyshe  
nacion I wyl anger you. Esaias after that  
is holde, and sayeth: I am founde of them  
that sought me not, and haue appeared to  
them that asked not after me. And agaynst  
Israell he sayeth: all daye longe haue I  
stretched forthe my handes unto a people  
that beluech not . but speakest agaynst  
me.

Esa. liii. a  
John. xi. f.

Deu. xxix. i.

Esa. lxv. 8.

## The. xi. Chapter.

I Saye then: hach God cast awaie hys  
people: God forbyd. For euen I also am  
an Israelite, of the sede of Abraham, &  
of the tribe of Beniamin , God bathe  
not cast away hys people whiche he knewe  
before. Other wote ye not what the scrip-  
ture sayeth of Helias, howe he maketh in-  
tercession to God agaynst Israell, saying:  
Lord they haue kyld thy Prophetes,  
and dygged downe thyne alters: and I am  
left

M. Re. xix

## The xi. Chapter.

left alone, and they leke my lyfe, But what  
sayth the aunswere of God to him agayn?  
I haue reserued vnto my selfe seuen thou-  
sand men whiche haue not bowed the  
knee to þ Baal. Euen so at thys tyme, is  
there a remnaunt left thoroþe the electi- <sup>† Some</sup>  
on of grace. If it be of grace, then is it not <sup>read: Ima-</sup>  
of woxes. For then were grace no more <sup>Ge of Baal</sup>  
grace. If it be of woxes, then is it no more  
grace. For then were deseruyng no lenger  
deseruyng, <sup>? What then: Israel hath not</sup>  
obtayned that he sought, No, but yet the  
election hath obtayned it. The remnaunte  
are blynded, accordyng as it is mytten:  
God hath geuen them the spryte of vnqui- <sup>Esa. vi. 5.</sup>  
enes: eyes that they shoulde not se, and <sup>Mat. xiii. 13.</sup>  
cares that they shoulde not heare, euen vnto <sup>John. xii. 40.</sup>  
to thys daye. <sup>Act. xxviii. 11.</sup>

And David sayeth: Lette their table be  
made a snare to take them wytchall, and an  
occasion to fanle: and a reward vnto them.  
Let their eyes be blynded that they se not:  
and bowe downe their backe alwayes. I  
say then: haue they therfore stombled, that  
they shoulde fall? God forbyd: but thoroþe  
their fall is saluation happened vnto the  
Genyis, for to prouoke them wytch all.  
Wherfore if the faule of them, be the ri-  
ches of the worlde: and the mynystryuge of  
them, the ryches of the genyis: How much  
more þshould it be so, if they all beleued. I  
speake to you genyis, inasmuche as I am  
the Apostle of the genyis. I wyll magni-  
fye myne office, if by any meanes, I knighe <sup>i. Ti. ii. 4.</sup>  
<sup>Oz, theis  
perfect  
nes.</sup>  
Hg. v, pps.

## Romaynes.

prouide them whiche are my fleshe, and  
myght save some of them.

For if the castynge awaye of them, be the  
reconclyng of the woorlde: what shall the  
recreaclyng of them be, but lyfe agayne  
from deach? For if one pece be holyc, the  
whole heape is holy. And if the rote be ho-  
ly, the braunches shalbe holy also. Though  
some of the braunches be broken of, and  
thou beyng a wylde Olyue tree, waste  
graft in among the, & made partaker of the  
root, and farnesse of the Olyue tree, boast  
not thy selfe agaynste the braunches. For  
if thou boast thy selfe, remembre that thou  
beareste not the rote, but the rote, thee,  
Thou wylle saye then: The braunches are  
broken of, that I myght be graft in. Thou  
sayest well, because of vnbelyfe they are  
broken of, & thou standest stedfast in fayth.  
Be not hye mynded, but feare. For seyng  
that God spared not the naturall braun-  
ches (take heede) lest haply he also sparenot  
thee,

Behold before the kyndnes, and rigo-  
**A. Co. iii. D**rousnes of God. On them whiche fell, rigo-  
rousnes: but towardes thee, kyndenes: if  
thou continuacyn hyskindenes. O, els thou  
Shalt be heven of, and they if they bide not  
yll in vnbelyfe, shalbe grafted in agayne.  
For God is of pouer to graffe them in a-  
gayne. For if thou wast cut out of a natu-  
rall wylde olyue tree, and wast grafted con-  
trary to nature in a true olive tree: howe  
muche more shall the naturall braunches  
be

## The xi. Chapter

be grased in their owne olive tree agayn.

For I would not that thys secrete shuld  
be hyd from you my brethren (lest ye shuld  
be wyse in your owne concrytes) that perte-  
ly blyndnes is happened in Israell, vntill  
the fulnes of the gentyls be come in: and  
so all Israel shalbe sauad. As it is wrytten:  
There shall come oute of Syon he that  
doth deluyer, and shall turne away the vn-  
godlynes of Jacob. And thys is my con-  
uaunte to them, when I shall take awaie  
their synnes. As concernyng the Gospell,  
they are enemyes for your sakes: but as con-  
chyng the election , they are loued for the  
fathers sakes.

For verely, the gyfces and callynge of  
God are suche, that it can not repente hym  
of them , for loke , as ye in tyme passed  
haue not beleued God, yet haue nowe ob-  
tayned mercy thorow their vnbelisteuen  
so nowe haue they not belened the mercye  
whych is happened vnto you, that they al-  
so may obtayne mercy. God hath wrapped  
all nations in'vnbelyfe , that he myghte  
haue mercy on all. O the deppnes of the ry-  
ches, both of the wisdome and knowledge  
of God: howe vnsercheable are his iudg-  
mentes, and hys wayes past fyndyng out:  
for whoe hath knownen the mynde of the  
lord: or who was his conseller: ocher who  
hath geuen vnto him fift, and he shalbe re-  
compensed agayne? for of hym , and tho-  
sow hym, and for hym are all thynges, To  
hym be glory for euer. Amen,

Esai.lxix.8.  
Psa. cxlii.1.

The

## Ramaynes.

### The.xii Chapter.

Phl. iii.ii.  
The pistle  
on chefirst  
sond. after  
Trinitye.

Rom.xviii

t.Coz.xii.  
Eph.iii.b

The pistle  
on the.ii.  
sond. after  
Trinitye.

I Wcseche you therfore brethren , by the mercifulnes of God , that ye make your bodyes a quycke sacrifice, holy , and acceptable vnto God , whiche is your reasonable seruynge of God , and fashyon not youre selues lyke unto thys worlde: but be ye chaunged in your shape, by the renewing of your mynde , that ye may prove what is the wil of god , whiche thyng is good , acceptable , and perfect . For I saye therowte the grace that vnto me geuen is to euery man amoung you , that no man esteeme of hym selfe , more then it becometh him to esteeme , but that he discretly iudge of hym selfe , accordyng as god hath dealt to euery man the measure of fayth . For as we haue manye membris in one bodye , and all membris haue not one office: so we beyng many , are one bodye in Christe , and euery man among our selues , one anothers mem bers .

Seynge that we haue divers gyftes accordinge to the grace that is geuen vnto vs: if anye man haue the gyfte of prophesye , let hym haue it , that it be agreynge vnto the fayth . Let hym that hath an office , wayte ou hys office . Let him that teacheth take hede to hys doctrine . Let hym that exhorteth , geue attendaunce to hys exhortation . If any man geue , let him do it with singlenes . Let hym that ruleth , do it wryt diligence . If any man shew mercy , let him do it wryt cherfulnes . Let loue be without dissimus

### The.xiii. Chapter.

distimulation. Hate that whiche is euyll,<sup>s</sup>  
cleave vnto that which is good.

C Be kynde one to another wytch brother-  
lye loue. In geuyng honoure, goo one be-  
fore another. Let not that busynes whiche  
ye haue in hande, be tedious to you. Be fer-  
uent in the spryte. Applye your selues to the  
tytle. Rejoyce in hope. Be patient in tribu-  
lation. Continue in prayer. Distribute vnu-  
to the necessarie of the layntes, and be rea-  
dye to harbour. Blesse them whiche per-  
secute you: blesse but curse not. Be merye  
wytch them that are merye. Wepe wytch  
them that wepe. Be of lyke affection one  
towardes another. Be not hemynded: but  
make your selues equall to them of the lo-  
wer sort. Be not wise in your owne opini-  
ons. Recompence to no man euill for euil.  
Provide afore hand thinges honest in the  
lyght of all men.

Amos. b. a  
Ephe. iii.  
Ephe. v. b

If it be possible of your part haue peace  
wytch all men. Dearly beloued, auenge not  
your selues, but geue roume vnto wrache.  
For it is written: vengeaunce is mine, and  
I wyll rewarde slaynys the Lorde. Therfoze  
if thyne enemy honger, fede hym, if he  
thruste, geue hym drynke. For in so doyng,  
thou shalt heape colcs of fire on his heade.  
Be not ouercome of euyll; but ouercome eu-  
yll wytch goodnes,

The pistle  
on the. iii.  
sond. after  
Deu. xxxii

### The.xiii. Chapter.

A **L**et euerye soule subinie hym selfe  
vnto the (\*auctority of the \*) higher  
powers. For there is no power  
but

## Romaynes.

**Sep. vi. a.** but of God. The powers that be, are ordyned of God. Whosoever therfore resisteth power, resisteth the ordinance of God. And they that resist, shall receave to them selues damnation. For rulers are not to be feared for good workes, but for euyll. Wilt thou be without feare of the power? Do well then: and so shalt thou be prayled of the same. For he is the minister of God for thy wealth.

But and if thou do euyll, then feare: for he beareth not a swerde for nought, but is the minister of God to take vengeance on them that do euyll. Wherefore ye muste nedes obeye, nor for feare of vengeance only: but also because of conscience. And even for this cause paye ye tribute. For they are Gods ministers, scruyng for the same purpose, Seue to euerye man therfore hys duety, tribute to whom tribute belongeth, custome to whome custome is due: feare to whome feare belongeth, honour to whom honour pertaineth. Owe nothing to anye man: but to loue one another: For he that loueth another, hath fulfylled the law. For these commaundementes. Thou shalt not commit aduontrye: thou shalt not kill: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not desire: and so for the **Leu. xix. d** (if there be any other commaundementes) D

**Mat. xxi.**

The pisse on the .i. londay in Aduenc. they are all comp: chended in thys saying: **Mat. xxii.** Loue thy neyghbour as thy selfe. Loue hir not hys neyghbour. Therfore is loue the fulfyllyng of the law.

Thys

### The xxxiii. Chapter

Thys also we knowe (I meane) the seafon, howe that it is tyme that we shoule now awake out of slepe. For nowe is oure saluation nearer, then when we belieued. The night is passed, and the daye is come nye. Let vs therfore cast away the dedes of darcnes, and let vs put on the armour of Rom. 13. lyght. Let vs walke honestly as it were in the day light: not in eatyng and drincking nether in chamberynge and wantonnes, nether in strife and enuying: but put ye on the Lord Iesus Christ. And make not provision for the fleshe, to fulfyll the lustes of it,

### The xxxiii. Chapter.

**H**im that is weake in the fayth, reserue unto you, not in dysputyng and troublynge hys conscience. Jacob. 14. 18

One bcleueth that he may eat all thynges. Another whych is weake eateh herbes. Let not hym that eateh despyle hym that eateh not. And let not hym whiche eateh not, iudge hym that eateh. For God hath receaued hym. What arte thou that indigest another mans seruaunt?

Whether he stand or fall, that pertayneth unto hys master: yea, he shall stande. For God is able to make hym stande.

**G**Thys man putteth difference betwene daye and daye. Another man counteth all dayes alike. Se that no man wauer in his owne meauyng. He that obserueth one daye more then another, doth it for the losse of pleasure. And he that obserueth not

+ Some  
reade: yea  
he shal be  
holden by  
that he  
may stand  
one

## Romaynes.

One day more thē another, doth it to please  
the Lorde also. He that eateth, doth it to  
please the Lorde, for he geueth God than-  
kes. And he that eateth not, eateth not to  
please the Lorde wytball, and geueth God  
thankes.

For none of vs lyuech for hym selfe no-  
ther doth any of vs dye for hym selfe. If we  
lyue, we lyue unto the Lorde. And if we  
dye, we dye unto the Lorde. Whether we  
lyue therfore or dye, we are the Lordes. For  
Christ therfore dyed and rose agayne, and  
reuiued that he myghte be Lorde bothe of  
dead and quycke. But why doest thou then  
judge thy brother? Other why doest thou  
despyse thy brother? For we shall be all  
broughte before the iudgemente seate of  
Christ. For it is written: as truely as I live  
saych the Lord, al knees shall bowe to me,  
and all tonges shall geue a knowledges

Jacob. xlii.

Esay. xlvi. God. So shall euerye one of vs geue ac-  
Phil. ii. b. comptes of hym selfe to God. Let vs not  
therefore judge one another any more.  
But judge thys rather, that no man puttes  
stombyng blocke, or an occasion to fall in  
hys brothers waye. For I knowe and am  
full certifyed in the Lord Jesus, that there  
is nothyng commen of it selfe: but unto  
hym that iudgeth it to be comen: to hym it  
is comen. If thy brother be graued wyt-  
thy meat, nowe walkest thou not charites  
blye. Destroy not hym wyt thy meat, for  
whome Christ dyed.

Cause not youre treasure to be euyll  
spoken

## The xv . Chapter.

spoken of. For the kingedome of God is not  
meate and dynke but ryghtewesnes, peace  
and ioye in the holy goost. For whosoever  
in these thynges serueth Christe, pleaseþ  
well God, and is commended of men.

Let vs folowe those thynges whiche  
make for peace, and thinges wherwith one  
maye edifie another. Destroy not the work Tit. f.d.  
1 Cor. viii. 1  
of God for meates sake. All thynges are  
pure: but it is euyll for that man whiche  
eateth with hurt of his conscience. It is  
good nether to eate flesh, nether to dynke  
wyne, nether any thyng, wherby thy bro-  
ther stumbleth, ether falleth, or is made  
weake. Haste thou saych: haue it with thy  
selfe before God. Happye is he that con-  
demneth not hym selfe, in that thyng  
whiche he alloweth. For he that maketh  
conscience, is damped if he eat: because he  
doth it not of faith. For whatsoever is not  
of saych, that same is synne.

## The xv , Chapter.

**V**De whiche are stonge, oughte to  
bare the fraylnes of them whiche  
are weake, and not to stand in our  
owne conceytes. Let every manne  
please his neyghboure unto his welth and  
edifyinge. For Christe pleased not him self:  
but as it is wrytten: The rebukes of them Psa. Ixviii  
whiche rebuked thee, fell on me.

Whatsoever thinges are wrytten afore The pisse  
tyme, are wrytten for our learnyng, that on the ii.  
we thorowwe pacience and confort of the son. in Ado-  
scriptures, myght haue hope. uent.

H.b.s.

The

## Romaynes.

The God of patience, and consolation,  
geue you that ye be lyke mynded one to  
wardes another, after the ensaþie of Chriþ  
Iesu :that ye all agreynge together, may  
with one mouth prayse God and the fader  
of our Lorde Iesus. Wherefore receave ye  
one another, as Christe receaued vs, to the  
prayse of God. And I say, that Iesus Christ  
was a minister of the cyrcumcisio[n] for the  
truth of God, to confirme the promyses  
made vnto the fathers. And let the gentiles  
praye God for his mercy, as it is wyȝtem  
for this cause I wyll prayse thee amonge  
**Psal. xviij** the Gentyls, and syng vnto thy name.  
And agayne he sayþ:rcioyce ye Gentyles  
with his people. And agayne , prayse the  
**Psal. cxviij.** Lorde all ye gentyls, and laude ye hym all  
**Esa. xi.c.** nations together. And agayne Esaies say-  
þe: there shalbe the rote of Iesse, and he  
that shal rys to raygn ouer the Gentilshym  
hym shall the Gentyls trust . The God of  
hope fyll you with all ioye and peace in le-  
uyng:that ye maye be riche in hope thow-  
gowe the power of the holy gooste.

I my selfe am full certified of you(my bre-  
thren)that ye youre clues are full of good-  
nes, and fylded with all knowledge, and  
are able to exhorte one another. Meuerthe  
lesse breþren I haue somewhat boldely  
wyȝten vnto you,partly as one that put-  
teth you in remembraunce, thowte the  
grace that is geuen me of G O D, that I  
shoulde be the minister of Iesu Chryþ  
monge the Gentyles, and shoulde min-  
ster

## The xv. Chapter.

After the glad tidings of God, that the gen  
tys myght be an acceptable offeryng, lanc  
cyfyd by the holy gooste. I haue therefore  
wherof I maye reioyle in Christe Jesu, in  
those thynges whiche pertaine to GOD.  
For I dare not speake of any of those thin-  
ges whiche Christe hath not wroughte by  
me, to make the Gentyles obediente with  
wordes and dede, in myghtye sygnes and  
wonders, by the power of the spryte of god  
so that from Jerusalem, and the coastes  
rounde aboue unto Illyricum, I haue fyl-  
led all countreys with the gladde tidinges  
of Christe.

**F** So haue I enforced my selfe to preache  
the Gospell, not where Christ was named,  
lest I shulde haue burke on another mans  
foundation, but as it is written: To whom **Clay. II.D.**  
he was not spoken of, they shall se: and thei  
that hearde not, shall understande. For  
this cause I haue ben ofte let to come vnto  
you: but nowe saynge I haue no moze to do  
in these countreys, and also haue ben desp-  
rous many yeares to come vnto you, when  
I shall take my iorney into Spayne, I wyl  
come to you. For I trust to se you in my ior-  
naye, and to be broughte on my ware th-  
erwarde by you, after that I haue some-  
what enjoyed your acquaynaunce.

**F** Nowe go I vnto Jerusalem, and myny.  
After vnto the sayntes. For it hath pleased **Acte. xi. 8.**  
them of Macedonia and Achaia, to make  
a certayne distribution vpon the poore sain-  
tes whiche are at Jerusalem. It hath  
**M.h.ii.**      **plea-**

## Romaynes.

pleased them verelye, and theyz detterate they. For yf the Gentyles be made partykers of theyz spirituall chynges, theyz durly thinges t<sup>e</sup> bode tye is to minister vnto them in carnall chynges. When I haue performed this, and haue brought them this fruce sealed; I wyl come backe agayn by you into Spayne. And I am sure when I come, that I shall come to you, with aboundaunce of the bles syng of the Gospell of Christ.

I beseche you brethren for oure Lorde Iesus Christes sake, and for the loue of the spytte, that ye helpe me in my busynes with your prayers to God for me, that I may be delyuered from them whiche beleue not in Jewry, and that this my seruyce, whiche I haue to do at Jerusalem, maye be accepted of the laynctes, that I may come vnto you with ioye, by the wyll of God, and maye with you be refreshed. The God of peace be with you all. Amen.

### The. cxi. Chapter.

Commende vnto you Whebe our sister  
(whiche is a minister of the congrega-  
tion of Cenchrea) that ye receave hy<sup>t</sup> in  
the Lorde as it becommeth laynctes,  
and that ye assayle hy<sup>t</sup> in whatsoeuer busi-  
nes he neadereth of your ayde. For he hath  
suckered many, and mine owne selfe. Brete  
Prisca and Aquila my helpers in Chrys-  
tus Iesu, whiche haue for my lyfe layde downe  
theyz owne neckes. Vnto whiche not I  
only geue thankes, but also al the congrega-  
tion of the Gentyles. Lyketryse grets  
the

## The .xvi. Chapter

the congregation that is in theyr house.

Salute my welbcloued Spenetes, whiche  
is the fyfte frute amonge them of Achais  
in Christ, Grete Marye whiche bestowed  
muche labour on vs. Salute Andronycus  
and Iunia my cosyns, whiche were pryslo-  
uers with me also, whiche are well taken  
amonge the Apostles, and were in Chytle  
before me. Grete Amplias my beloued in  
the Lorde. Salute Urban oure helper in  
Christe, and Stachis my beloued. Salute them  
whiche are of Aristobolus houssholde. Sa-  
lute Herodion my kynsman. Grete them  
of the houssholde of Marcyllus whiche are  
in the Lorde. Salute Triphena and Tri-  
phosa, whiche wemen dydde laboure in the  
Lorde. Salute the beloued Persis, whiche  
laboured muche in the Lorde. Salute Rus-  
kus chosen in the Lorde, and his mother,  
and myne. Grete Asynditus, Phlegon,  
Herman, Patrobas, Hermen, and the bre-  
thren whiche are with them. Salute Phi-  
lologus and Julia, Nereus and his syster,  
and Olympa, and all the sayntes which are  
with them. Salute one another with an  
holy kytle. The congregations of Christe  
salute you.

I beseche you brethren, marke them who  
che cause diuision, and geue occasions of  
euyll, contrary to the doctrine whiche ye  
haue learned; and auoyde them. For they  
that arc suche, scrue not the Lorde Jesus  
Christ; but theyr owne belives, and with

## Romaynes.

Wete preachinges and flatteryng worder,  
deceauing the heretcs of the innocentes : for  
your obedience extendeth to all men . I am  
glad therfore no doute of you . But yet I  
woulde haue you wyse vnto that whiche is  
good , and to be innocence as concernyng  
euyll . The God of peace shall treade Sa-  
tan vnder your fete shortly . The grace of  
oure Lorde Jesu Christ be with you .

Timotheus my wozke felowe, and Luck-  
us and Jason, and Sosipater my kynsmen,  
salute you . I Tertius salute you, whyche  
wrote this epistle in the Lord . Gayus mine  
hoste, and the hoste of al the congregations  
saluteth you . Crastus the chamberlayne of  
the cite saluteth you . And Quartus a bro-  
ther saluteth you . The grace of oure Lorde  
Jesus Christ be with you all . Amen .

To hym that is of power to stablysh you  
accordyng to my Gospell and preachinge  
of Jesus Christ, in bterryng of the mis-  
trye whiche was kepte secrete sence the  
worlde began, but nowe is opened by the  
scriptures of the prophetes, at the coman-  
dement of the euerlastynge God, to sterte  
by obedience to thz faith, published among  
al nations . To the same God, which alone  
is wylle, be prayse thozowe Jesus Christ  
for ever . Amen .

To the Romaynes .

Sent from Corinthus by Phebe, he  
that was the minister vnto the con-  
gregation at Cenchrea .

CTB

The first Epistle of S. Paule the  
Apostle to the Corinthisians.

The i. Chapter.

**P**aul by vocation an  
Apostle of Jesus Christ tho-  
row the wil of god, and b[ea]t  
her Solenes.

Unto the congregation  
of God which is at Corin-  
thum. To them that ar san-  
ctified in Christe Jesu, sayntes by callyng,  
with all that call on the name of our Lorde  
Jesus Christe in every place, both of theirs  
and of ours.

Grace be with you, and peace from god Rom. i. a.  
our father, and from the Lorde Jesus Christ. Gal. i. a.

I thanke my God alwayes on youre be-  
halfe, for the grace of God whiche is ge-  
uen you by Jesus Christe, that in all thyn, on the, is.  
ges ye are made ryche by hym, in all vtre. Sondaye  
raunce, and in all knowldge, even as the after Tri.  
testimony of Jesus Christe was confyrmid i. Tess. b. d  
in you, so that ye are behynde in no gyfte,  
**G**waytynge for the appereyng of oure Lorde  
Jesus Christe, whiche shall also strength e. Cor. g. c.  
you vnto the ende, that ye maye be blame-  
lesse in the daye of our Lorde Jesus Christ.  
for God is faythfull, by whom ye are cal-  
led vnto the felowshyp of his sonne Jesus  
Christe our Lorde.

I beseche you brethren in the name of  
oure Lorde Jesus Christ, that ye all speake  
one thyng, and that there be no dissencion

M. h. iiiii. amonge

## Corinthians. i.

¶ Some  
reade: but  
that ye  
maye be a  
a whole  
bodye.

amonge you: but be ye knyt together in  
one mynde, and in one meanyng: For it is  
shewed vnto me (my brethren) of you by  
them that ar of the house of Cloe, that ther  
is stryfe amonge you.

And this is it that I meane: that euerye  
one of you sayeth: I holde of Paule: I hold  
of Apollo: I holde of Cephas: I holde of  
Christ. Is Christe deuyded? Was Paule  
crucified for you? Ether were ye baptysed  
in the name of Paule: I thanke God, that  
I baptysed none of you, but Crispus and  
Gayus, leste anye shoulde saye, that I had  
baptysed in mine owne name. I baptised al-  
so the house of Stephana. Furthermore  
knowe I not, whether I baptysed anye  
man or no.

For Christe sent me not to baptyle, but  
to preache the Gospell, not with wylsdome  
of wordes, leste the crosse of Christ shoulde  
haue ben made of none effect. For the pre-  
chynge of the crosse, is to them that perish  
folysunes: but vnto vs whiche are sauied, it  
is the power of God. For it is wrytten: I

Esa. xxix.

wyll destroye the wylsdome of the wylse,  
and wyll caste awaie the vnderstandinge  
of the prudent. Where is the wylse? Where  
is the scribe? Where is the disputer of  
this worlde? Hach not God made the wis-  
dome of this worlde folysunes? For when  
the worlde thoroewe wylsdome knewe not  
God, in the wylsdome of god: it pleased god  
thoroewe folysunes of preachinge, to sauie  
them that belue. For the Iewes requyre a  
lygne

Ela. xxxiii

## The.ii.Chapter

Sygne, and the Grekes seke after wyisdom.  
But we preache Christe crucified, vnto the Jewes an occasion of fallynge, and vnto the Grekes folysnes: but vnto them whiche are called, bothe of the Jewes and Grekes, we preache Christ the power of God, and the wyldeome of God.

For the folysnes of God, is wyser then men: and the weaknes of God, is stronger then men. Brethren, loke on youre calling, hewe that not manye wylde men after the fleshe, not many myghry, not many of hys degré, are called: But God hath chosen the folysche thynges of the worlde, to confound the wylde. And God hath chosen the weake thynges of the worlde, to confounde thinges whiche are myghtye. And vyle thynges of the worlde, and thinges whiche are despised, hath God chosen, yea, and thinges of no reputacion, for to brynge to nought thynges of reputation, that no flesh woulde reioyce in his presence. And of him are ye, in Christ Jesu, whiche of God is made vnto vs wyisdom, and righewesnes, and sanctifying, and redemption. That accordinge as it is wrytten: he whiche reioyseth, shoulde reioyce in the Lorde.

## The.ii.Chapter.

**A**nd I brethen whē I came to you came not in gloriousnes of wordes or of wyldeome, metwyng vnto you the testimonye of God. Neither shewed I my selfe that I knewe anye syngle amouge you saue Jesus Christ, eue the

He. ix. d.  
ii. Cor. x. d

## Corinthians. i.

amonge you in weakenes, and in feare, and  
in muche tremblyng. And my wordes, and  
my preachynge was not with entysyng  
wordes of mannes wylsdome: but in shew-  
yng of the spryte and of powre, that your  
fayth shoulde not stande in the wylsdome  
of men: but in the powre of God.

And we speake of wylsdome amonge  
them that are perfecte: not the wylsdome of  
this woorlde, nether of the rulars of thys  
worlde (which go to noughe) but we speake  
the wylsdome of God, whiche is in secrete  
and lyeth hyd, whiche God ordyned before  
the worlde, vnto our glory: whiche wyls-  
dome none of the rulars of this worlde  
knewe. For had they knownen it, they wold  
not haue crucified the Lorde of glorie. But  
as it is wrytten. The eye hath no sene,  
and the eare hath not hearde, nether haue  
entred into the hert of man, the thynges  
whiche God hath prepared for them that  
loue hym.

**Ca. I. viii.**

**Rom. viii.**

But God hath opened them vnto vs by  
his spryte. For the spryte searcheth all thin-  
ges, yea, the bottome of Goddes secretes.  
For what man knoweth the thynges of a  
man: saue the spryte of a manne whiche is  
within him: Even so the thynges of God  
knoweth no man, but the spryte of God.  
And we haue not receaved the spryte of the  
worlde: but the spryte whiche commeth of  
God, for to knowe the thynges that are  
geuen to vs of God, which things also we  
speake, not in the cunnyngye wordes of  
mannes

### The.iii. Chapter.

D mannes wyldome, but with the cunyngē  
wordes of the holy goost, makyngē spirituall  
all comparasons of spirituall chynges. The  
naturall man perceaueth not the chynges  
of the spryte of God. For they are but fo-  
lyshnes vnto hym. Nether can he perceauet  
them, because they are spirituall examp-  
led. But he that is spirituall, discusseth all  
chynges: yet he hym selfe is iudged of no  
man. For who knoweth the mynde of the  
Lorde, other who shal informe hym? But  
we understand the mynde of Christ.

Ezay. ix. 3  
Rom. viii. 1

### The.iii. Chapter.

A Nd I coulde not speake vnto you  
brethren as vnto spirituall: but as  
vnto carnall, euen as vnto babes  
in Christe. I gaue you mylche to  
dryncke, and not meat. For ye then were  
not stronge, nether are ye as yet. For ye are  
yet carnall. As longe verely as there is a-  
monge you, envyng, stryfe, and sectes: are  
ye not carnall, and walke after the maner  
of men: For as longe as one sayth, I holde  
of Paule, and another I am of Apollo, are  
ye not carnall? What is Paule? What  
chyngē is Apollo? Only ministers are they  
by whom ye beleued, euen as the Lorde  
gave euery man (\*grace\*) I haue planted,  
Apollo watred, but God gaue the encrease.  
So then, nether is he that planteth anys  
chyngē, nether he that watreteth, but God  
that gaue the encrease. He that planteth  
and he that watreteth are one. Euerye man  
yet shall receive his rewarde, accordinge  
to his

Act. xviii. 20

*Corinthians 3.*

To his laboure. For we are Goddes labou-  
ters, ye are Goddes husbandry, ye are gods  
buyldynge. Accordynge to the grace of god  
geuen to me, as a wyse buylder haue I layd  
the foundation. And another buylt theron.  
But let every man take hede howe he buil-  
deth vpon. For other foundation canne no  
man laye, then that whiche is layde, whi-  
che is Jesus Christ. If any man buyld on  
this foundation, golde, siluer, precious sto-  
nes, tymber, haye, or stoble: euyer mannes  
worke shall appare.

*Eph. ii. d.*

For the daye shall declare it, and it shal-  
be shewed in fyre. And the fyre shall trye  
every mannes worke what it is. If anye  
mannes worke that he hath buylte vpon,  
byde, he shall receaue a rewarde. If anye  
mannes worke burne, he shall suffre losse,  
but he shalbe safe hym selfe: nuerthelesse,  
*C. Cor. vi. d* yet as it were thoroþo fire. Are ye not ware  
that ye are the temple of God, and howe  
that the spryte of God dwelleth in you: If  
any man defyle the temple of God, hym  
shall God destroye. For the temple of God  
is holye, whiche temple ye are. Let no man  
deceauie hym selfe.

If any man semme wyse amonge you, let  
hym be a sole in this worlde, that he maye  
be wyse. For the wysdom of this worlde  
is felynnes with God. For it is wyteuen:  
he compasleth the wise in theyr cratyues.  
*Job. b. b* And agayne, God knoweth the thoughts  
*Psa. xciii.* of the wyse, that they be bayue. Therefore  
let no man reioyce in men. For all thinges

### The.iii. Chapter

are yours, whether it be Paule, either Apoll  
lo, either Cephas: whether it be the world,  
either lyfe, either death, whether they be pre  
sente chynges, or chynges to come: all are  
yours, and ye are Christes, and Chysle is  
Goddes.

### The.iii. Chapter.

**A** Et a man this wylle esteeme vs, even ii. Cor. viii.  
as the ministers of Christe, and dis- The piste  
posers of the secretes of God. Fur- on the. viii.  
thermore, it is requyzed of the dispo- sondaye in  
sers, that they be founde saychfull. Wch Aduent,  
me is it but a verye small chyng, that I  
shoulde be iudged of you, either of (mannes  
daye.) No, I judge not myne owne self. For  
I knowe nought by my selfe: yet am I not  
therby iustified. It is the Lorde that iud-  
geth me. Therfore iudge nothynge before  
the tyme, vntyll the Lorde come, whyche  
wyll lyghten chynges that are hydde in  
darknes, and open the counsels of the her  
tes. And then shall every man haue prayse  
of God.

**B** These chynges brethren I haue sygura- Jacob .1.8.  
tynely described in myne owne person, and  
Apollos, for youre sakes, that ye myghte  
learne by vs, that no man counte of hym  
selfe beyonде that whiche is aboue wyte-  
ten: that one swell not agaynst another for  
any mans cause. For who preferreth thee?  
Whac hast thou, that thou hast not receau-  
ed? If thou haue receaued it, why reioy-  
cest thou, as though thou haddeſt not re-  
ceaued it? Nowe ye are full: nowe ye are  
made

*Corinthians 3.*

made ryche: ye raygne as kynges wchom  
vs:and I woulde to God ye dydde raygne,  
that we myght raygne with you.

For me thinketh that God hath set forth  
vs whiche are Apostles, for the loweste of  
all, as it were men appoynted to death. For  
we are a gasyng stocke vnto the worlde,  
and to the aungels, and to men. We are  
foles for Christes sake, and ye are wyse  
*Acte.xx.g.* thoro w Christ. We are weake, and ye are  
*6.Tell.ii b* stronge. Ye are honorable, and we are de-  
*ti.Tel.iii,* spysled. Euen vnto this daye we hunger  
and thyste, and are naked, and are buffeted  
with fystes, and haue no certayne dwelling  
place, and labour working with our owne  
handes. We are reuled, and yet we blesse.  
We are persecuted, and suffre it. We are  
envy spoken of, and we pray. We are made  
as it were the fylthynes of the worlde, the  
ofscowryng of all thynges, euen vnto this  
tyme.

I wryte not these thyngs to shame you but  
as my beloued sonnes I warne you. For  
though ye haue ten thousand instructours  
in Christ: yet haue ye not many fathers.  
For in Christe Iesu, I haue begotten you  
thoro w the Gospell. Wherefore, I desye  
you to folowe me. For this cause haue I  
sent vnto you Timotheus, whiche is my  
deare sonne, and faythfull in the Lord,  
whiche shall put you in remembraunce of  
my wayes whiche I haue in Christe, euen  
as I teache eury where in all congrega-  
tions. Some swel as though I woulde  
come

## The v. Chapter.

come no more at you. But I wyll come to you shortly, ys God wyll; and wyll knowe not the wordes of them whiche s'well, but the power: for the kyngedome of GOD is not in wordes, but in power. W<sup>t</sup> hat wyll ye: Shall I come vnto you with a rodde, or els in loue, and in the spryte of mekenes?

## The. vi. Chapter.

**T**here goeth a commune sayinge, that there is fornication amonge you, and such fornication as is not once named amonge the Gentyls: that one shoulde haue his fathers wylte. And ye shouldest haue not rather sorrowed that he whiche hath done this dede, might be put from amonge you. **F**or I verelye as absent in bodye, but present in spryte, hadde determined alreadye (as thoughe I were present) of hym that hath done this dede: in the name of oure Lorde Jesu Christ, wher ye are gathered together, and my spryte, with the power of oure L O R D & Iesus C H R I S T E, to delyuer hym vnto Sa tan, for the destruction of the fleshe, that the spryte maye be sauued in the daye of the Lorde Jesus.

**C**hristianes, your reliosynke is not good: knowe ye not that a lyttle leuen, sotwercy the whole lumpe of dowe. **P**urge threfore the olde leuen, that ye maye be newe dowe, as ye are swete b'reade. **F**or Christe our Easter lambe, is offered vppe for vs. Therefore let vs kepe holys daye, not wþt olde leuen

Colo. ii. 14,

Gala. v. 5

The p'st  
on Easter  
day.

*Corinthians, i.*

Ieuuen, nether with the leuen of malcontentnes and wyckednes : but with the sweet breade of purenes and truthe.

I wrote vnto you in a pissle, that ye shuld not company with fornicatours. And I meant not at all of the fornicatours of this wold, ether of the couetous, or of exorcisers, ether of the ydolaters: for then muste ye nedes haue gone out of the wold. But nowe I wryte vnto you, that ye compayne not together, yf anye that is called a brother, be a fornicator, or couetous, or a worshipper of ymages, ether a rayler, ethere dronckarde, or an exorcisioner : with hym that is suche, se that ye eate not. For what haue I to do, to iudge them whiche are withoute: Do ye not iudge them that are within: Them that are without God shall iudge. But alwaye from awonge you that euyll person.

*Den. xiij. b*

*The vi. Chapter.*

**D**are anye of you hauyng busynes with another, go to lawe vnder the wycked, and not rather vnder the laynctes: Do ye not knowe, that the laynctes shall iudge the wold? If the world shalbe iudged by you: are ye not good ynowgh to iudge small trifles? knowe ye not how that we shall iudge the Angels? Howe muche more maye we iudge thynges that pertaine to the lyfe?

If then ye haue iudgements of worldly matters, take them whiche are despysed

*Mat. xiiij. b.*

## The. vi. Chapter.

In the congregation, and make them iudges. Thys I saye to your shame. Is there vitterly no wyse man amonge you? What not one at all, that can iudge betwene brother and brother, but one brother, goeth to lawe wryth anot her laud that vnder the vn belieuers? Note therfore there is vitterlys & fawt among you, because ye goo to lawe one wryth another. Why rather suffer ye not wronge: why rather suffre ye not your selues to haue harme? May ye your selues do wronge, robbe, and that the brethren. Do ye not remember how that the vnright reons shall not inheret the kyngedome of God? Be not deceaued. For nether fornicators, nether worshypers of ymages, ne-  
ther adoutrers, nether weaklynges, ne-  
ther abusers of them selues wryth the man-  
kynde, nether cheues, nether covetous, ne-  
ther dronckardes, nether cursed speakers,  
nether pyllers shall inherite the kyngdom  
of God. And such were some of you, but ye  
are washed: but ye are sanctified: but ye are  
instituted by the name of the Lorde Jesus,  
and by the sprite of our God.

All thynges are lawfull vnto me, but al ecc. xxxviii  
thynges are not profitable. I mayc do all i. Cor. x. d.  
thynges: but I wyll be broughte vnder no  
mans power. Meates are ordyned for the  
belly, and the belly for meates: but GOD  
shall destroye both it and them. Let not the  
body be applied vnto fornication, but vnto  
the Lord, and the Lord vnto the body. God  
hath rayled vp the Lorde, and shall rayle

## Corinthians. j.

vs bp by hys power,

Ether remember ye not, that youre bodyes are the members of Christe? Shall I now take the members of Christe, & make them the members of an harlot? God bid. Do ye not understande that he whiche coupleth him selfe with an harlot, is become one body? For two (sayeth he) haue one fleshe. But he that is ioyned unto the Lord, is one spryte.

Gene. ii. d Fle fornication. All synnes that a man doth, are wþþout the bodye. But he that Mar. xix. a. is a fornicator, synneth agaynste his owne Ephe. v. g body. Ether knowe ye not, howe that your bodyes are the temple of the holye ghost, whiche is in you, whome ye haue of God, and how that ye are not youre owne? For ye are dearly bought. Therfore glorifie God in your bodyes, and in your sprytes so; they are Gods.

## The. viii. Chapter.

**A**Concernynge the thynges whiche ye wrote vnto me: it is god for a man not to touche a woman. Neuertheles, to auoyde fornication, let every man haue his wyfend let enerye woman haue hir husbande. As the man geue vnto the wyfe due benevolence. Likewise also the wife vnto them. The wyfe hath not powrer ouer hir own bodye: but the husbande. And likewise the husbande hath not powrer ouer hys own bodye: but the wyfe. Wþþdrawe not youre selues one from another, except it be with

The.vii.chapter.

Wytch consent for a tyme, for to geue youre Tob. vi.3.  
selues to fastynge and prayer. And after-  
warde † Some come agayne to the same chynge,  
leske Saran tempte you for youre inconti-  
nencie. read come  
together a  
gayne.

**B** Thys I saye of fauoure, and not of com-  
maundemente. For I woulde that all men  
were as I my selfe am: but every man hath  
hys proper gyft of God, one after this ma-  
ner, another after that. I saye vnto the buss-  
maryed men and wydowes : it is good for  
them if they abyde euен as I do. But and  
if they can not abstayne, let them maryc. L.Tim.5.6.  
For it is better to mary then to burne.

Unto the maryed commaunde not I, but  
the Lorde: let not the wyfe be separated  
from the man. If the be separated, let hir  
remayne bmaryed, or be reconciled vnto  
hir husbande agayne. And let not the hus-  
bande put awaye hys wyfe from him. To

**C** the remaunt speake I, and not the Lorde.  
If amy brother hane a wyfe that beleueth  
not, if she be content to dwel wytch hym,  
let hym not put hir away. And the woman  
whyche hath to her husbande an infidell, if  
he consent to dwel with her, let her not put  
him away. For the vnbeleuyng husbande  
is sanctified by the wife, and the vnbele-  
uyng wife is sanctified by the husband. Or  
els were your children vncleanc: but now  
are they holy. But and if the vnbeleuyng  
depart, let hym depart.

A brother or a syster is not in subiec-  
tion to suche, God hath called vs in peace.

## Corinthians i.

For how knowest thou O womā, whether  
thou shalſ ſauē thy hufande or no? Other  
how knoweſt thou O man, whether thou  
ſhalſ ſauē thy wyfe or no: but euē as God  
hath diſtributed to every man.

Eph.iii.i.a.

+ Some  
read let  
him not  
adde vncir-  
cumciſion

i. Ti. vi. a.

As the Lord hath caſled euery person,  
ſo let hym walke: and ſo ordayne I in all  
congregations. If anye man be caſled be-  
yng circumciſed let hym adde nothyng  
thereto. If anye be caſled vncircuſed: let  
him not be circumciſed. Circumciſion is  
nothyng: and vncircumciſion is nothyng:  
but the keping of the commaundementes  
of God. Let everye man abide in the ſame  
ſtate wherin he was caſled. Art thou caſled  
a ſeruaunt: care not for it. Neuertheleſe  
if thou mayest be fre, ble it rather. For he  
that is caſled in the Lord being a ſeruaunt  
is the Lordes freman. Likewile he that is  
caſled beyng fre, is Christes ſeruaunt. ye  
are deſtily bought, be not mens ſeruautes,  
Wetherien let every man wherin he is caſled,  
therin abyde wyth God? As concer-  
ning virgins, I haue no commaundement  
of the Lord: yet geue I counſell, as one that  
hath obtayned mercye of the Lord to be  
ſaythfull. I ſuppoſe that it is good for the  
preſent neceſſire. For it is good for a man  
to be. Art thou bound vnto a wyfe: ſeke  
not to be loſſed. Art thou loſſed from a  
wyfe: ſeke not a wyfe. But and if thou  
take a wyfe, thou ſynnest not. Lykewile  
if a virgin marye, ſhe ſinneth not. Neuer-  
theleſſe, ſuche shall haue troublē in their  
fleſhes

## The. vii. Chapter.

Afche:but I fauer you.

Thys saye I brethien the tyme is Mort. Psal. (p.2.)  
Jeremayneth that they whyche haue wy-  
nes, be as though they had none, and they  
that wepe, be as though they wepte not;  
and they that reioyce, be as though they  
reioyced not: they that bye, be as though  
they possessed not: and they that vse thys  
worlde, be as though they vled it not. For Ela. xl. b.  
the fallyon of thys worlde goeth awaye. I  
woulde haue you wylout care. The singel  
man careth for the thynges of the Lorde,  
howe he maye please the Lorde. But he  
that hath maryed, careth for the thynges  
of the world, howe he may please his wife.  
There is difference betwene a virgin and  
a wyfe. The syngle woman careth for the  
thynges of the Lorde, that she may be ho-  
lyc bothe in bodye and also in spryce. But  
she that is maryed, careth for the thynges  
of the worlde, howe she maye please hir  
husbande. Thys speake I for your profyt,  
not to tangle you in a snare: but for that  
which is honest and comlye vnto you, and  
that ye may quycly cleane vnto the Lorde  
wythout separation.

If any man thynde that it is uncomlye  
for his virgin if she passe the tyme of ma-  
ryage, and if so nede require, let hym do  
what he lyketh, he synneth not: let them  
be coupled in maryage. Neuerthelesse he  
that purposeth surelye in hys herte, ha-  
swynge no nede: but hath power ouer hys  
owne wyl: and hath so decreed in his herte,

Ii. li. that

## Corinthians. 7.

Rom. viii. that he wyll kepe hys virgin doth well.  
So then he that ioynech hys virgin in  
maryage, doth well. But he that ioynech  
not hys virgin in mariage, doth better.  
The wyfe is bounde to the lawe, as longe  
as hir husbande lyuet. If hir husbande  
lepe, she is at libertye to marye wþt  
whome she wyll, only in the Lord. But she  
is happyer if she so abyde, in my iudgement.  
And I chynke verely that I haue the spryte  
of God.

### The. viii. Chapter.

**T**O speake of thynges dedicate vnto  
ydols, we are sure that we all haue  
knowledge. Knowledge maketh a  
man swell: but loue edifieth. If any  
man chynke that he knoweth any thyng,  
he knoweth nochtynge yet as he oughte to  
know. But if any man loue God, the same  
is knownen of hym.

To speake therfore of meat dedicate vnto  
to ydols, we are sure that an ydoll is no  
thyng in the world, and that there is none  
other God but one. And though there be  
that are called Goddes, whether in hea  
uen, other in earech: as there be Gods ma  
nye, and Lordes many) yet vnto vs is ther  
but one God, which is the father, of whom  
are all thynges, and we in hym: and one  
Lorde Jesus Christ by whome are all thin  
ges, and we by hym, But every man hath  
not knowledge. For some hauynge conser  
ence because of the Idoll vntill thys hour,

**I. Cor. viii. eate as a thyng offered vnto the ydols,**  
and

### The ix. Chapter.

and so their consciences beyng yet weake,  
are defyled. But meate maketh vs not ac-  
ceptable to God. Neither if we eat, are we  
the better. Neither if we eate not, are we  
the worse.

**D** But take hede lest by any meanes thys  
libertye of yours, be an occasion of falling  
to them that are weake. Soz if some man  
seethee whiche hast knowledge, lye at meat  
in the ydols temple, shall not the consci-  
ence of hym whiche is weake, be boldened  
to eat those thynges whiche are offered to  
the ydols? And so thozow thy knowledge,  
shall the weake brother perishe for whom  
Christe dyed. When ye synne so agaynste  
the bretheren, and wounde their weake con-  
sciencies, ye synne agaynst Christ. Where-  
fore, if meat hurt my brother, I wyl eat no  
fleshe while the world standeth, because I  
wyll not offend my brother. Ro.xliii.8

### The ix. Chapter,

**A** Ay I not an Apostle: am I not frer  
hause I not sene Jesus Christe our  
Lord: Are ye not my woake in the  
Lorde: If I be not an Apostle vns- Act. ix. 2.  
ed other, yet am I vnto you. Fox the seale  
of myne Apostleshyppe are ye in the Lorde.  
Mine aunswere to them that aske me, is  
thys. Haue we not power to eat & to drinke  
ether haue we not power to leade aboute  
a syster to wyfe, as well as other Apost-  
les, and as the bretheren of the L O R D .  
and Cephas: Ether onelye I & Barnabas  
haue not power this to do. Who goeth  
Ii. iii. 8

Corinthians. i.

a warfare anye tyme at hys owne cost  
Who planteth a vyneyarde , and eareth  
not of the frute therof ? Or who feedeth a  
flocke, and eareth not of the mylche of the  
flocke? Saye I these thynges after the ma-  
ner of men? Or sayth not the law the same

**Dene. xxv also:** For it is wrytten in the lawe of Mo-  
**L.Tim.b.b** ses: Thou shalt not mosell the mouth of  
the ore that treadeth oute the corne. Doth  
God take thought for oren? Ether layeth I  
he it not all together for oure sakes? For  
our sakes no dout thys is wrytten: that

**Rom.xv.f** he whych eareth shoulde eare in hope: and  
that he whych thresheth in hope, shoulde be  
partaker of his hope. If we sow vnto you  
spiryuall thynges: is it a greate thyng if  
we repe your carnall thynges? If other  
be partakers of this power ouer you, wher-  
fore are not we rather?

† Or read  
temporall  
thynges.

Neuerthelesse , we haue not vsed thys  
power: but suffre al thinges, lest we shoulde  
hynder the Gospell of Christe. Do ye not  
understande, howe that they whiche min-  
ister aboute the sacrifice , lyue of the sacri-  
fice? And they whiche wayte at the aualter,  
are partakers wych the aualter? Euen so al-  
so dyd the Lorde ordayne, that they whiche  
preache the Gospell, shoulde lyue of the go-  
spell. But I haue vsed none of these thyng-  
ges. Neither wrote I these thynges , that  
it shoulde be so done vnto me. For it were  
better for me to dye , then that anye man  
shoulde take thys reioysyng from me. For  
if I preache the Gospell, I haue no thyng

## The ix. Chapter

to rejoyce of. For necessity is put vnto me.  
Who is it vnto me, if I preache not the go-  
spell. If I do it with a good wyll, I haue a  
reward. But if I do it agaynst my wyll, an  
offisce is committed vnto me. What is my  
reward then? Verely that when I preache  
the Gospell, I make the Gospell of Christis  
fre, - that I misuse not myne auctorite in  
the Gospell.

For though I be fre from all men, yet Act. xvi. 10  
D haue I made my selfe seruaunt vnto al men, Gal. ii. 20  
that I myght wynne the moo. Unto the Iewe,  
I became as a Iewe, to wynne the  
Iewes. To them that were vnder the law,  
was I made as though I had bene vnder  
the lawe, to wynne them that were vnder  
the lawe. To them that were without law  
became I as though I had bene wþthouer  
lawel(when I was not wþthouer lawe as  
perceyng to God, but vnder a lawe as  
concernyng Christe) to wynne them that  
were without lawe. To the weake became  
I as weake, to wynne the weake. In all  
thynges I fashioned my selfe to all men, to  
sauie at the least way some. And this I do 1. Cor. x. 9  
for the gospels sake, that I might haue my  
part therof.

Perceave ye not, how that they whiche The pisse  
runne in a course, runne all, yet but one re- on cheson,  
ceaueth the rewarde. So runne, that ye called sex-  
may obtayne. Every man that proueth ma agesima,  
steries, abstayneth from all thynges. And  
they do it to obtayne a corruptible crowne:  
but we to obtayne an vnco;ruptible  
31, b. crowne

## Corinthians j.

Crowne. I therfore so run, not as at an un-  
certayn thyng, So fight I, not as one that  
beateth the ayre, but I came my body, and  
bryng it into subiection, lest by anye mea-  
nes after that I haue preached to other,  
I my selfe shoud be a cast awaie.

### The x. Chapter.

**B**ethen, I would not that ye shuld  
be ignoraunte of thys, howe that

**E**xo. xvi. c were all baptised vnder Moses in the  
**E**xo. xvii. cloude, and in the sea: and dyd al eate of one  
**N**um. xx. a spirituall meat, and dyd all dyncke of one  
**N**um. xix. b maner of spirituall dynck. For they dranch  
of the spirituall rocke that folowed them,  
and that rocke was Christ. But in manye  
of them hadde God no delyghte. For they  
were ouerthowen in the wyldernes,  
These are ensamples to vs, that we shoud  
not lust after cuyl thynges as they lustid.  
Nether be ye worshypers of ymages as  
were some of them, accordyng as it is  
written: The people sat downe to eat and

**C**r. xxxii. dyncke, and rose vp agayne to playe. Ne-  
ther let vs commyt fornication, as some  
of them committed fornication, and were  
destroyed in onz daye. xxxiii. thousands. Ne-  
ther let vs tempt Christ, as some of them  
tempted, and were destroyed of serpentes.

**M**u. xxi. a Nether murmure ye as some of them mur-  
**P**la. cb. a. mured, and were destroyed of the destroyer

All these thynges happened vnto them,  
for ensamples, and were wytten to put  
vs

## The x. Chapter.

be in remembraunce, whome the endes of  
the worlde are come vpon . Whereforo  
let hym that thynketh he standeth , take  
hede lest he fall . There hath none other  
temptation taken you , but suche as folo-  
weth the nature of man . But God is faych-  
full, whiche shall not suffer you to be temp-  
ted aboue your strenght: but shall in the  
myddes of the temptation make awaye,  
that ye may be able to beare it . Wherefore  
my deare beloued, fle from worshypynge  
of Idols . I speake as vnto them whiche  
haue discretion, iudge ye what I saye, Is  
not the cup of the blesynge whiche we + O, com-  
bisse, + partakyng of the bloud of Christ: inunion of  
is not the bread whiche we breake, partakers the bloud  
kynghe of the bodye of Christe: because that of Christe  
weleborugh we be many yet are one bread  
and one body, inasmuch as we all are par-  
takers of one bread . Beholde Israell after  
the fleshe . Are not they whiche eat of the sa-  
crifice, partakers of the auiter?

What saye I then: that the Image is  
anye thyng: or that it whiche is offred to  
ymages, is any thyng: Maye but I say, that  
these thynges whiche the Gentyles offer,  
they offer to deuyls, and not vnto God.  
And I would not that ye shoulde haue fe-  
lotwshyp wych the deuyls . Ye can noc-  
dryncke of the cup of the Lorde, and of the  
cup of the deuyls . Ye can not be partakers ecc. ppxv. 3  
of the Lordes table, and of the table of de-  
uyls .

ether do we prouoke the LORDE ?  
Oj

Corinthians. i.

Or are we stronger then he? All thynges  
are lawfull for me, but al thynges are not  
expedient. All thynges are lawfull to me,  
but all thinges edifye not. Let no man seke  
hys owne profyte, but let euerye man seke  
anothers wealth.

Whatsoeuer is solde in the fleshe mar-  
ket, that eat, and aske no questions for con-  
science sake. For the earth is the Lordes,  
**Wsa. xxiiii** and all that therin is. If any of them why-  
che beleue not bydde you to a feast, and if  
ye be disposed to goo, whatsoeuer is set be-  
fore you: eat, askynge no question for consci-  
ence sake. But & if any man saye vnto you:  
thys is dedicate vnto ydols, care not of it  
for hys sake that I swed it, and for hurting  
of conscience.

For the earth is the Lordes, and all that  
therin is. Conscience I saye: not thynge: but  
the conscience of that other. For why shuld  
my libertye be iudged of another mans  
conscience. For if I take my parte wyth  
thankes: why am I cuill spaken of for that  
thyng wherfore I geue thankes.

**Col. iii.6.** Whether therefore ye eate or dryncke, or  
whatsoever ye do, do all to the praysle of  
God. So that ye geue none occasion of  
uyll, nether to the Jewes, nor yet to the  
gentyls, nether to the congregacion of  
God: euern as I please all men in all thyng-  
es, not sekyng myne owne profyte: but  
the profyte of manye, that they myghte be  
saued.

The xi. Chapter,

The xi. Chapter.

A **B** E ye the folowers of me, as I am of Christe. I commende you brethren, that ye remembre me in al chinges and kepe the ordinaunces, even as I deliuered them to you. But I woulde ye knewe, that Christe is the heade of eur rye man. And the man is the womans heade. And god is Christes head. Every man praying or prophesyinge hauyng any thing on hys heade, shameth hys head. Everye woman that prayeth or prophesieth, bare headded, dishonoresth hir head.

Ephe. v. 2

B **F** or it is even al one, and the very same thyng, even as thoughte we were shauen. If the woman be not couered, let hir also be shauen. If it be shame for a woman to be shorne or shauen, let hir couer hir head. A man ought not to couer his head, forasmuch as he is the ymage and glory of god. But the woman is the glorie of the man: for the man is not of the woman, but the woman of the man. Neither was the man created for the womans sake: but the woman for the mans sake. For thys cause oughte the woman to haue power on his head, for the aungels sakes. Neverthelesse neither is the man wythout the woman, neither the woman wythout the man in the Lord. For as the woman is of the man, even so is the man by the woman: but all is of God.

Gene. ii. 19

Judge in your selues, whether it be comlye that a woman praye unto God bare headed. Or els doche not nature it selfe teache

## Corinthians. i.

Teache you, that it is a shame for a man, if he haue longe heare: and a prayse to a woman, if she haue longe heare: For her heare is geuen her to couer her with all. If any man lust to striue, we haue no such custome neither the congregations of God.

The pistle  
vpon the  
thursday  
before east.

Thys I warne you of, and commende not that ye come together: not after a beter maner, but after a woorste. For syke of all when ye come together in the congregation, I heare that there is dissencion amonge you: and I partly beleue it. For there must be sectes amonge you, that they whiche are perfect amonge you, myghte be knowen. When ye come together therfore into one place, a man can not eat the Lordes supper. For every man begynneth before to eat hys owne supper. And ones hongry, and another is droncken. Have ye not houses to eat and to drincke in. O� do despise ye the congregation of God, and shame them that haue not: What shall I say vnto you: Shall I prayse you? In thy prayse I you not.

Mat. xxvi.  
Mar. xiii. ceaued of the Lorde. For the Lorde Jesus  
Lu. xxii. b. the same nyght in whiche he was betray-  
ed, toke breader when he had geuen thankes he brake it: and sayde. Take ye, and  
cate ye: thys is my body whiche is broken  
for you. Thys do ye in the remembraunce  
of me. After the same maner also he toke  
the cup, when supper was done sayinge  
Thys cuppe is the newe testamente in my  
bloud

## The xii Chapter

blood. Thys do as oft as ye dryncke it, sh  
remembraunce of me. For as often as ye  
shall eate thys bread, and dryncke this cup

F shall eate thy bread, and dryncke this cup + Some  
† Hew the Lordes deat<sup>h</sup>, tyll he come.  
Wherfore, whosoever shall eate of thy bread, or dryncke of the cup, b<sup>t</sup> worthelpe,  
~~shall eate thy bread, and dryncke this cup + Some  
† Hew the Lordes deat<sup>h</sup>, tyll he come.~~

halde gyly of the body and bloude of the note this  
Lord. Let a man therfore examen hym selfe  
and to let hym eate of the breade, & drinck  
of the cup, For he that eateth or dryncketh  
bwoxthely, eateth and drynketh his own  
damnacion, because he maketh no diffe-  
rence of the Lordes bodye. For thyss cause  
many are weake and lycke amonge you, &  
many slepe. For if we had iudged oure sel-  
ues, we shoulde not haue bene iudged. But  
when we are iudged of the Lord, we are  
chastened, because we shoulde not be damp-  
ned wryt the worlde. Wherfore my bre-  
thren, when ye come together to eat, carpe  
one for another. If any man honger, let  
him eat at home, that ye come not together  
wuto condemnation. Other thynges wyll  
I set in order when I come.

## The.iii.Chapter.

**C**oncernyng spirituall thinges bre. The pisse  
chren: I woulde not haue you igno. on the. x.  
raunt. ye knowe that ye were gen. sond. after  
tyls, and wente youre wayes vnto Trinitye.  
domme yddis, curu as ye were led. Wher-  
fore, I declare vnto you that no man spea. Math. ix. 5  
kyng in the sprite of God, defieth Iesus.  
Also no man can say that Iesus is the lord Ro. xii. 3  
but in the holy goost.

## There

## Corinthians.i.

There are diversites of gyftes vnderse  
yet but one spryte. And there are differen  
ces of administrations, and yet but one  
Lorde. And there are diuers maners of o  
perations, and yet but one God whiche  
workeþ all in all. The gyft of that spryte  
is geuen to euery man, to edifye wyckall.  
For to one is geuen thozowe the spryte,  
the vterauice of wylledome. To another  
is geuen the vterauice of knowledge by  
the same spryte. To another is geuen faith  
by the same spryte. To another the gyft  
of healyng, by the same spryte. To ano  
ther power to do miracles. To another pro  
phesye. To another iudgemente of spyrtes.  
**Ro.xii. a.** To another diuers tonges. To another  
**Eph.iii.b** the interpretation of tonges. And these all  
workeþ euyn the selfe same spryte, deu  
dynge to euery man seuerall giftes, cum  
as he wylle.

For as the body is one, and hath many  
membris, and all the membris of one bo  
dy though they be many, yet are but one  
body: euyn so is Christ. For in one spryte  
are we all baptised to make one body, whe  
ther we be Jewes or gentyls, whether we  
be bond or fre, and haue all droucke of one  
sprite. For the body is not one member, but  
**Ephe.v.a.** many. If the vtre say: I am not the hande,  
therefore I am not of the body: is he ther  
fore not of the body? And if the eare say: I  
am not the eye: therfore I am not of the bo  
dy: is he therfore not of the body? If al the  
body were an eye, wher were the eare.

## The.xii.chapter.

Yall were hearynge: where were the ouel  
lyng? But now hath God disposed the mem-  
bris everye one of them in the bodye, at  
his owne pleasure. If they were all one  
member: where were the bodye? Nowe are  
there many members, yet but one body.  
And the eye can not saye vnto the hande, I  
haue no nede of thee: nor the heade also to  
the feare, I haue no nede of you. Yea, rather  
a great deale those membris of the bodye  
whiche seeme to be moze feble, are necessar-  
ye. And vpon those membris of the bodye  
whiche we chynke leaste honeste, putte we  
moze honestie on. And sure vngoodlye par-  
ties haue moze beauty on. For our honeste  
members nede it not. But God hath so dis-  
posed the bodye, and hath geuen the moze  
honour to that parte whiche lacked, leste  
thereshoulde be any stryfe in the bodye: but  
that the membris shoulde indifferenclye  
care one for another. And yf one member  
suffer, all suffer with hym: yf one member  
be had in honour, al membirs be glad also.  
Ye are the bodye of Christe, and membirs  
one of another. And God hath also ordyn-  
ned in the congregation, fyrist the Apostles,  
secondarelye prophetes, thrydely teachers,  
then them that do myracles: after that, the  
gystes of helynge, helpers, gouerners, dy-  
uerstie of tonges.

Eph.iii.8

Are all Apostles? Are all Prophetes? Are  
all teachers? Are all doers of myracles?  
Have all the gystes of healyng? Do all  
speake with tonges? Do all interpretē? Co-

B.iii.1 uez

Corinthians. i.

met after the best gyfes. And yet shew  
vnto you a more excellent waye.

¶ Tho. ri. Chapter.

The pistle  
on cheson.  
called qui-  
quagelum.

Mat. xii. c.  
Luk. xiii.

1. Cor. x. 8

Philem. ii. c.

**T**hough I speake with the tonges of men and aungels, and haue no loue I am euuen as soundyng brasse : or as a cymbal. And though I coulde prophesy, and vnderstante all secrete, and all knowledge : yea yf I hadde all fayth, so that I could moue mountayns out of theyz places, and yet had no loue, I were nothyng. And though I bestowe all my goodes (\*to fedde the poore\*) and though I geue my bodye, euuen that I burned, and yet haue no loue, it profiteth me nothyng.

Loue suffereth longe and is curteous. Loue ennyeth not. Loue doth not frowardly, swelleth not, dealeth not dishonestly, leketh not hir oown, is not prouoked to anger, chinketh not euyl, reioyseth not in iniurie: but reioyseth in the truch, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth al thinges. Though that Prophesyinges fayle, other tonges ceale, or knowledge vanyshe awaye, yet loue falleth never awaye.

For our knowledge is vnperfekte, and oure prophesyinge is vnperfect. But when that whiche is perfect is come, then that whiche is vnperfect, shall be dane awaye. When I was a chylde, I speake as a chylde, I vnderstode as a chylde, I rymed as a chylde. But assone as I was a manne, I put awaye chyldeshnes. Nowe we se in a glasse

### The .xiii. Chapter.

glorie, even in a darcke speakeynge; but then  
wall we se face to face. Nowe I knowe vn-  
perfectly: but then shall I knowe, euen as  
I am knownen. Now abydeth faych, hope,  
and loue, euen these thre: but the chiese of  
these is loue.

### The .xiiii. Chapter.

**L**abour for loue, and couerte spirituall  
gyfes: and most chiefly for to Pro-  
phecye. For he that speakeþ wyrh  
tonges, speakeþ not vnto men, but  
vnto God. For no man heareth him. How-  
beit in the spryre he speakeþ misteries.  
But he that prophelicteþ, speakeþ vnto  
men, to edfynginge, to schortacion, and to  
comforte. He that speakeþ wyrh tonges,  
proffireþ hym selfe: he that prophesyeþ,  
edfyþ the congregacion. I woulde that Rom. xii.  
Nu. xi.g.  
ye all speake wyrh tonges: but rather that  
ye prophesied.

For greater is he that Prophesye-  
þeþ, then he that speakeþ wyrh tonges,  
exepte he expounde it also: that the con-  
gregation maye haue edfynginge. Nowe  
hechren, ys I come vnto you speakeynge  
wyrh tonges: what shall I profyt you, ex-  
cepte I speake to you, other by reuelacion,  
or by knowledge, or by Prophesyinge, or  
by doctrine. Moreouer when thynges  
Withoute life geue sounde: whether it be a  
pype, or an harpe, excepte they make a di-  
finition in the soundes: howe shall it be  
knownen what is piped or harped: And also  
yl the trompe geue an vncertayne boþe,

R.K.U. Wþo

## Corinthians. i.

Who shall prepare hym selfe to fylght? Even  
so lyketoyse, when ye speake with tonges,  
except ye speake wordes that haue signifi-  
cation, howe shall it b e vnderstande what  
is spoken? For ye shall but speake in the  
ayre.

Many kyndes of boyces (as a man might  
saye) are in the worlde, and none of them  
are without signification. If I knowe not  
what the boyce meaneth, I shalbe vnto  
hym that speaketh an aliant, and he that  
speakeith, shalbe an aliant vnto me. Even  
so yel for as muche as ye couerte spirituall  
gyfes I leke that ye maye excell vnto the  
edifyinge of the congregacion. Wherefore,  
let hym that speakeith with tonges, praye  
that he maye interprete also. For if I pray  
with tonges, my spryte prayeth: but my  
mynde is without frute. What is it then?  
I wyll praye with the spryt, and wyll pray  
with the mynde also. I wyll synge with  
the spryte, and wyll synge with the mynde  
also. For els, when thou blesseth wþtþ the  
spryte, howe shall he that occupieth the  
rotwme of the unlearned, saye Amen at thy  
geuyng of thankes, synging he vnderstan-  
dech not what thou sayst. Thou verely ge-  
uest thankes well, but the other is not edi-  
fied. I chanke my God, I speake with ton-  
ges more then ye all. Yet hadde I leuer in  
the congregacion, to speake syue wordes  
with my mynd to the informatio of other,  
rather then ten thousandde wordes wþtþ  
tonges.

### The.xiiiij.Chapter.

Brethren, be not chyldren in wyt. Now,  
here, as concernynge maliciousnes, be chil-  
dren, but in wytte be perfecte. In the lawe  
it is wrotten: with sondry tonges, & wych  
sundrye lippes wyll I speake vnto this peo-  
ple, and yet for all that wyll they not hear  
me, sayeth the Lorde. Wherefore tonges  
are for a sygne, not to them that beleue:  
but to them that beleue not. Contrarywise  
prophesyinge serueth not for them that be-  
leue not, but for them whiche beleue.

Esa.xxviii

If therfore, when all the congregation  
is come together, and all speake with con-  
ges, there come in they that are unlearned  
or they whiche beleue not: wyll they not  
saye that ye are out of your wyttes? But  
E and if all prophesye, and therere come in one  
that beleueth not, or one unlearned, he is  
rebuked of all men: and is iudged of euerye  
man: and so are the secretes of his heart o-  
pened, and so falleth he downe on his face,  
and worshippeth God, and sayeth that god  
is in you in dede.

Howe is it then brethren? Whan ye  
come together, euerye one of you hath a  
songe, hath a doctrine, hath a conge, hath  
a revelation, hath an interpretation. Let al  
thynges be done vnto edifyinge. If anye  
man speake with tonges, let it be by two  
or at the moost by thre, and that by course,  
and let another interprete. But if there  
be no interpreter, let hym kepe silence in  
the congregation, and let hym speake to  
hym selfe, and to God.

K.K.iii.

Let

## Corinthians. i.

Let the prophetes speake two, or three,  
and let the other iudge. If any reuelation  
be made to another that syteth by, let the  
syyste holde his peace. For ye maye all pro-  
phesye one by one, that all maye leare, and  
all maye haue comforste. For the spyrtes of  
the prophetes, are in the potwr of the pro-  
phetes. For God is not causer of stryfe: but  
of peace, as he is in all other congregati-  
ons of the sayntes.

L.Tim.ii b  
Gen. iii. c

Let your wyues kepe sylence in the con-  
gregations. For it is not permittēd vnto  
them to speake: but to be vnder obedience  
as layeth the lawe. If they will leare any  
thyng, let them aske theyz husbandes at  
home. For it is a shame for wemen to speak  
in the congregation. Spongē the word of  
God from you: Ether came it vnto you on-  
lye: If anye man thyngē hym selfe to be a  
Prophete, ether spirituall: lette him vnder-  
stante what thinges I wryte vnto you.  
For ther are the commaundementes of the  
Lorde. But and yf any man be ignorauant,  
let hym be ignorauant. Wherefore brethren  
couet to prophecy, and forbyd not to speake  
with tonges. Let all thinges be done hon-  
estly and in order.

## The xv. Chapter.

The p̄ſtle  
on the xii,  
lond after  
Trinitie.

**B**rethren, as pertaynyngē to the gos-  
pell whiche I preached vnto you,  
whiche ye haue also accepted, and in  
the whiche ye contynue, by the whi-  
che also ye are sauēd: I do you to wryte,  
after what maner I preached vnto you, y-

## The xv. Chapter.

We hope it, excepte ye haue beleued in vain.  
for fyrt of all, I deliuered vnto you, that  
whiche I receaued: howe that Christ dyed *Esa. lxx. b.*  
for oure synnes, agreyng to the scripture *Jonas. ii. a.*  
res, and that he was buried, and that he *Osee. vi. a.*  
rose agayne the thyrde daye accordyng to *Ioh. xx. c.*  
the scriptures: and that he was sene of *Ce. Acte. ix. a.*  
phas, the of the twelue. After that, he was *Eph. iii. b.*  
sene of moo then fyue hundred brethren at  
once, of whiche manye remayne vnto this  
daye, and manye are fallen a slepe. After  
that appeared he to James, then to all the  
*B. Apostles.*

And laste of all he was sene of me, as one  
that was borne oute of due tyme. For I am  
the least of the Apostles, whiche am not  
worthy to be called an Apostle, because I  
persecuted the congregation of God. But  
by the grace of God, I am that I am. And  
this grace which is in me, was not in *f. Some*  
bayne, but I laboured more abundantlye reade his  
then they al, yet not I, but the grace of god grace whi  
whiche is with me. Therefore whether it the is coē  
were I or they, so we preache, and so haue on me.  
ye beleued:

If Christ be preached howe that he rose  
from the deade: howe saye some amonge  
you, that there is no resurrection of the  
dead: If there be no rysyng agayne of the  
dead: then is Christ not risen. If Christe be  
not risen, then is our preaching bayne, and  
your saych is also in vaine. Yea, & we are  
founde also false wytnesses of god. For we  
haue testifid of God, howe that he rayled

*B. k. iii. bp*

## Corinthians. j.

by Christ: whom he rayled not by , yf it be  
so that the dead ryle not agayne. For if the  
dead ryle not agayne, then is Christ not ri-  
sen agayne. If it be so that Christ rose not,  
then is your fayth in vayne, and yet are ye  
in your synnes . Therfore they whiche are  
fallen a slepe in Christe, are perlyshed. If in  
this lyfe onely we beleue on Christe, then  
are we of all men the miserablist.

Collo. i. c.

¶. Tes. iii. iii.

But nowe is Christ risen from the dead  
and is become the fyfth frutes of them that  
slepte . For by a man came death, and by a  
man came the resurrection of the dead. For  
as by Adam all dye: even so by Christ, shall  
all be made alye, & euery man in his owne  
order. The fyfth is Christe, then they that  
are Christes at his commynge. Then com-  
meth he ende, when he hath delyucred by

¶ O : to the kyngedom to God the father, when  
God & the he hath put downe all rule, auctorite, and  
father.

power. For he muste raygne till he haue  
put all his enemyes vnder his feete. The

laste enemy that shalbe destroyed, is death, ¶

For he hath putte all thynges vnder hys  
Psal. cix. a fete. But when he sayth, all thynges are  
Heb. i. d, put vnder hym, it is manifest, that he is ex-  
psal. viii. d cepted, whiche dyd put all thynges vnder  
Heb. ii. d. hym. When all thynges are subdued unto  
hym: then shall the sonne also hym selfe be  
subiecte vnto hym that dydde put all thy-  
nges vnder hym, that God maye be all in

¶ Some all thynges. Els what do they whiche are  
reade: for baptysed & ouer the deade, yf the dead ryle  
the deade, not at all? Whyc are they then baptysed  
ouer

## The xv. Chapter.

mer the deade? Yea, and why stande we in  
reoperdy every houre: By oure reiosynges  
whiche I haue in Christe Jesu oure Lorde,  
I dye dayly. That I haue fought with bea-  
ties at Ephesus after the manner of men:  
what auaantagech it me, ys the deade rysle  
not agayne? Let vs eate and dyncke: for *Sap. ii. b.*  
tomorrow we shall dye. We not deceaued: *Elay. xiiii.*  
euell spekynges corrupt good maners.

E Awake truly out of slepe, and sinne not;  
for some haue not the knowledge of god.  
I speake this to your rebuke.

But some man wyll saye: howe arysc the  
deade: with what bodye come they? Thou  
sole, that whiche thou lowest, is not quyc-  
kened, except it die. And what lowest thou?  
Thou lowest not that body that shalbe: but  
bare corne (I meane ether of wheate, or of  
some other) and God geueth it a bodye at  
his pleasure, to euery seed his owne body.  
All fleshe is not one maner of fleshe, but  
there is one maner fleshe of men, another  
maner fleshe of beastes, another maner  
fleshe of fyshes, and another of byrdes.

There are also celestiall bodyes, and there  
are bodies terrestriall. But the glory of the  
celestiall is one, and the glory of the terre-  
striall is another. There is one maner glo-  
ry of the sunne, and another glooye of the

F Mone, and another glory of the Starres.  
For one Starre differeth from another in  
glory. So is the resurrection of the deade.  
It is lowen in corruption, and ryseth in in-  
corruption. It is lowen in dishonoure, and  
ryseth

*Corinthians. i.*

and ryseth in glory. It is sown in weakness,  
and ryseth in power. It is sown a na-  
turall body, and ryseth a spirituall bodey.  
There is a naturall bodey, and there is a  
spirituall bodey: as it is also written: the  
fyre man Adam was made a lyuing soule  
and the laste Adam was made a quycke-  
nyng syrte. Howbeit, that is not fyre  
whiche is spiritual, but that whiche is na-  
turall, and then that whiche is spiritual.  
The fyre man is of the earth earthly: the  
seconde man is the Lorde from heauen.  
As is the earthly, suche are they that are  
earthly. And as is the heauenly, suche are  
they that ar heauenly. And as we haue borne  
the ymage of the earthly, so shall we beare  
the ymage of the heauenly.

This saye I brethren, that fleshe & bloud  
can not inheret the kyngedome of GOD.  
Nether doth corruption inherit incorrup-  
tion. Beholde I shewe you a mistery. We  
shall not all slepe: but we shall al be chaun-  
ged, and that in a momente, in the twyn-  
klyng of an eye (\*at the sounde \*) of the last  
trompe. For the trompe shal blow, and the  
dead shal ryse incorruptible, and we shalbe  
chaunged. For this corruptible, muste put  
on incorruption, and this mortall, muste  
put on immortalitie. When this corrup-  
tible hath put on incorruption, & this mor-  
tall hath put on immortalitie then shalbe  
brought to passe the sayinge that is writ-  
*Cor. xiii. d* ten: Death is swalowed vp into victorie.  
*Hebz. ii. d*, Death where is thy syngge? Hell where is  
thy

## The.xvi.Chapter

thy victorie: The stynge of death is synnes  
and the strengch of synne, is the law. But  
thankes be vnto God whiche hath geuen  
vs vncoray, thoro woure Lord Iesus Christ.  
Therefore my deare brethren, be ye fledfaste  
immouable, alwayes ryche in the woz-  
hes of the Lorde, for as muche as ye know  
howthat your labour is not in vayne in  
the Lorde.

## The.xvi.Chapter,

**C**oncernyng the gatherynge for Actu.xi.a.  
the sayntes, as I haue ordeyned Rom. xv.f  
in the congregations of Galacia, ii, Co , vni-  
euен so do ye, Vpon some Sonday  
let every one of you put aside at home, and  
laye vp whatsoever he thinketh nere, that  
there be no gathcrynges when I come.  
Wher I am come, whosocuer ye shal alow  
by youre letters, them wyl I send to bring  
your liberalitie vnto Jerusalem. And yf it  
be merte that I go also, they shall go wryth  
me. I wyl come vnto you after I haue gone  
vnto Macedonia. For I wyl go therownde  
Macedonia. With you peraduenture I wil  
abyde a whyle: or els wynter, that ye maye  
byng me on my waye whither soever I  
go.

I wyl not se you nowe in my passage:  
but I trust to abyde a whyle with you, yf  
God shal suffre me. I wyl tary at Ephesus  
vntyl whysontyde . For a greate doze and  
a frutefull is opened vnto me: and ther are  
manye aduersaries. If Timotheus come,  
& that he be without feare wryth you.

## Corinthians 3.

For he worketh the worke of the Lorde as  
I do: Let no man therfore despise hym, but  
conuaye hym forth in peace, that he maye  
come vnto me. For I loke for hym wþt  
the breþren.

To speake of brother Apollo : I greatly  
despyse hym, to come vnto you wþt the  
breþren, but his mynde was not at all to  
come at this tyme. Howbeit, he wyll come  
when he shall haue conuenient tyme.  
*Act. xviii.  
Co<sup>r</sup>, i. b.*

Watche ye, stand fast in the fayth, quyte  
you lyke men, and be stronge. Let all your  
busynes be done in loue.

Breþren, ye knowe the house of Steþana, how that they are the fyſte frutes  
of Achaia, and that they haue appornted  
them selues to minister vnto the sayntes.  
I besech you that ye be obedient vnto such,  
and to all that helpe and laboure . I am  
gladde of the commynge of Stephana,  
Fortunatus and Achalcus: for that whiche  
was lackynge (\*to me\*) on youre parte,  
they haue supplied. For they haue comforþ  
ed my spryte and youres. Loke therefore  
that ye knowe them that are suche.

The congregations of Asia salute you,  
Aquila and Priscilla salute you muche in  
the Lorde, and so doeth the congregacion  
that is in theyr house . All the breþren  
grete you. Grete ye one another wþt an  
holy kyſſe . The salutation of me Paule  
wþt myne owne hande. If anye man loue  
not the Lorde Jesus Christe, the same be  
Anathema maranacha. The grace of the  
Lorde

## The i Chapter

Lord Jesus Christe be with you. My loue  
be with you all in Christ Jesu. Amen.

The ende of the fyre Epistle to  
the Corinthians.

Sent from Philippes, by Ste-  
phana, and Fortunatus, and  
Achaicus, and Timo-  
thecus.

## The seconde Epistle of S. Paule to the Corinthians.

The fyre Chapter.

Aule an Apostle of Jesu  
Christ, by the wyll of god,  
and brother Timotheus.

Unto the congregacion  
of God, whiche is at Co-  
rinthum, with al the sain-  
tes whiche are in all A-  
chaea. Grace be with you,  
and peace from God the fathir, and from  
the Lord Jesus Christe.

Blessed be God the fathir of our Lord + O: be  
Jesus Christ, the fathir of mercies, and the God + the  
God of all comfoorte / whiche comforteth vs fathir.  
in all our tribulation, in so muche that we Eph.3.13  
are able to comforthe them whiche are in a. 1.10ct 1.8  
ny maner of trouble with the same com-  
forte, wherwith we oure selues are com-  
forted of G O D. Soz as the afflictions of  
Christe are plenteous in vs, cuen so is our  
consolation plenteous by Christ.

Collo. 1.6

Whether we be troubled for your conso-  
lation

## Corinthians. ii.

tation and saluation , whiche saluation  
Sheweth hyz power, in that ye suffre the  
same afflictions, whyche we also suffre; y  
whether we be conforde for your consola-  
tion and saluation: yet oure hope is  
fasse for you, in as much as we knwo hwo  
that as ye are partakers of the afflictions,  
so shall ye be partakers also of the consola-  
tion. Brethren, I woulde not haue you ig-  
noant of our trouble, whiche happeneth  
vnto vs in Asia. For we were greued out  
of measure passyng strenght, so greateley  
that we despered euyn of lyfe.

Also we receaved an awnswere of  
death in our selues , and that because we  
Shoulde not put oure truske in oure selues,  
but in God : which rayseth the dead to lyfe  
agayne, and whiche delyuered vs from so  
**1. Cor. ii. d,** great a deach, and doth delyuer. On whom  
we truske, that yet hereafter he wyll dely-  
uer, by the help of your prayer for vs, that  
by the meanes of manye occasions, chan-  
kes maye be geuen of many on sur behalfe  
for the grace geuen vnto vs.

For our reioysyng is this, che testimo-  
nye of oure conscience, that in synglenes, i  
Godly purenes, and not in fleshlys wyl-  
dome, but by the grace of G O D, we haue  
hadde ouere conuersation in the world, and  
most of all to you wardes. We wryte none  
other thynges vnto you, then that ye read,  
and also know.

Yea, and I truste ye shall fynde vs vnto  
the ende, euyn as ye haue founde vs partie-  
lye

## The ii. Chapter.

herfor we are your retorsyng, even as ye  
are ours, in the daye of our Lorde Jesus.  
And in this confidence was I mynded fyrt  
to haue com vnto you, that ye + might haue  
Dide one pleasure more, and to haue passed  
by you into Macedonia, and to haue come  
agayne out of Macedonia vnto you, and to  
haue bene ledde forth to Jewrye warden  
you. W<sup>t</sup>hen I thus wylle was mynded: did  
I vle lrghtnes: Or thinke I carnally those  
thynges whiche I thynke: that wyth me  
shoulde be yea, yea, and naye, naye. God is  
faychfull. For our preachinge to you was  
not yea, and naye.

i. Cor. x. 6.  
† Some  
read: that  
I myghte  
haue had  
one plea-  
sure more  
wyth you.  
Match. v. 6.

For Goddes sonne Jesus Christ whiche  
was preached amonoge you, by vs (that is  
E to saye, by me, and Sylvanus, and Timo-  
theus) was not yea and naye: but in hym it  
was yea. For all the promyses of God, in  
hym are yea: and are in hym Amen, vnto  
the lande of God thowte vs. For it is  
God whiche hablyshed vs wyth you in  
CH<sup>R</sup>I<sup>S</sup>T E, and hath annoynted vs,  
whyche hath also sealed vs, and hath ge-  
uen the earnest of the spypce into oure  
hertes.

Eph. iii. 16.

## The.ii. Chapter.

I Call God for a recorde vnto my soule,  
that for to fauer you wyth all, I came  
not anye more vnto Corinthum.

Not that we be L O R D E S ouer  
your faych: but helpers of youre toye. For  
by faych ye stand. But I determinyd this  
in my self, that I woulde not come agayne

Corinthians. viii.

To you in heuynes. For yf I make you my  
who is it that shoulde make me glad, b  
the same whiche is made sorry by me? And  
I wrote this same vnto you, lest if I came,  
I shoulde take heuynes(\*of them\*) of wh  
I ought to reioyce. This confidence haue  
I in you al, that my ioye is the ioye of you  
all. For in great afflyction and anguyssh  
hert, I wrote vnto you with many teares:  
not that ye shoulde be made sorry: but that  
ye might perceave the loue whiche I haue  
moost specially vnto you.

¶ Coz. b. b. If any man hath caused sorow, the same  
hath not made me sorry, but partely: least I  
shoulde greue you all. It is suffcience vnto  
the same man, that he was rebuked of man  
yne. So that nowe contrarywise, ye ought  
rather to forgeue hym and comforthe hym:  
lest that same person shoulde be swalow  
wed by vther muche heuynes. Where  
fore, I exhorte you that loue maye haue  
strength ouer hym. For this cause verely  
dyd I wryte, that I myght know the prof  
of you, whether ye shoulde be obediente in  
all thynges. To whome ye forgeue any  
thyng, I forgue also. And verely if I for  
gaue anye thinge, to whome I forgue it,  
for your sakes forgane I it, in the + roume

+ Some of Christ, lest Satan shoulde preuent vs.  
reade: in For his thoughtes are not unknowen vnto  
the syght to vs.

¶ Of Cypris When I was come to Troada for Chil  
lites Gospels sake (and a greate doze was  
opened vnto me of the Lorde) I had no rest

### The .iii. Chapter.

my spryte, because I founde not Titus  
my brother: but toke my leaue of them and  
went away into Macedonia. Thankes be  
vnto God whiche alwayes geuereth vs the  
victorie in Christ, and openeth the sauoure  
of his knowledge by vs in every place. For  
we are vnts to God the swete sauoure of  
Christ, both among them that are sauued, &  
also among them which perish. To the one  
part are we the sauour of death vnto death.  
And vnto the other part are we the sauour  
of lyfe vnto lyfe. And who is mere vnto  
these chynges? For we are not as manye  
are whiche choppe and chaunge wytch the  
word of God: but suen out of purenes/and  
by the power of God, and in the syghte of  
God, so speake we in Christ.

### The .iii. Chapter.

**V**We begyn to prayse our selues a-  
gayne. Nede we as some other, of  
Epistles of recommendation vnto  
you: or letters of recommendation  
from you: Ye are our epistle wryten  
in our hertes, whiche is vnderstande and  
reade of all men, in that ye are knownen,  
howe that ye are the epistle of Christe, mi-  
nistered by vs and writteen, not with inke:  
but with the spryte of the liuyng God, not Exo. xxviii  
Deu. v.5  
in tables of stonye, but in fleshye tables of  
the herte. Such trust haue we chorow Christ to God The piste  
warde, not that we are sufficient of our self on the rit-  
ues to chynke any thing as it were of our sond. after  
selues: but oure ablenes commeth of God, Trinitye  
L. i.      Whiche

## Corinthians. ii.

+Or : a ble whiche hath made vs fable to minister thi  
new testament, not of the letter, but of the  
spyre. For the letter kylleth but the spyrne  
geuereth lyfe. If the mynistracion of deathe  
thorow the letters fygured in stonnes was  
gloryous, so that the chyldren of Israell  
coulde not behold the face of Moses for the  
glorye of hys countenaunce (whiche glory  
is done ato ayre) why shal not the mynistrac-  
tion of the spyre be much more gloryous?  
For if the ministrynge of condempnacyon  
be gloryous: muche more dothe the mi-  
nistracion of ryghtwesnes excede in glo-  
rye. For no doubt, that whiche was there  
gloryfyed, is not once gloryfyed, in respect  
of this exceeding glory. For if that which is  
destroyed was gloryous, muche more shall  
that whiche remayneth be gloryous.

Exo. xxiiij

Scyng then that we haue suche triste,  
we vse greate boldnes, and do notas moy-  
ses, whiche pone a bayle ouer hys face, that  
the chyldren of Israell shoulde not se, for  
what purpose that serued whiche is put a-  
waye. But their myndes were blynded.  
For vncyll this daye remayneth the laws  
coueryng vntaken away in the olde testa-  
mence when they reade it, whiche bayle  
in Chrysostome is put away. But euene vnto this  
daye when Moses is reade, that bayle  
hangeþ before they þearces. Neuerthe-  
lesse, when they tourne to the Lorde, the  
bayle shalbe taken awaye. The Lorde no  
doubt is a spyre, And where the spyrte of the  
Lord is, there is liberty. But we all be-  
holde

John. iii.ii.

### The.iii.Chapter.

hold in a mynroure the glory of the Lorde  
with his face open, and are chaunged vnto  
the same symlycute, from glory to glorie,  
even of the spryte of the Lorde.

### The.iii.Chapter.

**A** Therefore, sayng that we haue suche  
an offyce, such as mercy is come on **f** Some  
vs, we faynt not: but haue caste reade: go  
frome vs the clockes of vnhonestie, nor once  
and walke not in crascnes, nether handle of kynde.  
We the wrode of God discreitfullye: but in The pistle  
open truche, and reporte oure selues to eue on s. Mach  
eye mans conscience in the syghte of God. daye,  
I knowe Gospell be yet hyd, it is hyd amoung  
them that are loste, in whome the God of  
thyss worlde hath blynded the mindes of  
them whiche beleue not, lest the lyghte of  
the gloriouse Gospel of Christ whiche is the  
ymage of God, shoulde shyne vnto them. **Gen.6.4**  
For we preache not our selues, but Chryſt  
Jesus to be the Lorde, and oure selues your  
seruauntes for Jesus sake. For it is God  
that commaunded the lyghte to shyne out  
of darckenes, whiche hath blyned in our  
heartes, for to geue the lyghte of the know  
ledge of the glory of God, in the face of Je  
sus Chryſt. But we haue thyss treasure in us. **Pet.1.5**  
erthen vessells, that the excellencye of the  
potowr, myght be Goddes & not ours. We  
are troubled on every side, yet are we not  
without Chift. We are in pouerty: but not  
viterly wythout somwhat. We are perse  
cuted, but are not forſaken. We are caste  
dounne: neuertheleſſe we peridh not. And we Gal, vi.5  
**L.ii.** always

## Corinthians. ij.

alwayes beare about in our bodye, the dyng of the Lord Jesus, that the lyfe of Jesu myght also appeare in our bodres.

**No. viii. d.** For we whiche lyre are alwayes deluered vnto death for Jesus sake, that the lyfe also of Jesu myght appeare in our moste carnall fleche. So then death worketh in vs, psal. x b. d. and lyfe in you. Seing then that we haue the same spryte of fayth, accordyng as it is written: I beleued, and therfore haue I spoken. We also beleue, and therfore speake. For we knowe that he whiche rayled vppon the Lorde Jesus, shall rayle by vs also by the meanes of Jesus, and shall set vs wryth you, for all thynges do I for youre sakes that the plenteous grace by thankes geuen of many, maye redounde to the pryme of God.

Wherfore, we are not twiered, but though our inward man peryshe, yet the inward man is reuerted daye by daye.

**psal. xxv. b.** For our exceeding tribulation whiche is momentany and lyght, prepareth an exceeding and an eternall wayght of glory vnto vs, whyle we loke not on the thynges whiche are sene, but on the thinges which are not sene. For thynges whiche are sene, are temporall: but thinges which are not sene, are eternall.

## ¶ The. b. Chapter.

**F**or we know that if our earthly maner ion wherin we nowe vvel were destroyed, we haue a buyldynge (\* or deyned) of god, an habitation not made

## The . v . Chapter

made wþt þandes, but eternal in heauen.  
And therfore syghe we, desirynge to be clo-  
thed wþt þur manlion whiche is from hea-  
uen: so yet if that we be foande clothed, &  
not naked. For we that are in this taber-  
nacle, syghe and are greden, because we  
would not be unclothed, but would be clo-  
thed vpon, that mortallite myght be stwa-  
loured vp of lyfe. He that hath ordyned vs  
for this chyng, is God; whiche very same  
hath genen vnto vs the earneste of the  
spite. Therefore, we are alwaye of good  
þeare, and know that as longe as we are  
at home in the bodye, we are absence from  
God. For we walke in faych and not after  
the vter appearaunce. Neuerthelesse, we  
are of good confort, and had leuer to be ab-  
sent from the body, and to be present wþt  
the Lorde. Wherfore whether we be at  
dome or from home, we endeour oure sel-  
ves to please hym. For we must al appeare  
before the iudgement seat of Christ, that  
every man may receave the workes of hys  
body according to that he hath done, whe-  
ther it be good or bad.

Seyng then that we knowe, howe the  
Lorde is to be feared; we fare fayre wþt  
men. For we are knownen well ynough vñ  
to God. I trust also that we are knownen in  
your consciences. We prayse not oure sel-  
ves agayne vnto you, but geue you an oc-  
casyon to reioyce of vs, that ye mayc haue  
somewhat agaynst them, whiche reioyce  
in the face, and not in the hert. For if we  
I. R. v. 11. b.

Corinthians. ii.

be to feruent, to God are we to feruent. If we kepe measure, for youre cause kepe we measure. For the loue of Chryste constraineth vs, because we thus iudge, if one be deade for all, that then are all deade, and that he died for all, that they whiche the lyue, shoule not hence forche lyue vnto them selues, but vnto hym whiche dyed for them and rose agayne.

Wherfore, henceforche knolle we no man after the fleshe. In so muche thoughte we haue knownen Chrysste after the fleshe, nowe hence forche knolle we him so no more. Therfore yf anye man be in Chryste,  
**2Co.xiii.c** Apo.xxi.b. he is a newe creature. Olde chynges are passed awaye, beholde all chynges are become newe. Neverthelesse alchynge are of God, whiche hathe reconcyled vs unto him selfe by Iesus Chryste, and hath givuen vnto vs the office to preache the atonement. For God was in Chryste, and made agreements betwene the world and hym selfe, and imputed not theyr synnes vnto them: and hathe commynded to vs the preachinge of the atonement.

**2Co.xiii.d** Nowe ther are we messengers in the rowme of Chryste, even as thoughe god did beseeche you thoroewe vs. So praye we you in Chrysste fide, that ye he atone wryth God: for he hathe made hym to be synne for vs, whiche knewe no synne, that we by his meanes shoulde bee that ryghtewesnes, whiche before God is allowed.

20. The, vi. Chapter,

## The vi. Chapter.

**V**ve as helpers therefore exhort  
you, that ye receave not the grace <sup>The piste</sup> of God in bayne. For he saythe: 3 on the first  
haue hearde thee in a thyme accep<sup>so.</sup> in Lent  
ted: and in the daie of saluation, haue I suc<sup>sal. 45.</sup>  
kered thee. Beholde, nowe is that well ac-  
cepted tyme: beholde, now is that daye of  
saluation. Let vs geue no occasyon of crud  
in any chyng, that in oure offyce be found  
no faute: but in all chynges let vs behaue  
our selues as the mynisters of God.

In muche pacynce, in afflictions, in ne-  
cessite, in anguysh, in strypes, in prysone-  
ment, in stryfe, in laboure, in watchinge,  
in fakyng, in purenes, in knowledge, in <sup>Coz.</sup> liss.  
Blonge sufferinge, in kyndnes, in the holye  
gooste, in loue unfayned, in the wordes of  
truch, in the power of God, by the armou-  
r of ryghtewesnes of the ryghte hande and  
on the lytte, in honoure, and dyshonour,  
in euyll reporte, and good reporte, as de-  
ceavers, and yet truc, as vñknowen, & yet  
knowen: as dying, and behold we yet lyue:  
as chastened, & not killed: as sorrowing, and  
yet alwaye mery: as pooze, and yet make  
manye ryche: as hauyng nothyng, and  
yet possessinge all chynges.

**C**o ye Cozynthians, oure mouth is open  
vnto you. Oure hearte is made large: ye  
are in no straunge in vs, but are in a straunge  
in youre owne bowelles: I promyse you  
lyke rewarde wþch me, as to my chyldren.  
Sette youre selues therefore et large,  
and beare not a straunge yoke wþch the

## Corinthians ij.

Unbelouers. For what felowshyppe hath  
rightewesnes wicth vnrightewesnes?  
What cōpany hath light wicth darchnes?  
What concord hath Christ wicth Belial?  
ether what parte hathe he that beleueche  
**I.Cor.iii.b** with an infidell: how agreeth the temple  
of God wicth ymages? For ye are the tem-  
**Leu.xxi,**  
**Clay .ii.a.** ple of that living God, as sayde God. I  
wyll dwell amonge them and walcke a-  
mong them, and wyll be their God:3 they  
shalbe my people.

**Cla.iii.c.** Wherefore come out from among them  
and separate your selues (sayeth the Lord)  
and touche none vncleane thynges; so wil I  
receave you, and wyl be a fathur vnto you,  
and ye shalbe my sonnes and daughters  
sayth the Lord almighty.

## The.vii.Chapter.

**S**EYNGE that we haue such promysses  
(dearlye beloued,) let vs clense oure  
selues from al filthynesse of the flesh  
and spryte, and growe vp to full ho-  
linessse in the feare of God. Understant vs,  
we haue hurt no man: we haue corrupt no  
man: we haue defrauded no man. I speake  
not thys to condemne you: for I haue shew-  
ed you before, that ye are in oure hertes  
to dye and lyue wicth you. I am very bolde  
ouer you, and reioyce greatly in you, I am  
sylded wicth conforte, and am excedyng  
to youse in all our tribulacions.

For when we were come into Macedo-  
nia, our fleshe hadde no rest, but we were  
trou-

## The. vii. Chapter

troubled on cuerpe syde . Outwarde was  
lyghlyng, inward was feare . Neuerthe-  
leesse, God that comforteth the abiect, com-  
forted vs at the commynge of Titus . And  
not wych hys commynge onelye : but also  
wych the consolation wherewych he was  
comforted of you . Fox he told vs youre de-  
sire, your mornyng, your feruent mynd to  
me warde: so that I now reioyce the more .  
Wherfore, though I made you sorry wych  
a letter, I repent not: though I did repent.  
For I perceave that the same epistle made  
you sorry, though it were but fox a ceason .  
But I now reioyce, not that ye were sorry,  
but that ye so sorrowed that ye repented .

For ye sorrowed Godly: so that in nothing t. Pet. ii. 8  
C ye were hurt by vs . Fox Godly sorrow cau-  
seth repentaunce vnto saluation not to be Ecc. xxx. 6  
repented of: when the worldly sorrow cau-  
seth death . Fox behold thys thyng , what  
diligence thys Godly sorrowe that ye toke  
hath wrought in you : yea, it caused you to  
cleare your selues . It caused indignation, it  
caused feare, it caused desire, it caused a fer-  
uent mynd, it caused punyshment . Fox in  
all thynges ye haue shewed youre selues,  
that ye were cleare in that matter . Wher-  
fore, though I wrote vnto you, I dyd it not  
for hys cause that did hurt: nether for hys  
cause that was hurte, but that oure good  
mynde whiche we haue towarde you in  
the lyghte of G O D , myght appeare vn-  
to you,

*Corinthians.ij.*

Therefore we are comforted, because ye  
are comforted ipes, & exeadyngely the more  
joyed we, for the ioye that Titus hadde:  
because hys spryte was refreshed of you  
all. I am therefore not nowe ashamed,  
thoughe I boasted my selfe to hym of you.

For as all thynges whyche I preached  
vnto you are true, cuen so is cure bo-  
synge, that I boasted my selfe to Titus  
wythall, founde true. And nowe is hys  
inwarde affection more aboundinge to-  
warde you, whcn he remembreth the ob-  
edynce of euerie one of you: howwith  
feare and tremblynge ye receaued hym. I  
reioice that I maye be holde ouer you in  
all thynges.

*The. iii. Chapter.*

**I**Do you to wyt brethren, of the grace  
of God whiche was geuen in the con-  
gregacions of Macedonia, howe that  
the abundance of theyz reiolyngs  
is, that they are tryed with muche tri-  
bulation. And though they were exces-  
dynge poore, yet haue they geuen excess-  
dynge rychelye, and that in synglement  
for to theyz powers ( I beare recorde )  
yea, and beforende theyz power, they were  
wyllyngc of theyz owne accord, and pray-  
ed vs wyl greate instance, that wee  
woulde receave theyz benefyce, and suf-  
fre them to bes partakers wyl other in  
mynstryng to the saynces. And thys  
they dyd, not as we looked for: but gave  
their owne selues synte to the Lord and  
glory

## The. viii. Chapter.

After unto vs by the wyll of God : so that Act. xi. 2.  
we coulde not but desyre Titus to accom- it. Cor. ix. 9  
plyshe the same benuolence amonge you Rom. xvi. 5  
also euuen as he had begonne. Nowe ther-  
fore, as ye are riche in all partes, in fayth,  
in word, in knowledge in all feruentnes, &  
in loue, whiche ye haue to vs : euuen so se  
that ye be plenteous in this benuolence  
also. Thys saye I not as cominaundynge:

but because oþer are so feruent, ther-  
fore proue I youre loue, whether it be per- f O; read  
sayte or no. For ye knowe the lyberalite but thos  
of our Lorde Jesus Christ, whiche though feruentnes  
he were ryche, yet so; youre lakes became of other,  
poorer þat ye thorow hys pouerty, myght prouynge  
be made rych. And I geue councell hereto. also the  
For thys is expedient for you, which be- perfectnes  
ganne, not to do onelye: but also to wyll a of yours  
yere a goo. Nowe therfore performe the loue,

thyng that ye beganne to doo : that as  
there was in you a redynes to wyll, euuen  
so ye may performe the dede, of that which

ye haue. For yf there be synt a wyllynge  
mynde, it is accepted accordynge to that a  
man hath, & not according to that he hath  
not. It is not my mynde that oþer bee  
set at ease, and ye brought into combracie:  
but that there bee egalnes nowe at thys  
tyme, that youre aboundinge succer their  
lacke: and that ther aboundinge may sup-  
plye youre lacke: that there maye be e-  
qualtie, agreyng to that whiche is wri-  
ten, he that gathred much, had neuer the  
more abundance, & he that gathered lytle,

## Corinthians.ij.

had neverthelesse. Thankes be unto God,  
whych put in the herte of Titus the same  
good mynd towarde you. For he accepted  
the request, yea, rather he was so wel wyl-  
ling, that of hys owne accord, he came vnto  
you. We haue sent with him that brother,  
whose laude is in the Gospel throughout  
all the congregations: and not so only,  
but is also chosen of the congregations to  
be a felow wych vs in our iorney conser-  
nyng thyrs beneuolence, that is mynistered  
by vs vnto the prayse of the same lord, and  
to stere vp your prompt mynd. For this we  
eschewe, that any man shoule rebuke vs  
in thyrs plenteous distribucion that is mu-  
nistered by vs, and therfore make prouis-  
on for honest thynges, not in the syght of  
God only, but also in the syght of men.

We haue sent wythe them a brother of  
oures, whome we haue ofte tymes pro-  
ued diligent in manye thynges, but nowe  
much moze diligent. The great confidence  
whych I haue in you, hath caused me thyrs  
to do partly for Titus sake whiche is my  
felowe and helper as concernyng you, part  
ly because of other which are our brethen  
and the messengers of the congregations,  
and the glory of Christ. Wherefore shewe  
vnto them proffe of your loue, and of their  
joyng that we haue of you, that the con-  
gregation may se it,

20 The. ix. Chapter.

## The ix Chapter

**S**f the ministrynge to the sayntes, *Act. xi. 1.* *i. Cor. xv. 1.*

**O**ut is but superfluous for me to wyte vnto you: for I know youre redynes of mynde, wherof I wot my selfe vnto them of Macedonia, and saye that Achaea was prepared a yere ago, and your feruenches hath prouoked many. Nevertheles, yet haue I sent these brethre lest our reioysyng ouer you shoulde be in bayne in thys behalfe, and that ye (as I haue sayd) prepare your selues, lesse peraduerture if they of Macedonia come wryth me, and synde you unprepared, we (I saye not ye) shoulde be ashamed in thys mattres of bostyng.

**W**herfore, I thought it necessary to exhort the brethren to come before hand vnto you, and to prepare your good blesyng promised afore, that it myght be readye: so that it be a blesyng and not a defraudyng. Thys yet remember, howe that he whiche soweth lytell, shall reapre lytel, and he that soweth plentcoulyc, shall reapre plenteous ly. And let every man do accordyng as he hath purposed in hys here, not grudging, *Pro. xi. 1.* *Ecc. xii. 13.* by, or of necessitie. For God loueth a chearefull gener.

**C**God is able to make you ryche in all grace, that ye in all thynges hauyng sufficiencie vnto the vermost, may be ryche vnto al manner of good workes, as it is written, *Psa. cxl. 9.* He hath sparsed abrode and hath geuen to the poore, hys ryghtewnes remayneth for ever, He that syndeth lede to the sorwer

## Corinthians.ij.

Were dothe mynister also bready for foode,  
and multiply youre seede , and increase the  
frutes of youre ryghtewesnes , that on all  
parties , ye maye be made ryche in al sin-  
glenes, whiche causeth chorowle vs, than-  
kes geunge vnto God.

For the office of this ministracyon, not  
onlye supplyeth the nede of the sayntes;  
but also is aboundaunte here in , that for  
this laudable ministrynge thankes myghte  
be geuen to God of many , whiche prayse  
God for the obedience of youre professinge  
the Gospell of Chrysste , and for youre  
synglencs in distributinge to them and  
to all men, and in their prayers to God for  
you, longe after you , for the aboundaunte  
grace of God geuen vnto you . Thankes  
be vnto God for his vspekeable gyfte.

## The.c.Chapre.

**Eph.vi. c.** **I** Paule my selfe beseche you by the me-  
kenes and softnes of Chrysste, whyche  
when I am present amonge you am of  
no reputacion, but am bold toward you be-  
yng absent. I beseche you that I nede not to  
be bold when I am present with that same  
cōfidence, wherwith I am supposid to haue  
bene bolde ) agaynst some whiche repete  
vs as though we walked carnally. Ne-  
uerthelesse, though we walke (\*compas-  
sed\*) wytch the flesh, yet we do not warre  
fleshlyc, for the weapens of oure warre-  
fare are not carnall thynges, but thin-  
ges myghtye in G O D , to caste downe  
stronge holdes, wherwith we ouerthrow  
ymage,

## The x. Chapter.

ymaginations and every hys thynge that exalteþ it selfe agaynst the knowldege of GOD, and bryngi into captivitie all vnderstandinge, to the obedycence of Chyſt, and are readye to take vengauſe on all vnyobedience, when youre obedycence is fulfylled. Loke ye on thyngeſ after the beter apperāunce? If anye mannes trusſe in hym ſelue that he is Chyſtes, let the ſame alſo conſider of hym ſelue, that as he is Chyſtes, even ſo are we Chyſtes. For thoughē I ſhould boaste my ſelue ſomwhat more of oure anchorytie, whiche the Lord hath geuen vs to edefye, and not to deſtroy you: it ſhould not be to my Name. (\*this ſaye I \*) leſte I ſhoulde ſeme as thoughē I wente aboue to make you afayred with letters. For the Epiftles (ſayche he) are ſore and ſtronge, but hys bodelye preſence is weake, and hys speache is rude. Let hym that is ſuche, chinke on thys wyſe, thaſ as we are in wordes by letters when we are abſent, ſuche are we in dedes, when we are preſente.

For we can not fynde in oure heretis to make oure ſelues of the numbre of them, or to compare oure ſelues to them, which lande them ſelues: neuertheleſſe, whiche they measure them ſelues wych them ſelues, and compare them ſelues wych them ſelues, they vnderſtande noughe. But we wyl not rejoyce aboue measure: but <sup>+</sup> accordinge to the quantitye of the measure which god hath diſtributed vnto vs, a meaſure to

<sup>+ Some</sup>  
rude: accordynge  
to the meaſure of the  
rule.

## Corinthians.ij.

To reache euен vnto you. For we shuld  
not our selues beyond measure, as thong  
we had not reached vnto you.

For euен to you also haue we come with  
the Holspel of Christ, and we boast not our  
selues ouer of measure in other mens la-  
bours. Yea, and we hope, when your fath  
is increased among you, to be magnifyed  
accordyng to our measure more largelyn,  
and to preache the gospell in those regions  
whych are beyond you: and not to reioye  
of that whiche is by another mans mea-  
sure prepared already. Let hym that reioy-  
ceth, reioyce in the Lord. For he that pray-  
seth hym selfe, is not alowed: but he whom  
the Lord prayseth.

2 Cor. ix. 9.  
1 Cor. ix. 9.

2 Cor. viii. 8

## The xi. Chapter.

**V**Would to god, ye could haue suffi-  
red me a litle in my folishnes: yea,  
and ye do also forbeare me. For  
am gelous ouer you, wyth godly  
gelousy. For I coupled yo to one man, to  
make you a chaste virgin to Christe. But  
I feare lest as the serpent begyled Eve who  
rotte his succeltie: euен so youre witnes  
should be corrupte from the singlenes that  
is in Christ. For if he that cometh, preache  
another Jesus then hym whome we pre-  
ched: or if ye receave another sprit then that  
whiche ye haue receaued: ether an other gol-  
pel, then that ye haue receaued, ye myghte  
right wel haue ben content. For I suppose  
that I was not behind the chiche Apostles.  
Though I be rude in speakeyng, yet I am  
not

## The xi. Chapter.

not so in knowledge. Howbeit among yds  
we have ben knownen to the remost, what  
we are in all chynges. Wyd I therin sinne,  
because I submytted my selfe, that ye myght  
be exalted, and because I preached to you  
the gospell of God fre: I robbed other con-  
gregations, and toke wages of them, to  
do you scruppe withall. And when I was  
present with you, and had nedc. I was gre-  
vous to no man for that whiche was lac-  
kyng vnto me, the brethen which came  
from Macedonia, supplyed, and in all thin-  
ges I kept my selfe that I shoulde not be ii. Cor. xii.  
greuous to you: and so wyl I kepe my  
selfe, If the truch of Christ be in me, this  
reloysynge shall not be taken from me in  
the regions of Achaia. ¶ Wherefore? Because  
I loue you not? God knoweth. Neuerthe-  
leſſe what I do, that wyl I do to cut away  
occasion from them which desire occasion,  
that they myght be founde lyke vnto vs  
in that wherin they reioyce.

¶ For these false Apostles are disceytfull  
workers, and fashion them selues like vns  
to the Apostles of Christ. And no maruaile,  
for Satan hym selfe is chaunged into the  
fashion of an aungell of lyght. Therfore it  
is no great chynge, though his ministers  
fashion them selues as thoughe they were  
the ministers of ryghtwesnes: whosē ende  
halbe accordyngē to theyr dedes.

I laye agayne, lest any man chynke that  
I am folyshe: or els euē nowe take me as  
a sole, that I also may boast my self a little:

¶ M.L That

## Corinthians ij.

That I speake , I speake it not after the  
Lorde;but as it were folyslye,in this mat-  
ter of boastyng. Seryng that many reioyce  
after the fleshe , I wyl reioyce also.

The pisse      For ye suffre foolcs gladly, because that  
on scrage ye your scires are wyse .    For ye suffre  
Lima lond, cren yf a man bryngc you into bondage;  
yf a man devoure:yf a man take: yf a man  
exalte hym selfe, yf a man smyte you on the  
face. I speake as concernynge rebuke, so  
thogh he we had bene weake. Howbeit,

**Phil.iii.8** wherein soever anye man dare be holde I  
speake folyslye) I dare be holde also. They  
are Ephres, euens so am I : They are Isra-  
lites, euens so am I : They are the sede of A-  
braham, euens so am I . They are the min-  
isters of Christ I speak as a sole) I am more

In labours more abundant: In strypes  
**Act.ebi. e.** aboue measure: In prison more plenteously;

**Act.xiii.12** In death ofte. Of the Jewes fyue tymes,  
receaved I every tyme xl. Strypes saue one  
Thrysle was I beaten with roddes. I was  
once stoned. I suffered thrysle shipwache.

**Act.xxvii.** Nyght and daye haue I bene in the depe  
of the sea. In iorneyinge ofte, in parels of  
waters, in parels of robbers: in icopardis  
monge the herthen, in parels in the citie, in  
parels in wyldernes, in parels in the see,  
in parels amonge false brethren, in labour  
and trauayle, in watchyng ofte, in hun-  
ger, and in thyrist, in fassiynges ofte, in cold  
and in nakednes: And besyce the thynges,  
whiche outwardlye happen unto me, I

## The .xii. Chapter.

W<sup>m</sup> combed darlye, and do care for all con-  
gregations. W<sup>o</sup>ho is weake, and I am not  
weake: W<sup>o</sup>ho is offendēd, and I burne not: f Oz: I  
if I must nedēs rejoyce, I wyl rejoyce of wyl boast  
myne infyrmities.

## The .xit. Chapter.

**T**he God and father of our Lorde Ies-  
sus Christ, whiche is blessed for evermore,  
knoweth that I lyē not.

In the cytie of Damascon, the go-  
verner of the people vnder kyng Arreas,  
layde watche in the citie of the Damascēs,  
and woulde haue caught me, and at a wyndowe  
was I let downe in a basket thoro<sup>w</sup>  
the wall, and so scape<sup>d</sup> his handes.

It is not expedient for me no done to re-  
joyce: Neuerthelesse, I wyl come to visi-  
ons, and revelations of the Lorde. I know  
a man in Christ aboue.xiii. yeares agone,  
whether he were in the body, I canne not  
tell, or whether he were oure of the bodye  
I can not tell (God knoweth) whiche was  
taken vp into the thynde heauen. And I  
knowe the same man (whether in the body,  
or out of the bodye, I can not tell, God kno-  
weth) how that he was taken vp into Da-  
mascēs, and hearde wordes not to be spokē,  
whiche no man can vicer. Of this man will  
I rejoyce, of my selfe wyl I not rejoyce, ex-  
cept it be of myne infyrmities.

And yet thoughte I woulde rejoyce,  
I shoulde not be a foole: for I woulde  
laye the truthe. Neuerthelesse I spare,  
leaste anye manne shoulde thyngke of me

M.ii.1. aboue

Corinthians. ii.

Aboone that he leyeth me to be, or heareth of  
me.

And lest I shold be exalted out of measure, thowowe the aboundinge of reuelations, there was geuen vnto me vnquietnes of the flesh, the messenger of Satan, to buffet me: because I shuld not be exalted out of measure. For this thyng besought I the Lorde chyse, that it myght departe from me. And he sayde vnto me: my grace is sufficient for thee. For my strengthe is made perfecte thowowe weakenes. Werye gladly therfore wyl I reioyce of my weaknes, that the strengthe of Christ may dwell in me. Therfore haue I delectacion in infirmities, in rebukes, in nede, in persecutions in anguish for Christes sake. For when I am weake, then am I stronge.

I am made a sole in boastyng my selfe.  
**LCoj. ii.** ¶ He haue cōpelled me: For I ought to haue  
bene commended of you. For in nochynge  
was I inferior vnto the chiefe Apostles,  
though I be nochynge, yet the tokenes of  
an Apostle were wroughte amonge you  
with all patience, with sygnes and won-  
ders, and myghtye deedes. For what is it  
wherein ye were inferior vnto other  
congregations, except it be therin, that I  
was not chargeable vnto you. Forgiue  
me this wronge done vnto you. Beholde  
nowe the chynde tyme I am ready to come  
vnto you: and yet wyll I not be chargeable  
vnto you. For I seke not yours, but you.  
**2Coj. xi.** ¶ All the chyldren ought not to laye vp for  
the

### The.xiii.Chapter:

the fathers and mothers : but the fathers  
and mothers for the chyldren.

I wyl very gladlyc bestowe, and wil be  
bestowed for your soules: though the more  
I loue you, the lesse I am loued agayne.

But be it that I charged you not: neuer-  
thelesse I was crafty, and toke you wych  
gyle. Wyd I pyll you by any of them whiche  
I sent unto you: I defyred Titus, & with  
 hym I sent a brother. Wyd Titus defraude  
you of any chynge: walked we not in one  
spypie: walked we not in lyke steppes? A-  
gayne, thinke ye that we excuse our selues  
unto you: We speake in Christ in the sighe  
of God.

But we do all chynges dearly beloued  
for youre edysyng. For I feare lest it come Gala. b. d.  
to passe, that when I come, I shall not find  
you suche as I woulde: and that I shalbe  
founde vnto you, suche as ye woulde not.  
I feare lest there be found amoung you de-  
bate, enuyinge, wrath, stryfe, backbyryng-  
ges, whisperynges, swellynges and dis-  
coide. I feare lest when I come agayn, god  
byng me lowe among you, and I be con- t. Col. v. 8.  
strayned to bewayle many of them whiche  
have synned alreadye, and haue not repen-  
ted of the vnclemnes, fornication and wan-  
tonnes, whiche they haue commycted.

### The.xiiii.Chapter.

**N**owe come I the thyrde tyme vñ- Deu. xvi.  
to you. In the mouth of two or Mat. xvii.  
thre witnessess, shall every worde John. viii.  
stande. I tolde you before, and tel Heb. x. e

M. m. iii. you

## Corinthians 17.

you before: and as I sayde when I was present with you the seconde tyme, so wryte I nowe beinge absent to them whiche in time past haue synned, and to all other: that yf I come agayne, I wyll not spare, scynge that ye leke exerience of Christ, whiche speaketh in me, whiche amonge you is not weake, but is myghty in you. And though it came of weakenes that he was crucysed, yet lyuet he chorow the power of god. And we no dout are weake in hym: but we shall lyue with hym, by the myght of God amonge you.

C.Cor. vi.8  
Ecc. xviii.

Proue your selues whether ye are in the faych or not. Examyn your e owne selues: knowe ye not your owne selues howe that Jesus Christ is in you, except ye be castawayes: I tryste that ye shall knowe that we are not castawayes. I desyre before god that ye do none euyll, not that we shoulde seeme commendable, but that ye shoulde do that whiche is honest: and let vs be counted as lewde persons. We can do nothing agaynd the truth, but for the truth. We are glad when we are weake, & ye stronge, This also we wish for, eaen that ye were perfecte: Therfore wryte I these thynges, beyng absent, leste when I am presente, I shoulde vse sharpenes accordyng to the power whiche the Lorde hath geuen a me, to edefre, and not to destroye. Fynallye brethren fare ye well, be perfecte, be of good comforthe, be of one mynde, lyue in peace, and the god of loue and peace, shalbe with you

## The i. Chapter.

You. Grete one another in an holy kyss. At  
the layntes salute you. The grace of oure  
Lorde Iesus Christ, and the loue of GOD,  
and the fellowshipp of the holy gooste be  
with you all. Amen.

### The ende of the seconde epistole to the Corinthyans.

Sent from Philippes, a citie in Mace-  
donia, by Titus and Lucas.

## The Epistle of S. Paule to the Galathians.

### The fyre Chapter.

**P**aule an Apostle not of men  
nether by man, but by Ies-  
sus Christ, and by God the  
father whiche raysed hym  
from death: and all the bres-  
thren whiche are with me.

Unto the congregacions  
of Galacia. Grace be with you, and peace  
from God the father, and from oure Lorde  
Iesus Christ, whiche gaue him selfe for our  
synnes, to deliuer vs from this present evill  
world þchorow the wyl of god our father,  
to whom be prayse for euer & euer. Amen.

i. Cor. i. 2.,  
Rom. i. a.

þOr: ac-  
cordyng.

I maruayle that ye are so lone tourned  
from hym that called you in the grace of  
Christ, unto another Gospell: which is no-  
thyng else, but that there be some whiche  
trouble you, and intende to peruerte the  
gospell of Christ. Neuertheles, thoughe  
we our selues, or an Angell from heauen,  
Mm. iii. 11, preache

## Galathians.

**I Cor. xv. 8** Preache anye other Gospell unto you, then  
that whiche we haue preached vnto you,  
holde hym as accursed. As we sayde before  
so saye I now agayne, ys anye man preach  
any other chynge unto you, then that ye  
haue receaued, holde him accursed. Preach  
I mannes doctrine, or god's? Other go I  
about to please men? Foz if I studiyd hi-  
thereto to please men, I were not the ser-  
uaunt of Christ.

**Act. ix. 2**

**Act. 15. 3**

I certyfye you brethren, that the gospl  
which was preached of me, was not after  
the maner of men, for neither receaued I it  
of man, neither was I caught it: but rece-  
ued it by the revelation of Iesus Christ.  
Foz ye haue hearde of my conuersation in  
tyme past, in the Jewes wayes, how that  
beyonde measure I persecuted the congrega-  
tion of God, and spoyled it, and preuy-  
led in the Jewes waye, aboue many of my  
companions, whiche were of myne own  
nation, and was a muche moze feruent  
mainctainer of the traditions of the elders.  
But when it pleased God, whiche separa-  
ted me from my mothers wombe, and cal-  
led me by his grace, foz to declare his son  
by me, that I shoulde preache hym among  
the Iudech: immediatly I commened not  
(\*of the matter\*) with flesh and bloud, ne-  
ther returned to Jerusalem to them whiche  
were Apostles before me: but wente my  
wayes into Arabia, and came againe vnto  
Damasco. Then after thre yeares, I ree-  
ned to Jerusalem to se Peter, and abode  
viiiij

## The ii. Chapter.

With hym. xv. dayes, none other of the Apos-  
tles sawe I, saue James the Lordes bro-  
ther. The thynges whiche I wryte vnto  
you, beholde, God knoweth I lye not.

After that, I went into the coastes of Act. xiii. 5  
Sypria and Cilicia: and was vnknowen as  
conchyng my person vnto the congrega-  
tions of Jetwrye, whiche were in Chyrle.  
But they hearde only, that he whiche per-  
secuted vs in tyme past, nowe preachech  
the fayth whiche before he destroyed. And  
they glorified God on my behalfe.

## The ii. Chapter.

**T**hen. xliii. yeares therafter, I wene  
vpayayne to Jerusalem with Bar-  
nabas, and toke with me Titus al-  
so. Yea and I went vp by reuelati-  
on, and comwened with them of the Gos-  
pell whiche I preache amonge the Gen-  
tys: but betwene our selues, with them  
whiche were councied chief, lest it shoulde Act. xvi. 4  
hane bene thought that I shoulde pnyuacely,  
had runne in bathe. Also Titus which was  
with me, though he were a Greke, yet was  
not compcled to be cyrcumcyzed, and that  
because of incommers, beyng false bry-  
then, whiche came in amonge other <sup>† O:</sup> to spyre out our libertye, whiche we haue  
in Christ Jesus, that they myght bryng vs  
into bondage. To who we gaue no roume,  
no not for the space of an houre, as concer-  
nyng to be brought into subiection: and  
that because that the truch of the Wolpells  
wyght continue with you,

## Galathians.

¶ them whiche seemed to be greates whil  
they were in time passed it maketh no mat-  
ter to me: God toketh on no mans person  
neuerthelesse, they whiche seemed greare,  
**R. War. xix**  
**Rom. ii. d.**  
added nochynge to me. But contrary wise,  
when they sawe that the Gospell ouer the  
vncircumcision was committed vnto me,  
as the Gospell ouer the circumcision was  
vnto Peter: for he that was myghtye in  
Peter in the Apostleshippe ouer the cyp-  
cumcision, the same was myghtye in me am-  
onge the Genykes: and therefore when  
they perceaued the grace that was geuen  
vnto me, then James, Cephas, and John,  
whiche seemed to be pylers, gave to me and  
Barnabas the ryght handes of felowship,  
that we shoulde preache amonge the He-  
then, and they amonge the Jewes: war-  
nyng only that we shoulde remembre the  
pore. Whiche chynge also I was diligent  
to do.

**Act. xi. d.** And when Peter was come to Antioche  
**ii. Cor. ix. a** I with stode hym in the face, for he was  
worthy to be blamed. For yet that certayn  
came from James, he ate with the Geny-  
kes. But when they were come, he wyt-  
hdroue, and separated hym self, fearyng them  
whiche were of the circumcision. And the  
other Jewes dissembled lykewyle, insos-  
muche that Barnabas was broughte into  
theys simulation also.

But when I sawe, that they wente not  
the ryght waye after the truch of the Gosp-  
pell, I sayde vnto Peter before all men-

## The. ii i. Chapter

þeþon beyng a Jewe, lyuest after the maner of the Gentyls, and not as do the Jewes: why cauæt thou the Gentyls to liue as do the Jewes? We whiche are Jewes by nature, and not synners of the Gentyls knowe that a man is not iustifyed by the dedes of the lawe: but by the fayth of Jesus Christ. And (\*therfore\*) we haue beleued on Jesus Chryste, that we myghte be iustifyed by the fayth of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe, no flesh shalbe iustified.

Phi. iii. 9.  
Rom. iii. 6

If then wþyle we lcke to be made ryghe wes by Christe, we oure selues are founde synners, is not then Christ the minister of synne? God forþyd. Ifor yf I buylde agayne that whiche I destroyed, then make I my selfe a trespaser. For I thowld the lawe, and dead to the lawe: that I myghte lyue vnto God. I am crucified with Christ. I lyue be resp, yet nowe not I, but Christe lyueth in me. For the lyfe whiche I now lyue in the flesh, I lyue by the fayth of the son of God whiche loued me, and gaue hym selfe for me. I despysse not the grace of God. Ifor yf ryghetwesnes come of the lawes, then Christ dyed in bayne.

Ephe. 2. 10.

Rom. iii. 10.

## The. iii. Chapter.

**O** ffoliþ Galathyans: who hath bewytched you, that ye shoulde not beleue the trueth? To whome Jesus Christe was described before the eyes, and amonge you crucified. This onylie woulde I lernes of you, receaued  
ye

## Galathians.

Yethespryte by the dedes of the lawe, y  
els by preachynge of the fayth: Are ye so  
unwyse, that after ye haue begonne in the  
spryte, ye nowe ende in the fleshe? So manye  
thynges ye haue suffered in bayne, y<sup>e</sup>  
that be bayne. Me therfore that ministred  
to you the spryte, and woxketh mynches  
amonge you: doth he it chorowethe dedes  
of the lawe, or by preaching of the fayth?  
Even as Abraham belued God, and it

**Gen. xii. b.** was asscrybed to hym for ryghtewnes,  
**Rom. viii. i.** Understantherfore, that they whiche are  
Jacob. ii. d of fayth, the same are the childzen of Abra  
**Gen. xxii. i** ham. For the scripture saw afore hand, that  
God woulde iustify the hevene chorowthe  
fayth, and therfore shewed before hande  
gladde tydinges vnto Abraham: In thi  
shall all nations be blessed. So then they  
whiche be of fayth, are blessed wyth fayth.

**Gen. xxi. 1.** full Abraham, For as manye as are vnder  
the dedes of the lawe, are vnder maledic  
tion. For it is wyttēn: cursed is every  
man that contynuereth not in all thyngis  
whiche are wryten in the booke of  
the lawe, to fulfull them. That no man  
is iustifyed by the lawe in the syghe of  
God, is cupydent. For the iuste shall lyue by  
fayth. The lawe is not offayth: but the  
man that fulfullereth the thyngis contyn  
ued in the lawe, shall lyue in them. Christ  
hathe deluyered vs from the curse of the  
lawe, and was made a cursed for vs. For  
it is wrytēn: cursed is every one that han  
geth on cre, that the blessing of abraham  
myghth

**Den. xxviii. 1.**

**Rom. x. b.**

**Heb. x. b.**

**Eccl. xii. b.**

### The.iii. Chapter.

might come on the gentiles, thoroþe Jesus Christ, and that we myght receaue the promys of the spryte thoroþe fayþ.

Breþren, I wyll speake after the maner of men. Though it be but a mans testament, yet no man despyleþ it, or addeth anye

thyngē thereto, when it is once alowēd.

To Abraham and his seede were the promises made. He sayþ not in the seedes, as many: but in thy seede, as in one, which is Chryst. This I saye, that the law whiche beganne afterwarde, byyonde four hundred and thyrty yeaþes, doþ not disallow the testament, that was confymed aþ boþe of God vnto Chryste warde, to make the promes of none effect. For yf the inheritance come of the lawe, it commeth not then of promys. But God gaue it vnto aþ braham by promys.

Wherfore then serueþ the lawe? The lawe was added because of transgression (þyll the seede came to whiche the promys was made) and it was ordeyned by Anghels in the hande of a mediatour. A mediatour is not a mediatour of one. But God is one. Is the lawe then agaynst the promise of God? God forþyd.

Nowbeit, if there had bene a lawe given whiche coulde haue geuen lyfe: then i. Tim. v. b. no doubt ryghtewnes shulde haue come by the lawe. But the scripture concluded all thynges vnder synne, that the promise by the fayþ of Jesus Chryste, shoulde be geuen to þe that beleue, But before that fayþ

The pisse  
on the 13.  
Sondays  
after Tr. b.

Gen. xv. c.  
Exo. xii. 6.

Rom. iii. 1.

Rom. v. c  
and. vii. b.

i. Tim. v. b.

## Galathians.

Fayth came, we were kept and shut vnder the lawe, vnto the fayth whiche shoule afterwarde be declared.

Wherfore, the lawe was our scolmister vnto the time of Christ, that we might be made righteous by fauth. But after the fayth is come, now are we no lenger vnder a scolmister. For ye are all the sonnes of God, by the fayth whiche is in Christ Iesus. For all ye that are baptysed, haue put on Christ. Nowe is there no Iewe neyther Gentilly; there is neyther bond nor free, there is neyther man nor woman: but ye are all one chyrnge in Christe Iesu. If ye be Christes, then are ye Abrahams seede, and heyses by promys.

Rom. vi. 10

Joh. xiii. 16

The pible  
on the son  
daye after  
Chrystmas.

Ro. viii. 2

## ¶ The. iii. Chapter.

**A**nd I saye, that the heyses as longe as he is a chyld, differeth not from a seruaunt, though he be Lord of all, bue is vnder tutors and gounters, vntyll the tyme appoynted of the father: Euen so we as longe as we were chydren, were in bondage vnder the ordinances of the wold. But when the tyme was full come, God sente his sonne borne of a woman, and made bonde vnto the lawe, to redeme them whiche were vnder the lawe: that we thoroewe election, myghte receave the inheritance that belongeth unto the naturall sonnes. Because ye are sonnes, God hath sente the spirit of his sonne into oure hertes, whiche cryeth Abba father. Wherfore now, thou art not a seruaunte, but

## The. iiiii. Chapter

but a sonne. If thou be a sonne, thou arte  
also the heye of God chosow Christ.

Nochtwithstandinge, when ye knew not  
God, ye dyd seruyce vnto them, whiche by  
nature were no Goddes. But nowe seynge  
ye knowe God yea, rather are knownen of  
God how is it that ye tourne agayne vnto  
the weake and beggarly ceremones, wher  
vnto agayne ye desyre a freshe to be in  
bondage? Ye obseruedayes, and monethes  
and tymes, and yeres. I am in feare of  
you, lest I haue bestowed on you labour in  
bayne.

Whethren I beseche you, be ye as I am:  
for I am as ye are. Ye haue not hurte me at  
all. Ye know, how through infyrmite of  
the flesh, I preached the F ospell vnto you  
at the fyre. And my temptation whiche I  
suffered by reason of my fleshe, ye delyfed  
not, nether abhorred: but receaued me as  
an Angell of God: yea as Christe Jesus.

Thow happy were ye then: for I bear you † O; to dae  
record, that yf it hadde bene possible, ye was yow  
woulde haue plucked out your owne eyes, felicitie,  
and haue gauen them to me. Am I (\*cher-  
fore\*) become your enemye, because I tell  
you the truth?

They are gelous ouer you amysse. Yea,  
they intende to creide you, that ye shold  
be seruente to them wards. It is good al-  
waies to be seruete, so i be: in a good thing  
and not onelye when I am present wityh  
you. My lyttle chyldren, of whom I tra-  
nayle in bysch agayne, vntil C H R 3 S T  
be

## Galathians.

The pikkle  
on the. iii.  
sond. in lēt  
Gen. xvi. a  
Gen. xxi. a  
Heb. xi. 8.

be fashioned in you) I woulde I were fulf  
you nowe, and coulde chaunge my voyce  
for I stande in a doute of you. Tell me ye  
that desyre to be vnder the lawe, do ye not  
heare of the lawe? for it is wrytten, that  
Abraham had two sonnes, the one by a  
bonde mayde, the other by a free woman,  
yes, and he whiche was of the bonde wo  
man, was borne after the flesche: but he  
whiche was of the fre woman, was borne  
by promys.

To Some  
read: whi  
the things  
are spoken  
in an alle  
goyye.

Apo. xxi. 8.

Glay. lxxx.

Gene xii. d

+ Whiche thynges betoken mysterye,  
For these (\*wemen\*) are two testamente,  
the one from the mount Syna, which gen  
dereth vnto bondage, whiche is Agar. For  
mount Syna is called Agar in Arabia,  
and bordreth vpon the citie which is now  
Jerusalem, and is in bondage with hym  
chyldyn. But Jerusalem, which is abone,  
is fre: whiche is the mother of vs all. For  
it is wrytten: reioyce thou barren that  
bearest no chyldyn, breake forth and cry,  
thou that trauest not. For the desolate  
hath many moo chyldyn, then she which  
hath an hulbande. Brethren, we are after  
the maner of Isaac, chyldyn of promys.  
But as then he that was borne carnally,  
persecuted hym that was borne spiritually  
Euen so it is nowe. Neuerthelesse, what  
sayth the Scripture: put awaye the bonde  
woman and hym sonne. For the sonne of  
the bonde woman, shall not be heire with  
the sonne of the free woman. So then bre  
thren, we are not chyldyn of the bonde  
woman

## The v. chapter.

woman: but of the fre woman.

### The v. Chapter.

**S**TANDE fast therefore in the libertye wherwych Christ hath made vs fre, and wrappe not your selues agayne in the yoke of bondage, Beholde I paul saye unto you, that if ye be circumcised, Christ shall profyt you nothing at all. I testifie agayne to euery man whiche is circumcised, that he is bounde to kepe the whole law. Ye are gone quyte from Christ, as many as are iustified by the lawe. and are fallen from grace. W<sup>e</sup> loke for, & hope in the spryce, to be iustified thorothe fayth. For in Iesu Christe, nether is circumcision any thyngeworth, nether yet uncircumcision, but fayth wherch by loue is myghtye in operation, He dyd runne well: who was a let unto you, that ye shoulde not obey the truch? Euen that counsell that is not of hym that called you. A lytell leuen doth leuen the whole lompe of dowe.

*Esay. ix. 3  
Acte. xxiiii*

*Gala. vi.*

I haue trust towarde you in the Lorde, that ye wyll be no ne otherwyse mynded. He that troubleth you, shall beare hys iudgement whatsoeuer he be, Brethren, if I yet preache circumcision: why do I then yet suffice persecution? Then is the slander of the crosse ceased, I would to God they were separated from you, whiche trouble you. Brethren, ye were called into libertye, onely let not your libertye be an occasion unto the fleshe, but in loue serue one another, for all the lawe is fulfylled in one worde,

*f. Os. one  
of.*

*M. 6. Whiche*

## Galathians.

Rom. xiii.  
Iaco. ii. b.  
i. Pet. ii. c.

Whiche is this: thou shal leue thy neyng  
boure as thy selfe. If ye byte and devoure  
one another; take heed lest ye be consumed  
one of another.

The piske  
in the. xiiii  
i. vnd. after  
Trinitye.

i. cor. vi. b.  
Ephe. v. a.

I saye walke in the spryte, and fulfyl not  
the lustes of thy fleshe. For the flesh lusteth  
contrarye to the spryre, and the spryre con-  
trary to the fleshe. These are contrarye  
one to the other, so that ye can not do that  
whiche ye woulde. But and if ye be ledde  
of the spirite, then are ye not vnder the  
lawe. The dedes of the fleshe are manifest,  
whiche are these, aduoutrye, fornication,  
vncleenes, wantonnes, idolatrye, witche-  
crafte, harred, variaunce, Zele, wrathe,  
stryfe, sedicion, sectes, enuyinge, murther,  
drunkennes, glotony, and suche lyke, of  
the whiche I tell you before as I haue  
tolde you in tyme past, that they whiche  
commynete suche thynge, shall not inher-  
ryte, the kyngedome of God. But the  
frute of the spryte is, loue, toye, peace, longs-  
sufferynge, gentenes, goodnes, faytheful-  
nes, mekenesse, temperauncye. Agaynst  
such there is no law. They that are chyldes  
haue crucified the fleshe wyth the appo-  
tites and lustes. If ye lyue in the spryre, let  
vs walke in the spryre. Let vs not be vaine  
glorios, prouokinge one another, and en-  
uyinge one another.

**T**he. vi. Chapter  
**B**Rechen, ys any man be fallen by  
chaunce into any faute: ye which are  
spirituall, helpe to amende hym in  
the

## The vi. Chapter.

the spyrte of mckenes: consyderyng thy  
selfe, leste thou also be tempted. Beare ye  
one anothers burchen, and so fulfill the  
lawe of Chryſt. For if anye manne leme  
to hym ſelue that he is ſomewhat, when  
mbede he is nothynge, the ſame deceaueth  
hym ſelue in his ymaginacyon. Let every  
man proue his owne worke, and then ſhall  
he haue reioysyng in hys owne ſelue, and  
not in another. For every man ſhall beare Rom, xiii.  
hys owne burchen.

B Let him that is caughte in the woerde,  
minifter vnto hym that teacheſt him, in al  
good thynges. Be not deceaued, GOD is  
not mocked. For whatſoever a man ſow Rom, xv.  
eth, that ſhall he reape. For he that ſoweth  
in his fleſche, ſhall of the fleſche reape co-  
ription. But he that ſoweth in the ſpypre,  
ſhall of the ſpypre reape lyfe euerlastyng. ii. Tel. iii.  
Let vs not be werye of well doyng. For

C when the time is come, we ſhall reape  
withoute werynes. Whylle we haue ther  
ſore tyme, let vs do good vnto al men, & ſpe-  
cially vnto them which are of the houſhold  
offaythe. Behold how large a letter I haue  
wyſcen vnto you with myne owne hande  
as manye as deſyre wyth bewarde appe-  
raunce to please carnallye, they conſtraine  
you to be circumcysed, onelyc because they  
wold not ſuffre perſecution with the croſſe  
of Christ. For they them ſelues which are  
circumcysed, kepe not the lawe: but deſire to  
haue you circumcysed, that they myghte  
reioyce in youre fleſche.

The pifſle  
on the. xv.  
ſo. af. Tri.

Q.ij.

God

## Ephesians.

God forbyd that I shoulde rejoyce, but in  
the crosse of oure Lorde Jesu Christ, wher-  
by the world is crucified vnto me, and I v-  
n to the wrold. For in Christ Jesu, neyther  
circumcysyon auayleth anye thyng at  
all, nor vncircumcysyon: but a newe crea-  
ture. And as many as walke accordynge  
to thys rule, peace be on them , and mer-  
eye, and vpon Israell that pertayneth to  
GOD . From hence forthe, let no man  
put me to busynes. For I beare in my body  
the markes of the Lorde Jesu . Brethren,  
the grace of oure Lorde Jesu Christe be  
wyth your spryte, Amen.

Vnco the galachyans wrytten  
from Rome.

## The Eppistle of S. Paule to the Ephesians.

### The fyriste Chapter.

Aul an Apostle of Jesuchrist  
by the wyll of God.

To the sayntes, whiche  
are at Ephesus and to them  
which beleue on Jesuchrist.

Grace be with you, and  
peace from god oure father,

and from the Lorde Jesus Chyste. Blessed  
be god†the father of our Lord Jesus Chyste

t. Pet. i. a. whiche hath blessed vs with all maner of  
†Or , be spirituall blesynges in heauenly thynges  
God & the by Chyste, accordyng as he hadde chosen  
father. vs in him, before the foundacyon of the  
world

## The.i.Chapter.

Worlde was layed, that we shuld be holy,  
and wythout blame before hym, thorothe  
lone. And ordyned vs before, thorothe  
Jesus Chryste to be heyres vnto hym selfe,  
accordyng to the good pleasure of hys  
tyll, to the prayse of the glorye of hys  
grace, wherewch he hath made vs accep-  
ted in the beloued. By whome we haue re-  
demption thorothe hys bloude, euен the  
forfeuens of synnes, accordyng to the  
tyches of hys grace, whiche grace he shed  
in vs abundantly in all wisedome and  
prudence. And hathe opened vnto vs the  
mystery of hys wyl accordyng to his good  
pleasure, and purposed the same in him self,  
to haue it declared when the tyme were

Collo. i. b.

C ful come, + that al thynges, bothe the thin-  
ges whiche are in heauen, and also the thi-  
ges, whiche are in yearthe, shoulde be ga-  
thered together, euен in Chryste: \* that is  
to saye, ) in hym in whome we are made  
heyres, and were thereto predestinate accor-  
dynge to the purpose of hym whiche wor-  
keth all thynges after the purpose of hys  
owne wyl: that we whiche before be-  
leued in Chryste, shoulde be vnto the praise  
of hys glory. In whome also ye (after that  
ye hearde the word of truthe, I meane the  
Gospell of youre saluation, wherin ye bele-  
ued) were sealed with the holy sprete of pro-  
mys, whiche is the ernest of cure inheri-  
taunce, to redeme the purchased possession,  
+ that vnto the laude of his glory. Where-  
fore, euen I (after that I heard of the saith,

+ Some  
reade: that  
he myght  
sette vp all  
thinges  
perfectlye  
by Christ.

M. iii.      Which

## Ephesians.

Whiche ye haue in the Lorde Jesu, and how  
vnto all the sayntes, cease not to geue chal-  
kes for you, makyng menyon of you in  
**Rom. i. b.** my prayers, that the God of oure Lorde Je-  
**Phili. i. b.** sus Chryſt and the fater of glorie, might  
geue vnto you the ſpryte of wyldeſonne, and  
open to you the knowledge of hym ſelue  
and lyghten the eyes of your wyndes,  
that ye myghte knowe what that hope is  
wherē vnto he hath called you, and what  
the ryches of hys gloriouſ inheritance  
is vpon the sayntes, and what is the ex-  
cedyngre greatenes of hys power to be  
ward, whiche beleue accordyngre to the  
workynge of that hys mygheye power,  
whiche he wroughte in Chryſte, when he  
**Pſa. cx. a.** rayſed hym from the deade, and ſette hym  
on hys righte hande in heauenlye thyn-  
ges, aboue all rule, power, and myghte,  
and domynation, and aboue al names that  
are named, not in thys worlde onely, but  
also in the worlde to come: and hath put  
**Pſa. viii.** all thynges vnder hys feete, and hath  
**Heb. ii. d.** made hym aboue all thynges, the head of  
the congregacion whiche is his bodye, and  
the fulnes of him that filleth al in al thiſgs

## The ii. Chapter.

**Collo. ii. b.** **A**nd you haue he quickened alſo  
that were deade in trespasses and  
lynnes, in the whiche in tyme pa-  
ſed ye walked, accordyngre to the  
course of thys worlde, and after the go-  
uerner that ruleth in the ayre, the ſpiryte  
that nowþe worketh in the chyldren of ba-  
bel.

## The. ii. Chapter.

whiche amouge whiche we also hadde our  
conuersation in tyme past, in the lustes of  
our flesh, and fulfylled the wyl of the flesh  
and of the mynde: and were naturallye the  
chyldren of forzach, euen as wel as other.

But God whiche is ryche in mercy tho-  
rowe his greate loue wherewy whole loued  
vs, euen when we were deade by synnes,  
hath quycenned vs together in Christ (for  
by grace are ye sauued) and hath rayled vs,  
up together & made vs syt together in hea-  
uenlye thynges thowowe Christ Jesus, for Esa. xxv. 8  
to shewe in tymes to come the excedynge  
wyches of his grace, in kyndnes to vs ward  
in Chryste Jesu. So by grace are ye made  
safe thowowe fayth, and that not of youre  
selues.

For it is the gyftee of God, and com-  
meth not of workes, leste any man shoulde  
booke hym selfe. For we are his workeman-  
hyppe created in Chryste Jesu vnto good Titus. i. 10  
workes, whiche God ordyned vs beixe,  
that we shoulde walke in them. Where-  
fore remember that ye beyng in tyme pas-  
sed gentyls in the fleche, and were called Phi. iii. 2  
uncircumcision of them, whiche are called  
circumcision in the fleche, whiche circum-  
cision is made by handes. Remembre I say  
that ye were at that tyme wythout Christ,  
and were repuced aliances from the com-  
menwelth of Israell, and were straungers  
from the testamente of promis, and had  
no hope, and were wythoute God in this  
worlde. But now in Christ Jesu, ye which

A u. iii.

a wyle

## Ephesians.

a whyle a goo were farre of, are made n̄e  
by the bloude of Christe.

For he is oure peace, whiche hath made  
of bothe one, and hathe broken dounne the  
wall that was a stoppe betwene vs, and  
hathe also put away thozowe his fleshe,  
the cause of harred, that is to saye, the law  
of commaundementes contayned in the  
lawe wrytten, for to make of twayne one  
newe man in hym selfe: so makyng peace,  
and to reconcile both vnto God in one bo-  
dye thozowe hys crosse, and slewe hatred  
thereby, and came and preached peace to  
you whiche were a farre of, and to them  
that were nye. For thozowe hym tre both  
f.Cor.i.17.b haue an open way in, in one spryte vnto the  
The pistle father. Nowe therefore ye are no more  
on S.Tho Stranglers and fozeners: but cytisins with  
masday.  
  
Esa.xxvii.11.  
Acte.i.11.b.  
Rom. ix.5.

the sayntes, and of the houschold of God,  
and are buylte vpon the foundation of the  
Apostles and Prophetcys, Jesus Chyſt, be-  
inge the heade corner ſtone, in whome  
uer ye buyldynge coupled together, grow-  
eth vnto an holyc temple in the Roide, in  
whome ye alſo are buylt together, & made  
an habitacion for God in the ſpryte.

### The iii. Chapter.

The pistle  
on Twelf-  
day.

**F**or thys cauſe I Paule, am in the  
bondes of Jesus Chyſt for your  
ſakes whiche are heathen: If ye  
haue hearde of the mynistracion of  
the grace of G O D, which is geuen me to  
you ward. For by reuelatiō the wed he thys  
mystery vnto me, as I wrot aboue in ſewe  
woy

### The lii. Chapter.

wordes, wherby when ye rede, ye maye  
knowe myne vnderstandinge in the miste-  
ry of Christ, which mistery, in times passed  
was opened vnto the sonnes of men, as it  
is nowe declared vnto hys holye Appolles  
and Prophetes by the spryte, that the Gen-  
tyles shoulde be inheretours also, and of  
the same bodye, and partakers of hys pro-  
mys that is in Christe, by the meanes of  
the Gospell, whereof I am made a miny-  
ster, by the gyfte of the grace of God gauen  
vnto me chorow the workinge of his power

Unto me the leaste of all sayntes is thys i. Cor. xv.  
grace gauen, that I shoulde preach among  
the Gentyles, the vnsearchable ryches of  
Christ, and to make al men se what the fel-  
lowshyppe of the misterye is, whiche from  
the begynnyng of the worlde hath ben hid  
in God, whiche made all thynges chorow  
Jesus Christe, to the intent, that nowe bn-  
to rulers and powres in heauenly thinges,  
might be knownen by the congregacion, the  
manyfolde wisedome of God, accordyng  
to the eternall purpose, which he wroughte  
in Christe Iesu oure Lorde, by whome we  
haue boldnes and entrance with the con-  
fydence, whiche we haue by fayth on him.  
Wherfore I desyre that ye faynt not be-  
cause of my tribulacions for youre lakes:

C Which is your prayse.

For thys cause I bowe my kness vnto  
the father of oure Lorde Jesus Christe,  
whiche is father ouer all that is called fa-  
ther in heauen and in earth, that he would  
graunt

The pisse  
on the xvi  
last. Tri.

## Ephesians.

graunte you accordyng to the rycherel  
hys glorie, that ye maye bee strengthened  
wyth myghte by hys spryte in the inner  
manne, that Christe maye dwelle in your  
heartes by fayche, that ye beyng rooted  
and grounded in loue, myghte bee aduers  
comprehende wyth all sayntes, what is  
that breadthe, and lengthe, depth and  
heygthe: and to knowe what is the loue  
of Christe, whiche loue passeth knowledge  
that ye myghte be fulfylled wyth all maner  
of fulnes whiche commeth of God.

Unto hym that is able to do exeadynge  
aboundauntlye above all that we aske or  
thynde, accordinge to the power that wop  
keth in vs, be prayse in the congregacyon  
by Iesus Christe, thowte all genera  
tions fronde tyme to tyme. Amen.

The pistle  
on the 17.  
Last, Tri.

Ro. xii. a.

**I** Therefore whiche am a pypsoner of the  
Lordes, exhorte you that ye walke wop  
thyng of the vocacion wherewith ye are  
called, wyth al hūblenes of mind, & mick  
enes & longesufferyng, forbcaryng one and  
ther thowte loue, and that ye be diligent  
to kepe the unity of the spryte in the bond  
of peace, beyng one body, and one spryte,  
even as ye are called in one hope of your  
One God. callynge. Lette there be but one Lord, one  
One Lord faythe, one baptyshne: one God and fay  
One faych ther of all, whiche is aboue all thowte  
One bap, all, and in you all.

tysme.

Unto euerie one of vs is geuen grace,  
Accop

## The. iiiii, Chapter

cordyng to the measure of the gift of The pissle  
Christ. Wherefore he layth: He is gone vp on s. Mar-  
tyns daye, and hath ledde capryuyte capryue, hys daye.  
and hath geuen gystes vnto men. That he Rom. xii.  
ascended, what meaneth it, but that he also i. cor. xii. b.  
descended first into the lowest partie of ii. cor. x. a.  
the earth: He that descended, is euuen the Psa. lxviii  
some also that ascended vp, euuen aboue all  
heauens, to fulfylly all thynges.

And the very same, made some Apostles,  
some Prophetes, some Euangelystes, some  
Shepherdes, and some Teachers: that the i. cor. xii. d.  
sayntes myghte haue all thynges necess- Math. x. a.  
sarye to worke and mynister vithall, to  
the edifyinge of the bodye of Chrysste, till  
we cuerye one (in the bracie offaythe, and  
knowldege of the sonne of GOD) grow  
vp vnto a perfecte man, after the measure  
of age, of the fulnes of Chrysste. That we  
henceforth be no more chyldren, waues-  
ring and carped abouete, with cuery wende collo. ii. d.  
of doctrine, by the wilynes of menne,  
and craftynes, wherby they laye awayte  
for vs to deceave vs. But let vs folow the  
truche in loue, and in all thynges grow  
in hym, whiche is the heade, that is to  
saye: Chrysste in whome all the bodye is  
coupled and knyt together in cuery ioynt,  
wherewith one ministreth to another (ac-  
cordingyng to the operation as cuery parte  
hath hys measure) and increaseth the bo-  
dy, vnto the edifying of it selfe in loue.

This I saye therfore, and testifie in the  
LORD, that ye henceforthe walke noe Rom. i. b.

## Ephesians.

as other Gentyles walke , in banytie of  
**The** pissle theyr mynde, blynded in theyr vnderstan-  
on the. rix dyng, beyng straungers frome the lyc-  
**son.** af. tri. whiche is in **S O D**, thorowe the igno-  
raunce that is in them, because of the blind-  
nes of theyr heartes , whiche beyng past  
repentaunce , haue geuen them selues v-  
to wantonnes, to worke all maner of v-  
clemnes, euен wych gredynes. But ye haue  
not so learned Christe . If so be ye haue  
hearde of hym, and are taughte in hym, e-

**Rom.** vi. a uen as the truch is in Iesu So then as con-  
**collo.** iii. b. cernyng the conuersation in tyme past,  
laye from you that olde man , whiche is  
corrupte thorowe the deceauable lustes,  
and be ye renewed in the spryte of yours

**Zac.** viii. c mynde, and put on that newe man, which  
after God is Mapen in ryghtwesnes, and  
erue holynes. Wherefoze put awaie lying,  
and speake every manne truthe vnto his  
neyghboure, forasmuche as we are mem-

**Psal.** liii. a bers one of another. Be angrye, but synne  
not: lette not the Sunne goo downe vpon  
youre wrathe, nether geue place vnto the

**Gen.** ix. c . backebyster. Let hym that stole, steale no

**Tess.** iii. more, but lette hym rather laboure wryh-  
his handes the thyng whiche is good, that  
he may haue to geue vnto him that nedeth.  
Let no filchye cōmunication procede out of  
your mouthes: but that whiche is good to

**Rom.** viii. i. i. edefy wryhal, whe n iede is: that it may mi-

**ii. cor.** i. c not the holy spryte of god , by whome ye  
are sealed vnto the daye of redempcion.

Lette all bytternes , scartenesse , and

## The v Chapter

mathe, roxyng and cursed speakeyng, be  
packe awaye from you, wþt all malicio-  
nes. Be ye courteouse one to another, and  
mercyfull, forgeuinge one another, euen as  
God for Christes sake forgauc you.

### The. v. Chapter.

**B**þe therefore folowers of God as The pisse  
dere chyldren, and walke in loue c<sup>e</sup> on the. iii,  
Buen as Chryste loued vs, and gaues in Lent.  
hym selfe for vs, an offeryng, and a sa John. viii,  
crifice of a sweate sauour to God. So that  
fornication, and all vncleannes, or couc-  
toanes, be not once named among you, as  
it becommeth sayntes: neyther fylthynes,  
neyther folyþe talkynge, nether gestynge,  
whiche are not comely: but rather geuning  
of thankes. For thys ye knowe, that no  
þowzemerger, eyther vncleane person,  
or couetous person, whiche is the worshyp  
per of images, hath any inheritance in the  
kyngdome of christe and of God.

**L**ette no manne deceave you wþt bayne  
wordes. For thozowe suche thynges, com  
meth the wrach of God vpon the chyldren  
off vnbelyef. Be not therfore companyons  
wþt them. Ye were once darchenesse, but  
are nowe lyght in the Lorde. Walke as  
chyldren of lyght. For the fruyte of the  
spyre is in all goodnes, ryghtwesnes, and  
truthe. Accepte that whiche is pleasyng  
to the Lorde: and haue no fellowshyp with  
the vnfruytfull workes of darknes: but ra-  
ther rebuke them. For it is shame euen to  
name those thynges, whiche are done of  
them

i Cor. vi. b

mat. xxiii.

Mar. xii.

T Some

reade: of

disobedi-

ence.

John. xii. e

## Ephesians.

Them in secrete, but all thynges wher they  
are rebuked of the lyghte, are manifest.  
For whatsouer is manifest, that same is  
lyghte. Wherefore he saythe: awake thou  
that slepest, and stonde vp from deathe, and  
Christe shall gene the lyght.

Take hede therefore that ye walcke not  
The pissle cumspcclyc: not as folcs: but as wyls re-  
on the, 22. demyng the tyme: for the daycs ars euill.  
So. act. Tri. Wherefore, be ye not vntwyls, but vnder-  
stantde what the wyll of the Lorde is, and  
be not drounche wryth wyne wherein is ex-  
cesse: but be fulfylled wryth the spryte, spea-  
Psa. xxxii. kynge vnto youre selues in psalmes and  
Colo. iii. c. hymnes, and sprytuall songes singyng  
and makinge melodye to the Lorde in your  
hertes, geuyng thaukes alwayes for all  
thinges vnto God the fater, in the name  
of oure Lorde Jesus Chrysste: submyttinge  
your selues one to another in the feare of  
God,

Wemen subinyt youre selues vnto your  
Gen. ii. d. swone husbandes, as vnto the Lorde. for  
Ephe. i. d. the husbande is the wyues heade, cuen as  
Chrysste is the heade of the congregation,  
and the same is the saucoure of the bodye.  
Therfore as the congregation is in subie-  
ction to Christ, likewyse let the wiues be in  
subiection to their husbandes in al thinges.  
Husbandes loue your wyues, cuen as Christ  
loued the congregation, and gaue him selfe  
for it, to sanctify it, and cleansed it in the foun-  
tayne of water chorow the wordes, to make  
it vnto hym selfe a gloriouse congregati-

## The. vi. Chapter.

on, withoute spot or wryngle, or anye suche  
wyngge: but that it shoulde be holyc and  
withoute blame.

So oughte men to loue theyr wyues, as  
theyr owne bodies. He that loueth hys  
wyfe, louerh him selfe. For no manne euer  
yet hated his owne fleshe: but nowysheth  
and cherysheth it, even as the Lord doth  
the congregacion. For we are mem-  
bers of his bodye, of his fleshe, and of  
hys bones. For this cause shall a man leue Gen: ii. 2.  
father and mother, and shalbe ioyned to Wat. xix. a  
hys wyfe, and two shalbe made one fleshe. Mark. x. a  
this is a greate secrete, but I speake be- i. Cor. vi. d  
twens Chyste and the congregacion. Ne-  
verthelesse, do ye so that everye one of you  
loue his wife truely, even as him selfe. And  
let the wife se that she feare her husbande.

## The. vi. Chapter.

**C**hylldren obeye youre fathers and  
mothers in the Lorde: for so is it  
ryghte. Honourc thy father and  
mother: that is the fyrt commann  
demente that hatch any promis, that thou  
mayst be in good estate, and lyue longe on  
earthe. And ye fathers moue not your chil- Exo. xx. b,  
dren to wrath: but bryng them vp with  
the noxter and information of the lorde.  
Seruauntes be obedient unto your fe- Deut. xii. b,  
nal masters, with feare & trembling in sin- iy.  
glenes of your heartes, as unto Christ: not  
with seruice in the eye sight, as me pleases  
but as the seruauntes of Chyste deyrnge the  
wil of god fro the here, with good wil, ser-  
uing the. † Oz. bode:

## Ephesians.

The Lord, and not men. And remembre that whatsoeuer good thynges anye man dothe, that same shall he recaue agayne of the Worde, whether he be bond or free. And ye masters, doo euē the same thynges vnto them, puttynge awaye threatynghes: and remember that euen your master also is in heauen, nether is ther any respecte of person with him.

**S**pynally my brethren, be stonge in the **T**he pissle **W**orde, and in the power of hys myghte, **on the xxi** Put on the armoure of **G O D** that ye **Son, af. tri,** maye stande stedfaste agaynst the crasye assaulthes of the deuyll. For we wrestle not a gainst flesh, and bloude: but agaynst rule, agaynst power, and agaynst worldlye rulcrs of the darkenes of this wold, agaynst spiritual wyckednes + for heauen.

**¶ Or**, in lythinges. For this cause take vnto you heauenlye the armoure of God, that ye maye be able

**thynges.** to resyst in the euill day, and stande perfect in all thynges. Stande therfore, and yow

**Luk. xii. c.** loynes gyrd aboue with verycye, hauing

**t. Pet. i. c.** on the breste place of rightewesnes, and

hood with shewes prepared by the Gosalve of peace. Aboue all take to you the shilde of fayth, wherewith ye may quenche all the fyry darcys of the wycked. And take the helmette of saluation, and the swerde of the spirte, whiche is the worde of God.

**Luk. xviii. t.** And priae alwayes with all maner prayer and supplycation: and that in the spryce;

**Tessa. v.** and watche thereunto wytchall instance and supplycacyon, for all saynces, and soz

## The i. Chapter.

For me, that vterauance may be geden vnto  
me, that I maye open my mouth boldes-  
lye, to vter the secretes of the Gospell,  
wheroft I am messenger in bondes, that  
therin I may speake freely, as it becometh  
me to speake.

But that ye may also knowe what con-  
dition I am in, and what I do, Tichicus  
my deare brother and faythfull minister in  
the Lord, shall shewe you of all thynges,  
whome I leute vnto you for the same pur-  
pose, that ye myghte knowe what case I  
stande in, and that he myght comfort your  
herdes. Peace be wyth the brethren, & loue  
with fayth from god the father, and from  
the lord Jesu Christ. Grace be with al them  
whych loue our Lord Jesus Christ in pure-  
nes. Amen.

Sent from Rome vnto the Ephesians  
by Tichicus.

## The Epistle of S. Paul the Apos- tle vnto the Philippians.

### The fyfthe Chapter.

**P**aul and Timotheus the ser-  
uauntes of Jesu Christ, To  
all the sayntes in Christ Je-  
su, whych are at Philippes Rom. 1.1.  
with the Bishops and Dea Collo. 1.2.  
cons. Grace be with you, &  
peace from God our father  
and from the Lord Jesus Christ.  
I thanke my God wyth al remembraunce

## Philippians.

The pisse of you, alwayes in my prayers for you, and  
on the xxiij. daye of Iulij whiche ye haue in the Gospell, from  
lond, after the fyfte daye unto nowe: and am surelye  
Trinity, certified of this, that he whiche begannes  
good worke in you, shall go forth with it,  
vntyll the daye of Jesus Christ, as it becometh  
me so to iudge of you all, because I  
haue you in my herre, and haue you also  
every one companions of grace with me,  
auen in my bondes, and in the defendyng  
and stablyshynge of the Gospell.

Eph. i. 5

For God bearech me recorde, howe great  
ly I longe after you all from the very herre  
rote in Jesus Christ. And this I praye, that  
your loue maye increase yet more and more  
in knowledg, and in all vnderstandinge,  
that ye mayc accepte thynges moste excell-  
ence, that ye maye be pure, and suche as  
hurte no mans conscience, vntill the day of  
Christ, fylled wytch the fruytes of ryghte-  
wesnes, whiche fruytes come by Jesus  
Christe vnto the glory and laude of God.

I woulde ye vnderstode brethren, that  
my busynes is happend vnto the greate  
furtheryng of the Gospell. So that my  
bandes in Christ, are manifest thowtownte  
all the iudgement hal, and in all other pla-  
ces: Insomuche that manye of the brethren  
in the Lorde are boldned thowtowte my ban-  
des, and darc more largely speake the word  
withouute feare. Some there are whiche  
preache Christ of enuye and stryle, & some  
of good wil. The one part preaceth Christ

## The i. chapter.

offreyfe and not purely, supposyng to adde  
more aduersiteye to my bandes. The other  
parte of loue, because they se that I am set  
to defende the Gospell.

What then? So that Christe be prea-  
ched all maner wayes, whether it be by *it. cor. 1. v.*  
occation, or of true meanyng, I therin woy:  
pe, and wyll ioye. For I knowe that this  
thalchaunce to my saluation, thoro w your  
prayer and ministringe of the spryce of Je-  
su Christ + as I heretly loke for and hope, + Or, accos  
that in nochynge I shalbe ashamed: but dynge to  
that withall confidence, as alwayes in ti, my expec-  
mes pastre, euен so nowe Christ shalbe ma- tation and  
gnified in my body, whether it be thoro w hope.  
lyfe, or els death. For Christe is to me lyfe,  
and death is to me aduaantage.

If it chaunce me to lyue in the flesh, that *ii. Re. 24.*  
is to me fruytfull for to worke, and what to *i. Par. xxi.*  
chouse I wote not, for I am constrainyd of *Dani. xiii.*  
two thynges: I desyre to be lowsed and to  
be with *C H R I S T E*, whiche cheching  
is beste of all. Neuerthelesse, to abyde in the fleshe is more neadfull for you.  
And this am I sure of, that I shall abyde,  
and with you all continue, for the furthe-  
raunce and ioye of your fauour, that ye may  
more abundantly reioyce in Jesus Christe  
thoro w me, by my comyng to you agayne.

Only let youre conuersacion be, as it be-  
commeth the Gospell of Christe: that whe-  
ther I come and se you, or els be absent,  
I maye yet heare of thynges pertaynyng  
to you, that ye contynue in one spryce,

*O, v. ii.*      AND

## Philippians.

and in one soule, labouryng as we do, to  
mayntayne the fayth of the Gospell, and in  
nothyng fearynge your aduersaries: whiche  
is to them a token of perdition, and to  
you of saluation, and that of God. For by  
to you it is geuen of Christe, that not onlye  
ye shoule beleue on hym: but also suffre for  
hys sake, and haue euyn the same fyghte,  
whiche ye sawe me haue, and now hear of  
me.

### The ii. Chapter.

**I**f there be therfore any consolation in  
Christ, if ther be any comfortable loue,  
if there be anye fellowshyp of the spyr,  
if there be any compassion and mercy:  
**T**o , be fulsyll my ioye, that ye drawe one waye,  
lyke myn, hauyng one loue, beyng of one accord,  
and of one mynde, that nothyng be done  
thorowte sryfe or bayneglorze, but that in  
mekenes of mynde, cuery man esteeme other  
better then hym selfe, and lot: not euerye  
man on his owne thynges, but cuery man  
on the thynges of other men.

**T**he pistle **L**et the same mynde be in you that was  
on the son in Christ Iesu: whiche beyng in the shape  
of God, thought it no robbery to be equall  
with God. Neuerthelesse, he made hym self  
of no reputation, & toke on hym the shape  
of a seruaunt, and became lyke unto men,  
and was founde in his apparell as a  
manne. He humbled hym selfe, and became  
obedient unto the death, euyn the death of  
**H**ebr.ii.b. the crosse. Wherfore, God hath elab-  
ored hym, and geuen hym a name aboue all  
names

## The. ii. Chapter.

names:that in the name of Iesus shoule  
evere knee bothe, bothe of thynges in hea-  
nen, and thinges in earth, and thynges un-  
der the earth, and that all teninges shoule  
confesse that Iesus Christ is the Lord, vna-  
to the prayse of God the father.

Esa. xlvi. 8.  
Rom. xiii.

Wherfore my dearly beloued, as ye hate  
alwayes obeyed, not when I was presente  
onlye:but nowe muche more in myn ab-  
sence, euen so worke out your owne salua-  
tion with feare and trembyng. For it is  
God whiche worketh in you, bothe the will  
and also the dede, euen of good wyll.

1. Cor. iii. 9.

Do all thynges without murmyng  
and disputyng, that ye maye be fautelesse  
and pure, and the sonnes of god without  
rebuke in the middes of a crooked and per-  
uerse natoryon: amonge whiche se that ye  
thyng as lyghtes in the worlde, holdyng  
faste the woorde of lyfe, vnto my reiowsyng  
in the day of Christ, that I haue not runne  
in bayne, nether haue labored in bayne.

Yea, and though I be offred vp vpon the  
offeryng, and sacrifice of youre fayth: I re-  
ioyce, & reioyce with you all. For the same  
cause also reioyce ye, and reioyce ye with  
me.

2. Cor. i. 5.

I trust in the Lorde Iesus, for to sende  
Timotheus shortly vnto you, that I also  
maye be of good comforthe, when I knowe  
what case ye stande in. For I haue no man  
that is so lyke mynded to me, whiche with  
so pure affection careth for your matters.  
For al other leke theyr owne, and not that

Oo iii,

whiche

## Philippians.

whiche is Jesus Christes. Ye knowe the  
profe of hym, how that as a sonne wyth the  
father, so wych me bestowed he his laboures  
vpon the Gospell. Hym I hope to sende, as  
one as I knowe how it wyl go with me.  
I trust in the Lorde, that I also my self shal  
carme shortly.

But I supposed it necessarye to send bzo,  
ther Epaphroditus vnto you, my compani-  
on in labour, and felowe sondier, your A-  
postle, and the minister of my nedes. For  
he longed after you, and was full of hea-  
nies, because that ye had hearde saye, that  
he had bene sycke. And no doubt he was  
sycke, and that nye vnto deach. But God  
had mercye on hym, not on hym onlye: but  
on me also, lest I shoulde haue sorow vpon  
sorow. I sent him therfore the diligencer,  
that when ye shoulde se hym, ye myghte  
reioyce agayne, and I myghte be the leesse  
sorowfull. Receave hym therfore in the  
Lorde with all gladnes, and make muche  
of suche: because that for the worke of  
Rom. xviii Christ he went so farre, that he was nys-  
tore death, and regarded not his life to ful-  
fyll that seruyce whiche was lackynge on  
your parte towarde me.

### The iii. Chapter.

**M**incouer, my brethren reioyce in  
the Lorde. It grouch me not to  
wyte one thyng (\*oscen\*) to  
you. For to you it is a sure  
thinge. Beware of dogges, beware of euill  
workers. Beware of dissencion. For we are

### The.iii.Chapter.

circumcision which worshyp God in the  
spite, and reioyce in Christ Iesu, and haue  
no confidence in the flesh: though I haue  
wherof I myght reioyce in the fleshe. If  
any other man thinketh that he hath wherof  
of he myght trust in the fleshe: much more  
I circumcised the eyght daye, of the kinred  
of Israell, of the tribe of Beniamin, an  
Ebre boyn of the Ebrues: as concerning  
the lawe, a Wharisei, and as concerning  
seruenices, I persecuted the congregation,  
and as touchinge the righrewesnes whiche  
is in the lawe, I was vnbukeable. But  
the things that were vantage vnto me, the  
same I counted losse for Christes sake. Yea  
I thynke all thinges but losse for that ex-  
cellente knowledges sake of Christe Iesu  
my Lord. For whome I haue counted all  
thing losse and do iudge them but donge,  
that I myght winne Christ, and myght be  
founde in hym, nor hauyng myne owne  
ryghrewesnes whiche is of the lawe: but  
that whiche is throughte the fayth of Christ:  
I meane the righrewesnes whiche cometh  
of god thorow fayth that I maye knowe  
him, and the vertue of his resurrection, &  
the fellowshippe of his passions, that I  
myghte be conformable vnto his deathe, if  
by any meanes I myght attayne vnto the  
resurreccyon of the deade.

Act.xliii.6

Math.xliii.

Not as though I had alredy attayned to  
it, either were alredye perfecte: but I fo-  
lowe, if that I maye comprehendre that  
wherin I am comprehended of Christ Iesu  
Brehren,

## Philippians.

Brethren, I count not my selfe that I have  
gotten it: but one thyng I saye: I forgette  
that whiche is behynde, and stretche my  
selfe vnto that whiche is before, and peace  
vnto that marke appointed, to obtayne the  
reward of the hye callyng of God in Christ  
Iesu. Let vs therfore as many as be perfect  
be thus wyse mynded: and if ye be other-  
wyse minded, God shal open euern the same  
vnto you. Neuerthelesse, in that wherunto  
we are com, let vs procede by one rule, that  
we maye be of one accord.

The pistle  
on the. 23.  
Cor. af. tri.  
1. Cor. iii.  
and. x. d

Rom. xvi.

1. Cor. xv. g

Brethren be folowers of me, and loke on  
them whiche walke euern so, as ye haue vs  
for an ensample. For many walke of whom  
I haue tolde you often, and nowe tell you  
wepynge) that they are the enemies of the  
crosse of Christ, whose ende is dampnation  
whose God is theyr belly, and whose glo-  
ry is to their shame, whiche are worldely  
mynded. But our conuersaciō is in heauen  
from whence we loke for the saviour, euern  
the Lord Iesus Christ, which shal chaunge  
our byle bodies, that they maye be fashio-  
ned lyke vnto his glorious body, according  
to the workynge, wherby he is able to sub-  
due all thynges vnto hym selfe.

¶ The. iii. Chapter.

**T**herfore my brethren dearelye belov-  
ued and longed for, my ioye and  
croune, so continue in the Lorde, ye  
beloued. I praye Euodias, and be-  
seche Sintiches, that they be of one accord  
in the Lorde. Yea, and I besech thee faithful  
yoces

### The iii. Chapter

þat felowe helpe the twemen whiche laboured wþch me in the Gospell, and wþch Cle-  
ment also, and wþch other my laboure fel-  
lowes, whose names are in the boke of life. Luk. x. v.  
Reioyce in the Lord alwaye, and agayne Apo. xvi.  
I saye reioyce. Let youre softenes be kno. The pistle  
wen unto all men. The Lord is euuen at onthe. iii.  
hande, Be not carefull: but in all thynges sonday in  
þewe your petition unto God in prayer, aduent,  
and supplication with geuyng of thankes  
and the peace of God whiche passeth all  
understandinge, kepe youre hertes & myn-  
des in Christ Iesu.

Furthermore breþren, whatsoeuer thin-  
ges are true, whatsoeuer thynges are ho-  
nest, whatsoeuer thynges are iust, whatso-  
ever thinges are pure, whatsoeuer thinges  
pertayne to loue, whatsoeuer thynges are  
of honest reporte: yf there be any vertuous  
thyng, yf there be anye laudable thyng,  
those same haue ye in your mynde, whrych  
ye haue both learned and receaued, hearde  
C and also sene in me: those thynges do, and  
the god of peacc shalbe with you. I reioyce  
in the Lord greatlye, that now at the last  
ye are recyued agayne to care for me, in  
that wherein ye were also carefull, but ye  
lacked oportunitie. I speake not because of  
necessiteye. For I haue learned in whatso-  
ever estate I am, therwiche to be content. I can  
both cast downe my selfe, I can also excell.  
Every where in all thynges I am instruc-  
ted both to be full and to be hungrye, to  
haue plenty and to suffre nede, I can do all  
thynges

## Colloſſians.

Chynges thoroewe the helpe of Christ, whi  
chre strengthneth me. Morewithstandynge  
ye haue well done, that ye bare part with  
me in my tribulation.

Ye of Philippos knowe also, that in the  
begynnyng of the Gospel, when I depar-  
ted from Macedonia, no congregaciō bāde  
parte with me as concernyngz geuyng,  
and receauyng, but ye onlye. For when I  
was in Thessalonica, ye sente once, and af-  
terwarde agayne unto my nedes: not that  
I desyre gyftes: but I desyre aboundinge  
frute on youre parte, I receaued all, z haue  
plene. I was euē fyllid after that I had  
receaued of Epaphroditus, that whyche  
came from you, an odoore that smelleth  
swete, a sacrifice accented and pleasaunt to  
God. My God shal fulfylle all your nedes

Rom. xii. thoroewe his gloriouſ ryches in Jesu  
Christ Unto God and our facher be praise  
for euermore. Amen. Saluce all the lay-  
ettes in Christie Jesu. The brethren whiche  
are with me, grete you. All the laynettes  
Salute you: and moſte of all they whiche  
are of the Emperours houſhold.

The grace of our Lord  
Jesu Christ be with  
you all. Amen,

Sent from Rome by Epa-  
phroditus.

The i. Chapter.

The Epistle of S. Paul the Apostol  
to the Colossians.

To the syrte Chapter.

Apostle an Apostle of Jesu Christ, by the will of God, and brother Timotheus.

To the sayntes, whiche are at Collosse, & brethen that beleue in Christ.

Grace be with you, & peace from God our fater, and from the Lorde Jesu Christe. Galatians 1. 2. Ephesians 1. 2.

We gene thankes to God the fater of our Lorde Jesus Christe alwayes prayng for you sence we hearde of your fayth whiche ye haue in Christe Jesu, and of the loue whiche ye beare to all sayntes for the hopes sake which is layde vp in store for you in heauen, of whiche hope ye haue hearde before by the true word of the Gospell, whiche is come vnto you, euen as it is vnto all the wold, and is fruytfull, and it is also amonge you, from the (\*fyre\*)daye, in the whiche ye hearde of it, and had experiance in the grace of God, in the truch, as ye learned of Epaphra our deare felowe seruaunt, whiche is for you a faythfull minister of Christe, which also declared vnto vs your loue, whiche ye haue in the spryte, for thys cause we also, synce the daye we hearde of it, haue not ceased prayng for you, and desyrynge that ye myghte be fullfylled with the knowledge of his wil, in all

colos. iii. 13

Ephesians 1. 13

## Colossians

All wyldeome, and sprytual vnderstanding,  
that ye myght walke worthy of the Lorde  
in all thynges that please, beyng frutefull  
in all good warkes, and encrasing in the  
**Joh. xv. c.** knowledge of God, strengthed with all  
myghte, thowte his gloriouse power,  
vnto all pacience, and longe suffering,  
with ioyfulnes, geyng thankes vnto  
the fader, whiche hathe made vs men  
to be partakers of the inheritaunce of  
sayntes in lyghte,

**Ephe. i. b.** Whiche hathe delyuered vs from the  
power of darkenesse, and hathe translaſt  
vs into the kingedome of his deare Sonne,

**ii. Cor. iii. i.** in whome we haue redemptiōn thowte  
his bloude, that is to saye: the forgiuenes  
of synnes, whiche is the ymage of the in-

**Heb. i. a.** uisible God, fyſte begotten of all creatu-  
res. For by hym were al thinges created,  
thinges that are in heauen, and thynges  
that are in earche: thinges vſible, and  
thynges inuyſible, whether they be ma-  
iestie or lordelhippe, either rule or power,  
All thynges were created by hym, and in  
him, and he is before all thinges, and in  
hym all thinges haue they; beyng.

**i. Cor. xv. c.** And he is the heade of the body that is  
to wyt, of the congregacion: he is the be-  
gynninge, and fyſte begot: en of the deade,  
that in all thinges he myghte haue the  
preeminence. For it pleased (\*the fader\*)  
that in him shoulde all fulnes dwelle, and

**Rom. viii. d.** by hym to reconcyle ali thinge vnto hym  
ſelfe, and to set at peaces by hym thowte  
holyde

## The ii. Chapter.

blonde of hys crosse, both thynges in hea-  
uen, and thynges in earth.

And you (whiche were in tymes past) Rom. v. 9  
strangars and enemies, because your min-  
des were set in euyll workes) hath he now  
reconcyled in the body of his fleshe chowd  
death, to make you holy, bne blameable, and Coll. ii. 1.  
without faute in hys owne syght, if ye con- Eph. iii. 1.  
sine, grounded and stablyshed in the faith  
and be not moued away from the hope of  
the Gospell, wherof ye haue hearde, howe  
that it is preached amoung all creatures,  
whiche are vnder heauen, wherof I Paul  
am made a mynster.

Nowe toye I in my suffrynges whiche II. Co. i. 13  
I suffre for you, and fulfull that whiche is Eph. iii. 1.  
behynde of the passions of Chryste in my  
flesh, for his bodyes sake, whiche is the co-  
gregation wherof I am made a mynster,  
accordyng to the ordynaunce of God, whis-  
te ordynaunce was geuen me unto your  
ward, to fulfull the worde of GOD, that  
mysterye hyd synce the worlde beganne,  
and synce the begynnyng of generations  
but nowe is opened to his laynnes, to  
whome God woulde make knownen the  
glorios ryches of this mysterye amoung  
the Gentyles, whiche ryches is Chryst in  
you, the hope of glorie, whom we preache,  
warynge all men, and teachyng all men  
in all wylidome, to make all men perfecte  
in Christ Jesu. Wherin I also labour and  
stryue, euen as far forth as hys workyngs  
worketh in me myghtely.

This

## Colossians.

### The.ti.Chapter.

**F**or I woulde ye knewe what syg-  
tyng I haue for your sakes, and for  
them of Laodicia, and for as many  
as haue not scene my person in the  
fleshe, that theyr hertes myght be com-  
ted and knye together in loue, and in all ri-  
ches of full vnderstandinge, for to knowe  
the mistery of God the fater, and of Chyl-  
dome and knowledge. This I say, lest any  
man shoulde begyle you with encysyng  
wordes. For though I be abset in the flesh  
yet am I present with you in the spypc, ioy-  
ing and beholding the order that ye kepe,  
yours stedfast fayth in Christe. As ye haue  
therefore receaued Christe Jesu the Lorde,  
euен so walke, roted and burlt in hym, and  
stedfaſte in the fayche, as ye haue lea-  
ned, and therin be plenteuous in geuing  
thankes.

**emat. christi** Beware leste anye man come and spoyle  
**mar. xiii.** you thowowe phylosophy and deceatful ba-  
**Ephe. v. v.** nyte, thowowe the tradicions of men, and  
ordynaunces after the world, and not after  
Christ. For in hym dwelleth all the fulnes  
of the Godheade bodelye, and ye are com-  
plete in hym whiche is the heade of al rule  
and power, in whom also ye are circum-  
cised, with circumcisyon made iyrthoune  
**Rom. vi.** handes, by puttynge of the synfull body  
**Gala. iii. v.** of the fleshe, thowowe the circumcisyon that  
is in Christ, in that ye ar buryed with him  
thowowe baptysme, in whome ye are also  
rysen

## The ii Chapter

ysten agayne thorothe fayth, that is know-  
ghie by the operation of God whiche ray-  
sed hym from death.

And ye whiche were deade in synne, and  
in the bnyxycumclosion of your fleshe, hath Ephe.ii.5.  
be quickened with hym, and hath forgeuen  
vs all our trespasses, and hath put oure the  
handwrytynge that was agaynst vs, con-  
tayned in the lawe wryten: and that hath  
bereaken oure of the waye, and hath faste-  
ned it to his crosse, and hath spoyled rule  
and power, and hath made a shew of them  
openlye, and hath triumphed ouer them in  
his owne person.

Let no man therfore trouble your concieces  
about meat and drynke, or for a pcece of an  
holye daye, as the holye daye of the newe  
moone, or of the Sabbath dayes, whiche  
are nothyng but shadowes of thynges to  
come: but the bodye is in Christ. + Let no  
man make you shitt at a wronge marke, + Or, let  
whiche after his owne ymagination, wal- no mannes  
kerþ in the humblenes and holines of aun- deceave  
gels, thynges whiche he never saw, cause- you of  
lesse pust vp with his fleschlye mynde, and youre re- holdeth not the heade, wherof all the body warde.  
by loynes and couples receaueth nourish-  
ment, and is knyt together, and increaseth  
with the increasyng that commeth of  
God.

Wherfore, if ye be deade with Chyste Gal.iii.6.  
from ordinances of the worlde, whye as  
thoughe ye yet lyued in the worlde, are ye  
ledde with traditions (\*of them that say\*)  
Touchē

## Colloſſians..

Toche not, take not handell not: whiche  
all peryshe with the vſinge of them  
are after the commaundementes and doa-  
trynes of men: whiche thynges haue the  
ſimilitude of wyldeome, in þ chosen holyn-  
nes, and humblenes and in huryng of  
the body, and doo the fleſhe no worshyp  
vnto hys nede.

þ Oz, ſuper-  
ſition.

### The.iii.Chapter.

The piftle  
on eſter d.  
Ephe. i. d.  
Heb. i. a

If ye then be ryſen againe wþch Chriſt  
ſeke thole thynges whiche are aboue,  
wherewile Chryſte ſitteth on the ryght  
ande of God. Sette youre affection  
on thynges whiche are aboue, and not  
on thinges whiche are on the earche. For  
ye are deade, and youre lyfe is hyd wþch  
Chryſte in God. When Chriſt whiche is  
our lyfe, shall ſhewe hym ſelue, then shall  
ye also appeare with him in glori.

Mortifie therfore youre members  
whiche are on the earche, fornication,  
vnclenenes, vnnaturall luste, euyll con-  
cience, and couetousnes whiche is wþch  
hippinge of ydoles: for which thynges  
fakes, the wrathe of God commeth on the  
chyldez of vnbelyef. In which thynges

Rom. vi. b  
1.Pe. iii. a.  
1.Coz. xv. 5  
Heb. xii. a.  
Ephe. iii. i.

ye walked once, when ye lyued in them.  
But nowe put ye also awaie from you  
all these thinges: wrach, fearcenes, malice,  
cyousnes, cursed ſpeakinge, fylchye ſpe-  
kyng out of youre mouthes. If ye not one  
to another, ſeynge that ye haue putte of  
the olde man with his workes, and haue  
put on the new, which is renewed in know-  
ledge.

### The.iii.Chapter.

after the ryimage of hym that made hym,  
where is nether Gentyle nor Jewe, circuncision  
nor vncircumcision, Barbarous, or  
Sicilian, bonde or fre: but Christe is all in  
all thynges.

Nowe therfore as electe of God, holye, The piste  
and beloued, put on tender mercy, kyndnes on the son  
humblenes of mynde, mekenes, longe sus- daye after  
trynge, forbearynge one another, and for- Twelfed,  
geuyng one another, yf anye man haue a  
quarell to another, even as Christ forgaue  
you, euen so do ye. Aboue all these thynges  
put on loue, which is the bonde of perfect-  
nes, And the peace of God rule in your her-  
tes, to the which peace ye are called in one  
body. And se that ye be thankefull. Let the  
worde of Christ dwelle in you plenteously  
in all wisedome. Teache and exhorte your  
owne selues, in Psalmes, and himnes, and  
spirituall songes whiche haue fauour with  
them, syngynge in your heartes of the lord  
And all thynges (whatsoeuer ye do in word  
or dede) do in the name of the Lord Jesu, ge-  
wynge thankes to GOD the facher by  
hym.

Wives submyt your selues unto your  
owne husbandes, as it is comly in the lord.  
Husbandes loue your wyues, and be not  
byter unto them. Chyldren obeye your fa-  
thers and mothers in all thynges, for that  
is well pleasyng unto the Lord. Fathers,  
prouoke not your chyldren (\*to anger\*) lest  
they be of a desperate mynde.

Eph .v.e.  
i. Pe.iii. 8

Seruauntes be obedient unto your bo-  
P p.i. dely

## i. Thessalonians

Eph. vi. a. Delye masters in all thinges, not wylch ey  
Titus. ii. e seruyce as men pleasers, but in synglenes  
i. Pet. ii. c. of hearte, fearynge God. And whatsoevyn  
ye do, do it herteleye, as thoughte ye dyd it  
to the Lorde, and not vnto menne: for as  
muche as ye knowe that of the Lorde ye  
shall receaue the rewarde of inheritaunce,  
for ye serue the Lorde Chrysste. But he that  
dothe wronge, shall receaue for the wrong  
that he hathe done: for there is no respect  
of personnes (\*with God.\*)

## 2. The. iii. Chapter.

Rom. ii. b.  
Ephe. vi. b

**Y**e masters, do vnto your seruaunte  
that whiche is iuste, and equall, so  
ynge ye knowe that ye also haue  
master in heauen.

Continue in prayer, and watche in the  
same with thankes geyninge, prayinge also  
for vs, that God open vnto vs the doore of  
vterraunce, that we maye speake the my-  
sterye of Christ (wherfore I am also in bondes)  
that I maye bittre it, as it becometh  
me to speake. Walke wylly to them that  
are withoute, and redeeme the tyme. In  
yours speache be alwayes well sauoured,  
and powdred with salt, that ye maye know  
how to aunswere every man.

The deare brother Tichicus shall tell  
you of all my busynes, whiche is a fayre  
full mynister, and felowe seruaunte in the  
Lord, whome I haue sent vnto you for the  
same purpose that he myghte know how  
ye do, and myghte confortte youre hertes.  
With one Onesimus a fayrfull and a belov-

### The . iiiii. Chapter.

ued brother, whiche is one of you . They  
shall shewe you of all thinges whiche are  
a dognge here.

aristarchus my pryon felowe saluteth iij. **Ti. iiiii.**  
you, and Marcus Barnabas systers sonne:  
touchinge whome, ye receaued commaun-  
dementes . If he come vnto you , receaue  
hym : and Jesus whiche is called Iustus,  
whiche are of the cyzcumclosion . These only  
are my worke felowes vnto the kyngdome  
of God, whiche were vnto my consolation.  
Epaphras the seruaunte of Chyrl, whiche  
is one of you, salutech you, and alwayes la-  
houreth feruentlye for you in prayers, thac  
ye maye stande perfecte and ful in all thac  
is the wyl of God. For I beare him record,  
that he hathc a feruente mynde towarde  
you, and towarde them of Laodicia, and the  
of Hierapolis. Deare Lucas the phisicion  
greteth you, and Demas . Salute the  
brethren whiche are of Laodicia , and  
salute Nymphas , and the congrega-  
tion , whiche is in his house . And  
when the Epystle is reade of you , make  
that it be reade in the congregation of the  
Laodicians also, and that ye likewise reade  
the epistle of Laodicia. And saye to Archip-  
pus: take hede to the offyce that thou haste  
receaued in the Lorde, that thou fulfyll it.  
The salutation by the hande of me Paule  
Remember my bondes . Grace be with  
you. Amen.

**R**Sente from Rome by Tychi-  
cus, and Onesymus.

Pp. ii,                    The

i. Thessalonians.

**T**he fyrst epistle of S. Paule the  
Apostle to the Thessalonians.

**¶** The first Chapter.

Rom.i.8.  
i. Cor.ii.8.  
Gala.i.8



Aule, Sylvanus and  
Timotheus: Unto the  
congregation of the  
Thessalonians, in god  
the fathur, and in the  
Lorde Jesus Christ,  
Grace be with you,  
and peace from God  
our fathur, and from the Lorde Jesus Christ.

We geue God thankes alwaye for you  
all, making mention of you in our prayers  
without ceasinge, and cal to remembraunce  
youre worke in the faithe, and laboure in  
loue and perseuerance in the hope of oure  
Lorde Jesus Christ, in the sight of God our  
fathur: because we know brethren beloved  
of God, how that ye are elect,  
For our gospell came not vnto you in woy  
de only, but also in powre and also in the  
holy gooste, and in muche certaintye, as ye  
knowe after what manner we behaued  
oure selues among you, for your sakes. And  
ye became folowers of vs and of the Lorde,  
and receaued the word in much affliction,  
With ioye of the holy gooste: so that ye were  
an ensample to all that beleue in Macedonia  
and Achaia. For from you sounded  
oute the word of the LORDE, not in  
Macedonia and in Achaia onelyc: but your  
faithe also whiche ye haue vnto GOD,

i. Cor.ii.8.

i. Tel.ii.8.

## The.ii.Chapter.

spredē hyz selfe a broade in all quarters,  
that it nedeth not vs to speake any thinge  
at al. For they thē selues shew of you what  
maner of encryngē in we hadde vnto you, Actum.i.b  
and how ye tourned to God from ymages  
for to serue the lyuyngē and true God,  
and for to loke for his sonne from heauen,  
whome he rayled from deathe. † I mca. † Oxiuen  
ne Iesus whiche deliuered vs from the  
wrath to come. The.ii.Chapter.

A O ye youre selues knowe brethren  
of oure entraunce in vnto you, howe  
that it was not in bayne : but euen  
after that wee had suffered before. Actu.xvi.c  
I we were shamefully entreated at Philippes  
(as ye well knowe) then were we bolde in Act.xvii.b  
oure God, to speake vnto you the Gospell  
of God, wych muche stryuyngē. For oure  
exhortacyon was not to bryngē you to er-  
roure, nor yet to vnclesnes , neyther was  
it wych gyle : but as we were alowd  
of God, that the Gospel shold be commyt-  
ted vnto vs: euen so we spake, not as they  
that please men, but God which trieth our  
hertes. Galat.i.b. Nether was our conuersaciō at any  
Styme with flatteryngē wordes , as ye  
well knowe , neyther in cloked couctous-  
nes, God is recordē : neyther soughe we  
prayie of men nether of you, nor yet of any  
other, whē we might haue ben chargeable  
as the apostles of Christ: but we were tēdze  
amonge you , euen as a nosse cherel-  
sheth hyz chyldzen , so was oure affec-  
tion towarde you : oure good wyll was

i. *Theffalonians.*

to haue deale vnto you, not the Gospell of God onely: but also oure owne soules, because ye were deare vnto vs.

**Act. xx. g.** **ii. The. iii.** Ye remember brethien oure laboure, and traauayle. For we laboured daye and nyghte, because we would not be chargeable vnto anye of you, and preached vnto you the Gospell of God. Ye are wytnesses, and so is God, howe holylie, and iustlye, and vnablemeablye, we behaued our selues amonge you that beleue: as ye knowe howe that we exhorted, and comforited, and besoughte euerye one of you, as a father his chyldren, that ye woulde walke worthy of God, which hath called you vnto his kingdome and glory. For this cause thanke we God without ceasyng, because that when ye receaued of vs the worde wherewith God was preached, ye receaued it not as the worde of men: but euen as it was in dede, the worde of God, which worketh in you that beleue. For ye brethien became folowres of the congregations of GOD, whiche in Iewye are in Chrysste Jesu: for ye haue suffered lyke thinges of youre kynsmen. as we oure selues haue suffered of the Iewes. Whyche as they kyllled the Lord Jesus and theyr owne Prophetes, euen so haue they persecuted vs: and God they pleake not and are contrarye to all men, and forbyd vs to preach vnto the Gentylles, that they myght be saved, to fulfull theyr synnes alway. For the wrath of God is come on the, euen to the  
**Luk. xxi. c.**

### The .iii .Chapter.

Itemost. Forasmuch brethren as we are kepe  
from you for a season, as concernyng the  
bodelie presence , but not in the hearte,  
we enforseth the more to se you personallye  
with greate desyre. And therfore we woul'd  
hane come vnto you, 3 Paule once and a-  
gayne but Satan withstode vs. For whac  
is oure hope or ioye, or crsune of reiory  
sing : are not ye it in the presence of oure  
Lordes Jesus Christe at his commyng: yes  
ye are our glory and ioye.

Daniel. x.

### The .iii .Chapter.

**V**erhore, sence we could no lenger  
forbeare, it pleased vs to remayne Actu. xvi.  
at Athens alone, and sence Timo-  
theus oure brother and minister  
of God , and oure laboure felowe in the  
gospell of Chryske, to stablyshe you, and  
to comforthe you ouer youre fayth, that no  
man shold be moued in these affliccyons.  
For ye youre selues knowe , that we are Eph. iii, c.  
even appoynted thereunto . For verelyc  
þ when I was wyth you, I tolde you before  
that we shoulde suffre trybulation euen  
as it came to passe, and as ye knowe . For  
thys cause when I coulde no lenger for-  
beare. I sente that I myghte haue know-  
ledge of youre faythe, leste haplye the temp-  
ter had tempted you, and that oure laboure  
had ben bestowed in bayue. But now late-  
ly whē Timotheus came frō you vnto vs, &  
declared to vs your faih, and youre loue, &  
how that ye haue good remēbraunce of vs  
alwaies, desirig to se vs, as we desire to se  
þþ, ii,      you. There-

## i. Thessalonians.

Therefore brethen we had consolation in you, in all our aduersite and necessite, through your faythe, For nowe are we aliuie, yf ye stande stedfaste in the Lorde, For what thankes can we recompence to God agayne for you, ouer all the ioye that we ioye for youre sakes before our God, while we, night and daye pray exceedingly that we might se you presently, & might sultryl that whiche is lacking in your fayth. God hym selfe oure father, and our Lorde Iesu Christe gyde our iourney unto you: and the Lorde increase you and make you flowre ouer in loue one towarde another, and towarde all menne, even as we do towarde you, to make your hertes stable and vnablemeable, in holynes before God our father, at the commyng of oure Lorde Iesu Christe with al his saues.

The pistle  
on the se-  
cond sōdai  
in lente.

Rom. xii. 8. a.  
Ephe. v. 8.  
¶ Your

**F**ortherfore we beseche you brethen and exhorte you in the Lorde Iesu, that ye increase more and more, even as ye haue receaued of vs, howe ye ought to walke & to please god. Ye remember what commandementes we gaue you in our Lorde Iesu Christe. For thys is the wyll of God ¶ even that ye shoulde be holy, and that ye shoulde abstayne from fornication, that euerye one of you shoulde knowe, howe to kepe hys vessell in holynes and honoure, and not in the luste of concupis- cence, as do the heathen whiche know not God

### The. iiiii. Chapter.

God, that no man go to far and defraude ~~Oþopre~~ his brother in bargayninge : because the Lorde is a venger of al suche thynges, as we tolde you before tyme and testified. For God hath not called vs vnto vncleynnes: but vnto holynes. He therefore that despiseth, despyleth not man, but God which hath sent his holy spryte amouge you.

But as touching brotherly loue, ye nedē C not that I wryte vnto you . For ye are taught of God to loue one another. Yea, and. xv.b and that thinge bereyfe ye do vnto all the i. Joh.ii.b brethren, whiche are thorowoute all Ma- i Joh.iii.b cedonia. We beseeche you brethren, that ye increase moze and moze , and that ye ludyte to be quiet , and to meddle wryt poure owne busynes , and to woork wryt poure owne handes as we com- maunded you : that ye maye behau your selues honestly toward them that are with out, & that nothinge be lackinge vnto you.

I woulde not brethren haue you igno- raunte concernyng them whiche are fal- len a slepe, that ye forsoke not as other do which haue no hope. For if we beleue that Jesus died, and rose agayne : even so them also whiche slepe by Jesus , wyl G O D brynge agayne with him. For this saye we vnto you in the worde of the Lorde, that we whiche lyue, and are remaynyng in the comming of the Lorde, shall not come yet they whiche slepe. For the Lorde hym selfe shal descend frō heauen with a shout, and the voice of the Archangel & trompe of God

*i. The salonian.*

**G**od. And the deade in Chrysle Mallarye  
kyrste:then shall we whyche lyue and re-  
mayne be caughte vp with them also in  
the cloude,to mete the lord in the ayer. And  
**I. Cor. xv. 8.** so shall we euer be with the lorde. Where-  
fore,comfort your selues one another with  
thesē wordes. **¶ The v. Chapter.**

**ii. Pe. iii.  
Apo. iii. a.**

**B**ut of the tyme and seasons bre-  
thren, ye haue no nede that I wryte  
vnto you:for ye your selues know  
perfectely, that the day of the lorde  
shall come, euē as a thefe in the nyghte.  
When they shall saye peace and no daun-  
ger, then commeth on them soden destru-  
ction, as the trauayling of a woman with  
chylde, and they shall not scape. But ye bre-  
thren are not in darckenesse, that that day  
shoulde come on you as it were a thefe,

**Rom. xiii.**

**Eph. vi. b.**

Ye are all the chyldren of lyght, and the  
chyldren of the daye. We are not of the  
nyghte, nether of darcknes. Therefore let  
vs not slepe as do other:but let vs watche  
and be sober. For they that slepe, slepe in  
the nyght: and they that be dronken, are  
dronken in the nyght. But let vs whiche  
are of the daye, be sober, armed with the  
breosteplate offaythe and loue, and wych  
hope of saluation as an helmet. For God  
hathe not appoynted vs vnto wrathe:but  
to obtaine saluation by the meanes of  
oure Lorde Jesu Chrysle whiche dyed for  
vs: that whether we wake or slepe, we  
shoulde lyue together with hym.

**ii. Cor. v. c** Wherefore comfort your selues toge-  
ther

## The. v. Chapter

ther, and edefye one another, eue as ye do.

We besech you brethren, that ye knowe them, whiche laboure amonge you, and haue the ouersyghte of you in the Lorde, Galatians vi. 1. Tim. v. 6. Phil. ii. 5.

and geue you exhortation, that ye haue them the more in loue, for theyz workes

lase, and be at peace with them. We de-

sire you brethren, warne them that are bus-

rulye, comforte the feble mynded, forbear

the weake, haue continuall pacience to-

wardre all men. Se that none recompence Mat. v. 8

euyll for euyll vnto anye man: but euer fo-

lowe that whiche is good, bothe amonge

your selues, and to all men. Rejoyce euer.

Praye concinuallye. In all thinges geue Luk. xliii.

thankes. For this is the wyll of God in

Christe Iesu towardre you. Queuch not the

spyre. Despyse not prophesying. Examen

all thynges, and kepe that which is good.

Absayne from all suspicioyns thinges. The

very God of peace sanctyfy you thowtowout.

And I praye God that youre whole spyre

soul and bodye, be kepte faultlesse vnto the

commynge of oure Lorde Jesus Chyste.

Faithfull is he whiche called you: whiche

wyll also do it. Brethren, pray for vs. Grete

all the brethren wych an holyc kylle. I

charge you in the Lorde, that this epistole

be reade vnto al the holy brethren. The

grace of the Lorde Jesus Chyste be with

you. Amen.

The ende of the fyfth epistole vnto the

Thessalonians sent from

Achens.

The

*ij. Thessalonians.*

**The second Epistle of S. Paule the  
Apostle to the Thessalonians,**

**To The fyre Chapter.**

Aule and Siluanus, and  
Timotheus.

Unto the congregacion  
of the Thessalonians in  
God our fathur, and in the  
Lorde Iesus Christ.

*I. Cor. i. a.,  
Rom. i. a.* Grace be with you, and  
peace from God oure fathur, and from the  
Lorde Iesus Christe.

We are bounde to thanke God al  
waies for you brethren, as it is mete, be  
cause that your fayth groweth exceeding  
lye, and euerye one of you swimmeth in  
loue toward another betwene youre sel  
ues, so that we oure selues reioyce ofyon  
in the congregations of God, ouer your  
pacience and fayth in all youre persecut  
ions and tribulations that ye suffre, which  
is a token of the ryghtewes iudgemente  
of God, that ye are counted worthye of  
the kyngdome of GOD, for which ye al  
so suffre. It is verelye a ryghtewesthinge  
wyth God to recompence tribulationis  
them that trouble you: and to you which  
are troubled, reste wyth vs when the  
Lorde Iesus shall shewe hym selfe from

*† Or with  
the Aun  
gels of his  
power.* heauen with hys myghtye Angelles,  
in flaminge fyre, rendryng vengeance  
unto them that know not God, and to the  
that obey not unto the Gospel of our Lord  
Jesus

## The.ii. Chapter.

Jesus Christ, which shalbe punyshed wych  
everlasting dampnation, from the presence  
of the Lorde , and from the glorie of hys  
power, when he shall come to be gloryfied  
in his sayntes , and to be made marue-  
lous in all them that beleue : because oure  
testimonie that we had to you, was bele-  
ued even the same day, (\*that we preached  
it\*). Wherefore, we pray alwayes for you, Collo.i.a.  
that oure God make you worthye of the Philli.i.b.  
callynge, and fulfyl al delectation of good-  
nes, and the worke of fayth, wyth powter:  
that the name of our Lord Jesus Chyste  
maye be gloryfyed in you, and ye in hym,  
thorowe the grace of oure God, and of the  
Lorde Jesus Chyste.

## The.ii. Chapter.

**V**We beseche you brethren by the  
commynge of our Lord Jesus christ  
and in that we shall assemble vni-  
to him, that ye be not sodenly mo-  
ued from youre mynde , and be not trou-  
bled neyther by spryte, nether by wordes,  
nor yet by letter whiche shoulde seeme to  
come from vs , as though the daye of  
Chyste were at hande . Let no manne de-  
ceave you by anye meanes, for the Lorde  
commeth not, excepte there come a depar-  
tyng fyre, and that, that sinfull manne  
be opened, the sonne of perdition whiche  
is an aduersarye, and is exalted aboue all  
that is called God, or that is worshypped  
so that he shal lyte as God , in the temple  
of God, and shew hym self as God.

Reinem.

mat xxi.ii. a

mar.xii.a

Luk.xii.a

Ephes.v.b

ij. Thessalonians

Thessalonians

Ques. xxviii.

Remember ye not, that when I was  
with you , I tolde you these thynges: an  
nowe ye knowe what withholdeth : even  
that he myght be vterred at hys tyme, for  
the mysterie of the inuite dothe alread  
worke, tyll he whiche nowe onely leteth,  
be taken ouce of the waie . And then shal  
that wycked be vterred, whome the Lorde  
shall consume wylth the spyre of his mouth  
and shall destroy it wylth the appearaunce  
of hys commynge , euuen him whose com  
mynge is by the working of Satan, with  
all lyunge power , sygnes , and wonders;  
and in all deceauablenes of vnryghetw  
nes, amonge them that peryshe : because  
they receaved not the loue of the truthe,  
that they myghte haue bene sauued. And  
therfore God shall sende them stronge de  
lusion, that they shoulde beleue lyes, that  
all they myghte be damned which beleued  
not the truthe, but had plesure in vnrygh  
enes. But we are bounde to geue than  
kes alway to God for you brethren belou  
ued of the Lorde, for because that G OD  
hathe from the begynnyng chosen you to  
saluation, thorowte sanctifying of the spyn,  
and thorowte beleuynge the truthe, where  
unto he called you by our Gospel, to ob  
tayne the glory that commeth of our lord  
Iesu Christe. Therfore brethren stand fast,  
and kepe the ordinaunces whiche ye haue  
learned: whether it were by our preaching  
or by Epistle , Oure Lorde Iesu Chrysle  
him selfe; and G OD oure fater whiche  
hath

### The.iii.Chapter.

hache loued vs, and hache geuen vs ene-  
lastyng consolation and good hope thoro-  
w grace, comforze youre hertes, and stablysh  
yon in al doctrine and good doynge.

### The.iii.Chapter

W<sup>r</sup>thermore brethren praye for vs, Collos.iii.

**F**or that the worde of God maye haue  
fre passage, and be gloryfied, as it is  
with you: and that we maye be de-  
lyuered from vreasonable and euyl men,  
for all men haue not faythe: but the lord  
is faychfull, whiche shall stablysh you, and  
kepe you from euyl. We haue confidence  
therowe the Lord to you warde, that ye  
borde do, and wyl do, that which we com-  
maunde you. And the Lord guyde your her-  
tes to the loue of S O D , and pacience of  
Chyste.

We require you brethren in the name  
of oure Lord Jesu Chyste, that ye wyt-  
hdrawe youre selues from euerye brother Act.xxvii

that walkeþ inordinatelye, and not after  
the institution whiche ye receaued of vs.  
For ye your selues know how ye ought to  
folow vs. For we behaued not oure sel-  
ues inordinatelye amoung you. Neþher  
roke we breade of anye man for noughte:  
but wroughte with laboure and traualye  
nyghe and daye, because we woulde  
not be chargeable to anye of you: not but  
that we hadde auuthoritie: but to make ii.Coz.xiiii.  
oure selues an ensample vnto you, to folow  
vs. For when we were with you, this we  
warned you of, that if ther wer any which  
woulde

i. Timothy.

woulde not worke that the same shoulde  
not eate.

For we haue hearde saye, that there are  
some whiche walke amouge you in ordynary,  
nacelye, and worke not at all, but are by  
sye bodyes. Them that are suche, we com-  
maunde and exhorte by oure Lorde Jesus  
Chrysste, that they wozke wylth quietnes,  
and eate they: owne breade : Brethren  
be not werye in well doyng. If any man  
obey not oure sayinges, sende vs word of  
hym by a letter: and haue no compayne  
wylch him, that he maye be ashamed. And  
counte hym not as an encemye : but warne  
him as a brother. The very Lord of peace  
geue you peace alwayes, by al meanes. The  
Lord be wylch you all. The salutation of  
me Paule, wylch myne owne hande. Thys  
is the token in all epistles. So I write.  
The grace of our Lorde Jesus Chrysste be  
wylch you all. Amen,

Sent from Achens.

**T**he fyrt Epistle of S. Paule  
unto Timothe.

**T**he fyrt Chapter.

Aule an Apostle of Jesus  
Christ, by the commision  
of God our saviour, and  
Lord Jesus Christ, which  
is oure hope.

**P**unto Timothe his na-  
tural sonne in the fayre,  
Grace, mercye and peace from God  
our

# The . i. Chapter.

oure father, and LORID Jesus Christ  
our Lorde.

As I besought thee to abyde stylle in Ephesus when I departed into Macedonia (\*even so do\*) that thou comande some that they teache no other wyse: neither geue reade: that bude to fables and genealogies which are they folowendesse, and bude doubtes more then godlye edifyng whiche is by fayth: for the ende of the commaundement is loue out of a pure herte, and of a good conscience, and of fayth unfayned: from the which thinges some haue erred, & haue turned vnto bayne iangelyngs, because they woulde be doctors of the lawe, and yet vnderstande noe what they speake, nether wherof they assayme.

We knowe, that the lawe is good, ys a man vse it lawfulllye, vnderstanding this, Rom. viii. hoewe that the lawe is not geuen vnto a Gala, iii. righteous man, but vnto the unrighteous Exo. xviii. and disobedient, to the vngodly and to syngers, to vnholye and vncleane, to murthers of fathers, and murthers of mothers, to manslars and whoremongers: to them that defyle them selues with mankynde: to men stealers: to lyers and to periured (\*and so forth\*) if there be any other thyng that is contrary to holesom doctrine, according to the Gospell of the glorie of the blessed God, whiche Gospell is committed vnto me,

And I thanke Christe Jesus oure Lorde, whiche hath made me stronge: for he conu-

Q. q. i. t. ed

## i. Timothy.

ted me true, and put me in offyce, wherby  
fore I was a blasphemer, and a persecutor,  
and a Tyrant. But I obteyned mercy, be-  
cause I dyd it ignorantly thowte vnu-  
lief. Neuerthelesse, the grace of our lord  
was more abounding with faych's loue,  
whiche is in Christ Jesu.

This is a true sayinge, and by all mea-  
nes worthy to be receaued, that Christ Ju-  
sus came into the worlde to saue sinnes,  
of whom I am chiefe. Notwithstandyng,  
for this cause was mercy geuen vnto me,  
that Jesus Christ shoulde fyrt shew on me  
all longe patience, vnto the ensample of  
them whiche shall in tyme to come, beloue  
on hym vnto eternall lyfe. So then vnto  
God kynge eneralyng, immortal invis-  
ible, and wyle onlye, be honoure and pray-  
for euer and euer. Amen.

This commaundemente commit I unto  
thee sonne Timotheus, accordyng to the  
prophesies whiche in tyme past were pro-  
phesied of thee, that thou in them shouldest  
fyght a good fyght, hauyng faych & good  
conscience, whiche some haue putte away  
from them, and as concerning faych, haue  
made shypwrake. Of whose nombre is Hi-  
mencus, and Alexander, whiche I haued  
lyuered vnto Sathan, that they myght be  
caught not to blasphemē.

**T**he ii. Chapter,  
**I**Exhort therefore, that aboue all thin-  
ges, prayers, supplications, intercessi-  
ons, and geuyng of thankes be hadde  
for

## The ii. Chapter.

For all men, for kynges, and for all that are Iere. v.1.  
in auctoritie, that we maye lyue a quiette Waru. i.6.  
and a peaceable lyfe, in al godlynes and ho-  
nestie. For that is good and accepted in the  
syghte of God our saviour, which wyl haue  
al men sauued, and to come vnto the know-  
ledge of the truch. For there is one GOD,  
and one mediacoure betwene God & man,  
(whiche is\*) the man Christe Jesus, whi-  
che gaue hym selfe a raunsome for all men,  
that it shuld be testifid at his time, wher-  
vnto I am ordeyned a preacher and an Apo- it. Tim. i.8  
tle: I tell the truth in Christe and lye not,  
beyng the teacher of the gentyles in faith  
and verite.

I wyll therfore that the men pray every  
where, lisyng vp pure handes withoute  
wrach, or doutyng. Likewise also the we-  
men, that they araye them selues in comly  
apparel with shamefastnes and discrete be-  
hauoure, not with broyded haire, other  
golde, or pearles, or costly araye: but with  
suche as becommeth wemen that professe  
the worshippynge of God thowte good  
workes. Let the wooman learie in sylence  
with all subiection. I suffre not a wooman i. Cor. xiii.8  
to teache nether to vslurpe auctoritie ouer  
the man: but for to be in scylence. For A-  
dam was fyrt formed, and then Eve.  
Also Adam was not deceaued, but the Gene. i.14  
wooman was deceaued, and was in trans-  
gression.

Norwithstandynge, thowte bearynge  
of chyldren they shalbe sauued, so they cons-

Q. q. ii. cincus

j. Timothy.

time in sayth, loue, and holynes with dis-  
cretion.

The. iii. Chapeer.

**T**itu. i. b.

This is a true sayinge: If a man co-  
uer the offyce of a byshop, he desy-  
reth a good worke. A byshop ther-  
fore must be faultlesse, the husbande  
of one wyfe, sober, discrete, honestly appa-  
reled, harberous, apt to teache, not drow-  
ken, no fyghter, not geuen to fylthy lucre:  
but gentle, abhorrynge fyghtrynge, abhor-  
ringe couetousnes, and one that ruleth his  
owne house honestly, hauyng chyldryn un-  
der obedience with all honestye. For ys  
man can not rule his owne house, howe  
shall he care for the congregacion of God?  
He may not be a yonge scoler, lest he swet,  
and fal into the iudgement of the evill spea-  
ker. He muste also be well reported of  
monge them whiche are without, leste he  
fall into rebuke, and snare of the euill spea-  
ker. Lykewyse must þ Deacons be honeste,  
þ Or, Mi-  
nisters,  
not double tongued, not geuen unto muche  
wyne, nether to fylthy lucre but hauyng  
the misterie of the fayth in pure conscience.  
And let them fyrlt be proued, and then let  
them minister þ yf they be founde faultlesse.

þ Or, so  
that no  
man be a  
ble to re-  
proue the  
chyldryn well, and theyr owne housholdes.  
Euen so must theyr wyues be honest, not  
euyll speakers: but sober, and faychfull in  
all thynges. Let the Deacons be the hal-  
fandes of one wyfe, and such as rule their  
wyves a good degree, and great libertye in  
the fayth

### The. iiiii. Chapter.

the fayth whiche is in Christ Iesu.

These thynges wryte I vnto thee, trus-  
tynge to come shortly vnto thee: but and  
if I tarye longe, that then thou mayest yet  
haue knowledg, howe thou oughteste to  
 behauethy selfe in the house of God, whi-  
 che is the congregacion of the luyng  
 God, the pyller and grounde of truthe. And  
 withoute naye, greate is that misterye of  
 Godlynes: God was shewed in the fleche,  
 was iustifyed in the spryte, was sene of an John.i. b.  
 gelles, was preached vnto the Gentyles:  
 was beleued on in earth, and receaued vp  
 in glorie.

### The. iiiii. Chapter.

**T**he spryte speakeþ evidentlye, that  
 in the lacer tymes some shall depart  
 from the fayth, and shall geue hede  
 vnto spyrtes of errore, and dyue-  
 lyþe doctryne of them whiche speake false  
 chorow hypocrisie, and haue theyþ conscienc-  
 es marked with an hote pson, forbydding  
 to mary, and commaundynge to abstayne  
 from meates whiche God hath created to  
 be receaued with geuyng thankes, of the  
 whiche beleue, and know the truthe. For all  
 the creatures of God ar good, and nothing  
 to be refused, yf it be receaued with than-  
 kesgeuyng. For it is sanctified by the  
 word of God, and prayer. If thou put the  
 breþren in remembraunce of these thinges  
 thou shalbe a good minister of Iesu  
 Christe, whiche hast bene noysched vp in  
 the wordes of the fayth, and of good doc-  
 tryne,

it Tim.iii.  
ii Pet. iii.  
Jude. 5.

Gene. 1.8.  
Eccli. 39.8

Aq.iii.

### i. Timothy.

**vi. Tim. ii** Erine, whiche doctryne thou hast continual  
ly folowed. But cast away vngodly, and  
olde wyues fables.

Exercyse thy selfe vnto godlynes. For he  
dely exercyse profytesth lytle: but godlynes  
is profitable vnto all thynges, as a thyng  
whiche hathe promyses of the lyfe that is  
now, and of the life to come. This is a sun  
sayinge, and of all parties worthy to be re  
ceaved. For therfore we labour and suffre  
rebuke, because we beleue in the lywyng  
God, whiche is the sauour of all men, but  
specially of those that beleue. Suchethin  
ges commaunde and teache. Let no man  
despise thy youth, but be vnto them that be  
lieue an ensample, in worde, in conuersatiō,  
in loue, in spryte, in faych, & in purenes.

**Actu. vi. b.** **Num. xxxi** Tyll I come, geue atredaunce to re  
dynge, to exhortation and to doctryne. Do  
spysse not that gyft that is in thee, whiche  
was geuen thee thozowe prophesye, with  
the lavinge on of the handes, by the answ  
erite of Eldershyppe. These thynges ex  
cuse, and geue thy selfe vnto them, that it  
may be sene howe thou profitest in al thy  
nges. Take hede vnto thy selfe, and vnto  
learnyng, and continue therein. Soyl  
thou shalt so do, thou shalt sauue thy selfe,  
and them that heare thee.

### ¶ The v. Chapter.

**R**ebuke not an elder: but exhort  
 hym as a father, and the yonger  
 men as brethren, the elder womē  
 as mothers, the yonger as sisters,  
 with

## The. v. Chapter:

With all purenes Honour wydowes, whiche  
the are true wydowes. If anye wyddowe  
haue chyldren or neues, let them learne  
fyrt to rule the y<sup>e</sup> owne houses godly, and  
to recōpence they<sup>e</sup> elders. For that is good  
and acceptable before God. She that is a  
very wyddow and frendlesse, purtech hys  
truske in God, and continueth in supplica-  
tions and prayers nyght and day. But she  
that lyneth in pleasure, is dead euē yet a-  
lyue. And these thynges commaunde, that  
they maye be without faute. If there be a-  
nye that prouydeth not for his owne, and  
namely for them of his houshold, the same  
denieth the fayrh, & is worse then an infy-  
dell. Let no wyddowe be chosen vnder thre  
scope yeare olde, and suche a one as was the  
wyfe of one man, and well reported of in  
good workes: yf she haue noylshed chyl-  
dren, yf she haue ben liberal to straungers,  
yf she haue washed the sayntes feete, yf  
she haue ministered vnto them which were  
in aduersitie, if she were continually geuen  
vnto all maner good workes. The yonger  
wydowes refuse. For when they haue be-  
gonne to wre wanton agaynst Christe,  
they wyl mary, hauynge damnation, be-  
cause they haue broken the fyrt fayrh. And  
also they leaue to goo from house to house  
ydle: yea not ydle onylie, but also triflynge  
and besybodies, speakyng thynges which  
are not comly.

I wyl therefore that the yonger wemen  
wry and beare chyldren, and guyde the

O.g.lili,      house

Eccle. ii. b

i. Timothy.

house, and gene none occasion to the  
I.Cor.vi.b uersarie to speake euyll. For many of them  
are alredy turned back, and are gone after  
Satan. And if anye man or womanne that  
beleueth haue wyddowes, let them minis-  
ter vnto them, and let not the congregati-  
on be charged:that ye maye haue sufficient  
for them that are wyddowes indeued.

The elders that rule well, are worshye  
Deut.xxi.b of double honoure, mooste speciallye they  
i.Cor.ix.a. whiche laboure in the worde and teaching,  
Math.x.b For the scripture sayth: thou shalte not mo-  
sell the mouth of the ore that treadeth oure  
the corne. And the labourer is worshye of  
his reward. Agaynst an elder receaue none  
accusation:but vnder two or thre wytnes-  
ses. Them that sinne, rebuke openlye, that  
other maye feare.

I testifre before God and the Lorde Je-  
sus Christe, and the electe aungels, that  
thou obserue these thynges without hasty  
indgement, and do nothing parcially. Laye  
handes sodenlye on no man, nether be par-  
taker of other mennies synnes: kepe thy  
selfe pure. Drincke no lenger water, but  
vse a litle wyne for thy stomakes sake, and  
thyne often diseases.

Some mens sinnes are open before hand,  
and go before vnto iudgement: some mens  
synnes felowe after. Lykewyse also, good  
workes are manifest before hand, and they  
that are otherwyse, can not be hyd.

¶ The vi. Chapter.

Lxx

## The. vi. Chapter

**L**et as many seruauntes as are vnder the yoke, counte theyz masters worthy of all honour, that the name of God and his doctryne be not euill spoken of. Se that they whiche haue beleyng master, despyle them not because they are brethren: but (\* so muche \*) the rather do seruyce, for somuche as they are beleyng, and beloued, and partakers of the benefyce.

Eph. vi.8.  
Collos.iii.  
1.Pec. ii.10

These thynges teache and exhort. If any man teache otherwyse, and is not contente with the wholesome wordes of oure Lorde Jesu Christ, and with the doctryne, whiche is accordyng to godlynes, he is puse vp, and knoweth nothyng: but walceth hys baines about questions, and strike of wordes, wherof spryng envy, strife, raylinges, enyll surmisinges, and bayne disputations of men with corrupt myndes, and destitute of the truth, whiche chynke that lucre is godlynes. From suche separate thy selfe. Godlynes is great ryches, yf a man be content with that he hath. For we broght nothyng into the worlde, and it is a playne case, that we can cary nothyng oute.

Job.i.10.  
Eccle.v.13.

Whan we haue fode and raymente, let therwith be content. They that wyll be ryche, faule into temptation and snares, and into many folishe and noysome lustes, whiche drotone men in perdition and destruction. For couetousnes of money is the rote of all euyll, whiche whyle some lasted after, they erred from the fayth, & tangled them

## i. Timothy.

Them selues with many sorowes. But thou  
whiche arte the man of GOD, tye suche  
thynges. Folowe ryghtewnes, godlynes  
loue, patience, & mekenes. Fyght the god  
lyght of fayth. Laye hande on eternall life,  
wherunto thou arte also called, and hast  
professed a good profession before many  
wytnesses.

I geue thee charge in the lyght of God,  
whiche quickeneth al thynges, and before  
Iesu Christ whiche vnder Poncius Pilate  
wytnessest a good wytnesslynge, that thou  
kepe the commaundement, and be withoute  
spotte and vnbukeable, vnyll the appes  
and. xix.c. ryng of our Lorde Iesus Christe, whiche  
appearyng (when the tyme is come) he shal  
shewe that is blessed and myghtye only,  
kyng of kinges, and lorde of Lordes, who  
the only hath immortalite, and dwelleth in  
the lyght that no man can attayne, whom

Apo. xviij.  
John.i. b  
1.John.i.c.

neuer man sawe, nether can se, unto whom  
be honoure and rule euerlastylge, Amen.

Charge them that are ryche in this world,

Ambrose  
dorch read:  
excedyng  
wyse.

that they be not hygh minded, and that  
they truste not in the vncertayne ryches,  
but in the lyuyng God, whyche giveth  
vs abundauntlye all thynges to enioye  
them, and that they do good, and be ryche  
in good workes, and readye to gene and  
distrubute, layinge vp in store for themsel  
ves a good foundation agaynst the tyme  
to come, that they maye obtayne eternall  
lyfe.

O Timochye, saue that whiche is gene  
thy

## The i. Chapter.

Thee to kepe, and auoyde vngodly banissh  
es of royses, and oppositions of science,  
falslye so called, whiche science whyle some  
professed, they haue erred as concernyng  
the fayth. Grace be with thee. Amen.

Sent from Laodicea, whiche is the  
chiefest citye of Phrygia Pacaciana.

## The second Epistle off. Paule the Apostle to Timothyp.

The syrte Chapter:

Aul an Apostle of Jesu christ  
by the wil of god, according  
to the promis of lyfe, which  
life is in Christ Jesu.

To Timothee his beloved  
sonne,

Grace, mercy, & peace Rom. 1.2.  
from God the father, & from Collo, 1.3.

Jesu Christ our Lorde.

I thank God, whom I serue from myne  
elders wych pure conscience, that without  
reasynge I make mention of thee in my  
prayers nyght and day, desyryng to se thee,  
myndefull of thy teares: so that I am fylded  
with ioye, when I call to remembraunce  
the unfayned fayth that is in thee, whiche  
dwelte syrte in thy grroundmother Lois,  
and in thy mother Eunica: and am as sure  
that it dwelleth in thee also.

Wherfore, I warne thee that thou stere  
by the gyfte of God whiche is in thee, by

the

## *ij Timothe.*

by the putting on of my handes. For God  
hath not gauen to vs the spryte of feare,  
but of power, and of loue, and of sobernes  
of mynde. Be not therfore ashamed to shew  
fye our Lorde, nether be ashamed of me,  
whiche am bounde for his sake: but suffer  
thou aduersitie with the Gospell, thowze  
the power of God, whiche sauad vs, and  
called vs with an holy callinge, not accor-  
dynge to oure dedes, but accordyng to hys  
owne purpose and grace, whiche grace was  
gauen thowz Christ Iesu before the world  
was, but is nowe declared openlye by the  
appearynge of oure sauoure Iesu Christe,  
whiche hathe putte awaie deathe, and  
**Rom. i. a.** hathe broughte lyfe and immortality  
**1.Tim. ii.** vnto lyght thowze the Gospell, wherun-  
to I am appoynted a preacher and Apostle,  
and a teacher of the gentyls: for the which  
cause I also suffre these thynges. Never-  
thelesse I am not ashamed. For I knowe  
and am sure, that he in whom I haue bele-  
ued is able to kepe that whiche I haue  
commytted to his kepyng, agaynst that  
daye.

**2.Tim. iii.ii** Se thou haue the ensample of the hole  
some wordes, whiche thou heardest of me  
in fayth, and loue which is in Iesu Christ.  
That good thyng, whiche was commyt-  
ted to thy kepyng, kepe thowze the hole  
Sooles whiche dwelleth in vs. This  
thou knowest, howe that all they whiche  
are in Asia, be turned from me. Of whiche  
sorte are Phigelus and Hermogenes. The  
Lorde

## The ii. Chapter.

Lord geue mercy vnto the house of Ones  
phorus. For he ofte refreshed me, and was  
not ashamed of my chayne : but when he  
was at Rome, he sought me out verye dil-  
igently, and founde me. The Lorde graunt  
vnto him, that he maye fynde mercye with  
the Lorde at that daye. And in howe many  
thynges he ministred vnto me at Ephesus  
thou knowest very well.

## The ii. Chapter.

**T**hou therefore my sonne, be stronge  
in the grace that is in Christ Iesu.  
And what thynges thou hast heard  
of me, manye bearynge wiernes, the  
same delyuer to faythfull men, whiche are  
apte to teache other. Thou therefore suffre  
affliccio as a good souldier of Iesu Christ.  
No manne that warreth, entangleth hym  
selfe with worldy busines, & that because  
he woulde please hym that hath chosen  
hym to be a souldier. And though a manne  
stryue for a mastery, yet is he not crowned,  
except he stryue lawfully, i. Cor. ix. 8.  
The husbandman  
that laboureth, muste fynde receave of the  
fruytes. Consider what I saye. The Lorde  
geue thee vnderstandinge in all thynges.

Remember that Iesus Christe beyng of  
the sede of Dauid, rose agayne from death  
accordyngē to my gospell, wherin I suffre  
trouble, as an euyl doer, eue vnto bondes.  
But the woerde of God was not bounde.  
Therefore I suffre all thynges, for the clea-  
nes sake, that they might also obtain that  
saluation whiche is in Christe Iesu, with  
eternalitē

**ij. Timothy.**

eternall glory.

**Rom. viii. a** It is a true sayinge, for if we be deade  
with hym, we also shall lyue with hym. If  
we be patiente, we shall also raygne with  
hym. If we denye him, he also shall denye  
vs. If we beleue not, yet abydeth he faych  
full. He can not denye hym selfe. Of these  
thynges put them in remembraunce, and  
testifye before the Lorde, that they sayne  
not about wordes: whiche is to no profy,  
but to the peruertryng of the hearers.

**LTim. iiiii.**

Studye to shewe thy selfe laudable vnto  
God, a workeman that nedeth not to be  
shamed, diuidynge the worde of trueth in  
stlye. Vngodlye and bayne boyces passe  
uer. For they shall encrease vnto greater  
vngodlynes, and theyr wordes shall seem  
even as doth a cancre of whose numbre is  
Hymeneus and Philectus, whiche as con  
cernyng the truth, haue erred, saying that  
the resurrection is past already, and do de  
stroye the fayth of diuers persons.

But the sure grounde of God remayneth  
and hath this seale: the Lorde knoweth  
them that are his, and let euery man that  
 calleth on the name of Christ, depart from  
iniquicie. Nowtchstandynge in a great  
house are not onlye vessells of gould and of  
syluer: but also of wood and of earth, some  
for honour, and some vnto dishonour. If i  
man therfore purge hym selfe from such so  
lowes, he shalbe a vessell sanctified vnto  
honour, mere for the Lorde, and prepared  
vnto all good worfkes.

**Lustes**

### The.iii. Chapter.

Lustes of youth auoyde, and folow right  
wernes, fayth, loue, and peace, with them  
that call on the Lord wryt pure herce.

Folysh and unlearned questions put from  
thee, remembryng that they do but gendre  
sryfe. But the Seruaunt of the Lord muste  
not sryue: but muste be peasable vnto all  
men, and apte to teache, and one that can  
suffre the euyll in meakenes, and canne in-  
forme them that reslyste, yf that God at a-  
nye tyme wyll geue them repentaunce for  
to knowe the truth, that they maye come  
to them selues agayne ouce of the snare of  
the deuyll, whiche are nowe taken of hym  
at his wyll.

i.Tim.i.e.  
Tit.iii.6

### The.iii. Chapter.

**T**his vnderstande, that in the laste  
dayes shall come parcelous tymes.  
For menne halbe louers of theyr  
owne selues, coneteuous, boasters,  
proude, coursed speakers, dyslobedyence to  
father and mother; vnhankefull, vnholy,  
vnyknd, crucebreakers, stubborne, false ac-  
culers, riartours, fearce, despisers of them  
whiche are good, traytors, headye, hye  
mynded, gredye vpon volupteuousnes moze  
then the louers of God, hauyng a symili-  
tude of godlye lyuynge, but haue denied  
the power therof: and suche abhorre. Of  
this sorte are they whiche entre into hou-  
ses, and bryng into bondage wemen laden  
with sinne, whiche wemen are ledde of di-  
uers lustes, euer learnyng, and never able  
to come vnto the knoppledge of the truthe.

i.Tim.iii.5  
ii.Pet.iii.  
Jude.5.

Ag

*ij. Timothy.*

**Epo. viii.b** As Iannes and Iambres wch stode ou  
ses, euen so do these also resylste the truche,  
men they are of corrupte myndes, & leue  
as concernyng the fayth: but they haue  
prouayle no lenger. For theyz madnes shal  
be vterred vnto all men, as theyz was.  
But thou haste sene the exerience of my  
doctryne, fashion of liuinge, purpose, faith,  
longe sufferynge, loue, pacience, persecut  
ions, and afflictions whiche happened vnto  
me at Antioche, at Iconium, and at Ly  
stra: which persecutions I suffred patient  
ly. And from them all the Lorde delyuered  
me. Yea and all that wyll lyue godlye in  
**Act. xiii.ii.b** Christe Jesu, must suffre persecutions. But  
**Pro. xxviii.1** the euyll men and disceauers, shall were  
**Ecccl. ii.8.** worse and worse, whyle they deceave, and  
are deceaved them selues.

**ti. Pe. i.8.** But continue thou in the thynges whi  
che thou haste learned, whiche also were  
commytted vnto thee, seynge thou know  
est of whom thou hast learned them, and  
forasmuche also as thou hast knownen holy  
scripture of a chyld, whiche is able to make  
thee wyse vnto saluation thow the fayth  
whiche is in Christe Jesu. For all scripture  
geuen by inspiration of G O D is profy  
table to teache, to improue, to amende, and  
to instructe in rightewnes, that the man  
of God maye be perfect, and prepared vnto  
all good workes.

*2. The. iiiij. Chapter.*

3 tell

The.iii.Chapter.

I Testifie therfore before God, and before the Lorde Jesu Christ, which shal indge the quicke and deade at his appearynge in his kyngdome, preache the worde, be feruente, be it in season or oute of season. Improve, rebuke exhorte wytch all longe sufferynge and doctryne. For the tyme wyl come, when they wyl not suffre wholesome doctryne: but after theyr owne lustes shall they (whose eares yche) get them an heape of teachers, and shall turne theyr eares from the truthe, and shalbe gene unto fables. But watche thou in all thynges, and suffre aduersitie, and do the worke of an Euangelist, fulfull thyne office unto the vmoste.

The pistle  
on. s.Luke  
daye.

For I am nowe readye to be offered, and the tyme of my departyng is at hande, I haue foughte a good fyghte, and haue fulfilled my course, and haue kepte the fayth. fro henceforth is layed vp for me a crowne of ryghtewesnes, whiche the LORDE, that is a ryghteous iudge, shall gene me at that daye: not to me onely: but unto all them also that loue his comminge. Make spedē to come unto me at once. For Demas hathe lefte me, and louerth this presence woldē, and is departed unto Thessalonica, Crescens is gone to Galacia, and Titus unto Dalmacia. Onelye Lucas is with me. Take Marke and bryng hym wytch thee, for he is necessarie unto me, for to mynister. And Tichicus haue I sente to Ephesus, The cloke that I lefte at Troada

i. Cor. ix. 2  
i. Pet. v. 5.

Colo. iii. 23.

Mr. i.

with

*ij. Timothy.*

With Carpus, when thou commest, bring  
with thee, and the booke, but specially the  
parchement. Alexander the coppersmith did  
me muche euyll, the Lorde rewarde hym  
accordynge to hys dedes, of whome be  
thou ware also. For he wychstod our pre-  
chynge sore.

At my fyre aunsweyng, no man ass-  
isted me, but all forsoke me. I praye God,  
that it may not be layed to theyr charges:  
nochtwithstandinge the Lorde assisted me,  
and strengthed me, that by me the pre-  
chynge shoulde be fulylled to the vnmot,  
and that all the Gentylles shoulde hear,  
And I was deliuered oute of the mouthes  
of the lyon. And the Lorde shall deluen  
me from all euyll doyng, and shall kepe  
me vnto his heuenly kyngdomme. To whom  
be praysse for euer and euer Amen.

Salute Dyzsca and Aquila, and the hom-  
hold of Onesiphorus. Erastus abode at  
Corinthum. Trophimos I left at Myletum  
lycke. Make sped to come before wynter.  
Eubolus greeteth thee, and Pudens and Li-  
nus, & Claudia & all the brethren. The lorde  
Jesus Chryske be with thy spypce. Grace be  
with you. Amen.

The ende of the seconde Epistle unto  
Tymothe wryten from Rome  
When Paule was presen-  
ted the second tyme by  
before the Empe-  
ror Nero.

CH

The i. chapter.

The Epistle of S. Paule the A-  
postle to Eptus.

The fyre Chapter.

**R**AULE the seruaunce of God,  
and apostle of Iesu Chrysste,  
accordyng to the fayche of  
goddes elect, and the know-  
ledge of the truthe, which is  
after goodlynes vpon the  
hope of eternallyse, whiche  
lyke God that can not lye, hache promys  
sed before the worlde beganne: but hache o-  
pened his worde at the tyme appoynted  
chorowte preachyng, which preachyng is  
commytted vnto me according to the com-  
maundement of God our saviour. To Ti-  
tus his naturall sonne in the cōmen faych.

Ro. iii. a.

Grace mercye and peace from God the  
father , and from the Lorde Iesu Chrysste i. Tim. i. a.  
our saviour . For this cause lefte I thee ii. Tim. i. a  
in Creca , that thou shouldest perfourme  
that whyche was lackynge , and shoul-  
dest ordyne elders in every cytle , as I  
appoynted thec. If anpe be fautelesse, the  
husbande of one wyfe, hauyng faychefull  
chyldyn, whiche are not slaudered of ry-  
ote, neyther are disobedient. For a byshoppe i. Ti. iii. a.  
muste be fautelesse , as it becommeth the  
mynyster of GOD : not stubborne, not an-  
grye, + no dronckarde , no fyghter , noe  
genen to fylchye lucre : but harberous, one + O<sup>r</sup> noe  
that loueth goodnes , sober mynded, righ genen to  
seous, holy, temperate, and such as cleuech muchwines  
Rr. ii. vnto

## To Titus.

Unto the true woyde of doctrine , that he  
maye be able to exhort wych wholesome  
learninge , & to impreoue them that saye  
gaynst it . For there are manye disobedient  
and talkers of vanitie , and deceauers of mi-  
des , namelye they of the cyrcumcisyon ,  
whose mouches muste be stopped , whiche  
peruerte whole houses , teaching thinges  
whiche they oughte not , because of fil-  
**ti. Tl.iii.b** thy lucke . One beyng of them selues ,  
whiche was a prophet of theyr owne lond :  
The Cretians are alwayes lyars , euill  
beastes , and slowe belies . This wernes  
true , wherfore rebuke them sharply , that  
they maye be sounde in the fayth , and ne  
rakyng hede to Jewes fables and com-  
maundementes of men , that turne from  
the truche . Unto the pure , are all thy-  
nges pure : but unto them that are defyled  
and unbelenyng , is nothyng pure ; but  
euuen the very myndes and consciences of  
them are defyled . They confesse that they  
knowe God : but with the dedes they do  
nike him , and are abominable and disobedi-  
**g. o. x. H. i. d** ent , & unto al good woxkes discomendable .

**B**ut speake thou that whiche becom-  
meth wholesome lernynge . That  
the elder men be sober , honeste , di-  
crete , sounde in the fayth in loue , and pa-  
cience . And the elder women lykewyse , that  
they be in liche raymente as becommen-  
**2. Tl.ii.b** holynes , not false accusers , not geuen n  
muche wyne , but teachers of honest  
thingis

## The. ii. Chapter.

thynges, to make the younge wemen to  
be mynded, to loue theyr husbandes, to  
loue theyr chyldren, to be discrete, chaste,  
honeste, good and obedient vnto theyr  
owne husbandes, that the worde of God  
be not euyll spoken of. Yonge menne lyke-  
wyse exhort, that they be sobre minded. A-  
bove all thynges shewe thy selfe an en-  
sample of good workes with vncorrupte  
doctryne, wþch honestye, and wþch the  
wholesome worde whiche can not be re-  
buked, that he which withstandeth, may  
be ashamed, hauinge no thyng in you that  
he maye dispayse. The seruauntes exhort  
to be obedience vnto theyr swone masters, Eph. vi. 8  
and to please in all thynges, not aun-  
swerynge againe, neyther to be pickers,  
but that they shewe all good faychfulnes,  
that they may do worshyp to the doctryne  
of oure sauoure God in all thynges. Fox  
the grace of G O D, that bryngeth sal-  
uation vnto all men, haue appeared, and  
teacheth vs that we shoulde denye vngod-  
lynes, and worldlie lustes, and that we  
D shoulde lyue sobre mynded, ryghteouslie  
and godlye in this presence world, loking  
for that blessed hope, and gloriouse appea-  
ranye of the myghty God, and of oure sa-  
uoure Iesu Chryſt, which gaue him selfe  
for vs, to redeme vs from all vnrighetenes-  
ses, and to pourge vs a peculiar people  
vnto him selfe, feruenlye geuen vnto good  
workes. These thinges speake, and exhort,  
and rebuke, with alcommaunding. Se that

i. Ti. iii. b.  
i. Pet. v. a.

Ephe. vi. 8  
i. Pet. iii. c

i. Joh. iii. c.

Ro. viii. a.

## To Titus.

no man despise thee. 2. The. iii. Chapter

Rom. xii. 8  
1. Pet. ii. 13

**V**arie them that they submynt  
them selues to rule and power, n  
obeye the officers, that they b  
dye vnto all good workes, that  
they speake euyl of no man, that they b  
fyghters, but softe, shewing all meeknes  
vnto al men. For we oure selues also wen  
in tyme past vntyme: dysobedient, dy  
ceaved, in daunger to lustes, and to dy  
uers manners of voluptuousnes, lyuyng  
in maliciousnes and enuye, ful of hate, ha  
tyng one another.

+ Or: ser  
ving lustes

II. Tim. i. 8

But after that the kyndnes and loue of  
oure saueour God to manward appeared,  
not of the dedes of ryghtewesnes whiche  
we wroghte: but of hys mercye he sau  
vs, by the founayne of the newe bythe,  
and wryt the renuyng of the holy god,  
whiche he shede on vs abundauntly, thoro  
we Jesus Christe our saueoure, that we  
once iustified by hys grace + shold be her  
res of eternall lyfe, thoro hope. This is a  
true saynge. Of these chynges I wyl thou  
shouldest certyfye, that they whiche be  
lieve GOD, myghte be dyligent to goo  
forwarde in good workes. These chynges  
are good and profitable vnto meyne. For  
lythe questions and genealogies, and bran  
lynge, and stryfe about the lawe, auoyde:

+ Some  
read: shuld  
be heyses  
according  
to the hope  
of eternall  
lyfe.

I. Tim. i. b.  
II. Tim. ii. d

mat. xvi. 16

for they are unprofitable and superflui  
ons. A manne that is geuen to heresy, after  
the first and the seconde admonition, auoide  
remembryng that he that is such is peruer  
and

### The.iii.Chapter.

I synneth euē damned by his owne iudgement. When I shall sende Artemas vnto thee, or Tychicus, be dyligente to come to me vnto Nichopolis. For I haue determined therc to winter. Byynge Zenas the lawyar, and Apollos on theyr iourney diligentely, that neschynge be lackyng vnto them. And let oures also learne to excell in good workes, as farre forthe as nede requireth, that they be not vnfructfull. All that are wþth me, salute the. Grete them that loue vs in the fayche. Grace be with you all, Amen.

Wyten from Nychopolis a  
cittie of Macedonia.

### The Epistle of s. Paule vnto Philemon.

Aule the prisoner of Jesu Christe, and brother Timotheus. Vnto Philemon the beloued, and our helper, and to the beloued Appia, and to Archippus oure felowe soldier, and to the congregation that is of thy house.

Grace be wþth you, and peace from god i. Cor. i. 2.  
our father, and from the Lord Jesus christ. Gal. i. 3.

I thanke my God, makyngē mention  
alwayes of thec in my prayres, when I  
heare of thy loue and fayche whiche thou  
hast towarde the Lord Jesu, and towarde  
all saintes; so that the fellowshyppe that

R. r. iii. thou

## To Philemon

Thou haste in the faythis frutefull thond  
knowledge of all good thynges, which an  
in you by Jesus Christ. For we haue great  
toye and consolation ouer thy loue because  
by thee(brother)the sayntes heartes an  
comforsted.

Wherfore, though I be holde in Chist  
to enioyn thee, that which becometh thee;  
yet for loues sake I rather beseche thee,  
thoughe I be as I am, euен Paule aged,  
and now in bondes for Jesu Chrystes sake.  
I beseche thee for my sonne Onesimus,

**Col.4.11.b** Whome I begat in my bondes, whiche in  
tyme passed was to thee vnproufitable; but  
nowe profitable bothe to thee and also  
to me, whome I haue sente home againe.  
Thou therfore receave hym, that is to say  
myne owne bowels, whome I would faine  
haue retayned with me, that in thy sude  
he myghte haue mynistered unto me in the  
bondes of the Gospell. Neuerthelesse, with  
oute thy mynde, woulde I doo no thyng,  
that the good whiche springeth of the shuld  
not be as it wer of necessarie, but willingly  
Happely he therfore departed for a sealon  
that thou shuldest receave him for euer, not  
now as a seruaunt, but a bone a seruaunt<sup>I</sup>  
meane<sup>\*</sup> a brother beloued, specially to me;  
but how much more unto thee, both in the  
flesh and also in the Lord: If therfore thou  
couit me a felow, receave hym as my self. If  
he haue hurte thee, or owtch thee ought,  
thac laye to my charge. I Paule haue  
wrytten ic with myne owne hande. I  
wyll

### The i. Chapter

will recompence it. So that I do not saye  
to thee, howe that thou owest vnto me e-  
uen thyne owne selfe. Even so brother, let  
me enioye thee in the Lorde. Conforte my  
bowels in the Lorde. Trustyng in thyne  
obedience. I wrote vnto thee, knowynge  
that thou wylt do more then I saye for.  
Moreover prepare me lodginge: for I trust  
thowere the pelpe of youre prayers I shal  
be gauen vnto you. There salute thee  
Epaphras my fellowe prysoner in Chyste  
Iesu, Marcus, Aristarchus, Demas, Lu-  
cas, my helpers. The grace of oure  
Lord Iesu C H R I S T E be wþch your  
þynges. Amen.

Sente from Rome by Onesimus  
a seruaunte,

### The Epistle of S. Paule vnto the Hebrues.

¶ The fyfte Chapter.



¶ In tyme past  
dyuerslye and ma-  
nye wayes spake  
vnto the fathers  
by the prophete:  
but in these laste  
dayes he hath spo-  
ken vnto vs by  
hys sonne whome  
he hath made heir  
of all thynges: by whome also he made the  
worlde,

The piste  
on Christ-  
mas daye,  
Esay.ii.9.  
Eze.38.8

## Hebreues.

Sapi. viii. W<sup>o</sup>lde. W<sup>o</sup>lyche sonne berynge the bryght  
nes of his glory, and the very p<sup>m</sup>age of his  
substaunce, T<sup>r</sup> bearing vp all thynges with  
the wozde of his power, hach in his owne  
person purged oure synnes , and is syten  
on the ryghte hande of the maiestie on hi,  
and is more excellente then the Aungels  
in as muche as he hathe by inheritance  
obteyned an excellenter name<sup>\*then haue</sup>  
they.\*

Psal. ii. a. he at auye tyme: Thou art my sonne, this  
Actu.xiii.d. daye begat I thee<sup>s</sup> And agarne: I wyll be  
Ii.rie.iii.b his father , and he shalbe my sonne. And  
agayne when he bryngersh in the fyfte bes  
psa.xviii. c gotten sonne into the wortlde , he saythe  
Psa.cixit.b And let all the Aungelles of God worthyp  
hym. And of the Aungelles he saythe: He  
maketh hys Aungelles sprytes , and hys  
Psal. xlvi.b mynisters flammes of fyre. But vnto the  
sonne he saythe: God , thy seate shalbe for  
euer and euer . The scepter of thy kynges  
dome is a ryghte scepter . Thou hast loued  
ryghetwernes & hated iniquite. W<sup>o</sup>her-  
fore God whiche is thy God, hathe anou-  
ted thee with the oyle of gladnes aboue  
thy felowes.

And thou Lorde in the begynnning hast  
Psal.cixit.b layed the foundation of the yearthe. And  
the heauens are the workes of thy han-  
des. They shal perissh, but thou shalbe en-  
dure. They all shal were olde as dothe a  
garmente : and as a vesture shalce thou  
chaunge them , and they shalbe chaun-  
ge

## The.ii.Chapter.

gd. But thou arte alwayes and thy yea-  
res shall not fayle. Unto which of the aun-  
gels sayde he at anye tyme. Sytte on my  
ryght hande, tyll I make thynne enemycys  
thy foce stole: Are they not all mynyd ring  
spypes, sence to mynster, for theyz sakes  
which shalbe heyses of saluation.

Psal. cx.8.  
mat. xxii.13  
1. Cor. xv.10

## The.ii.Chapter.

**V**herfore we oughte to geue the  
more hede to the chynges þ which  
we haue hearde, leste at any tyme  
we perlysh. Soz if the word which  
was spoken by Aungelles was sedfalle:  
And every transgression and dysobedience  
receaued a iuste recompence of rewarde,  
howe shall we escape, if we despyle so  
greate saluation, whiche at the syntre be-  
gan to be preached of the Lorde hym selfe,  
and (\*afterwarde\*) was confymmed vnto  
vs warde, by them that harde it, G OD  
barynge wytches thereto bothe wytch syg-  
nes and wonders also, and wytch dyuers  
myracles, and gyfes of the holy Ghost, ac-  
cordinge to his owne wyl.

T O what  
are spoken  
vnto vs,

**S**o for he hache not vnto the Aungels pte  
in subiection the worlde is come, where-  
of we speake. Hac one in a certayne  
place wytnessest, sayinge What is man,  
that thou arte myndfull of hym? Or the  
sonne of manne that thou bysytlest hym?  
After thou haddeste for a reson made  
hym lower then the Aungels, thou crou-  
neddest hym wytch honoure and glori, and  
hast

Psal. viii.3

## Hebreves.

haste sette hym abone the woxkes of thy  
handes.

**L.Coz.xv.b.d** Thou haste putte all thynges in sub-  
iection vnder his fete. In that he put all  
chinges vnder him, he left nothynge that is  
**Mhul. ii.a.** not put vnder hym. Neuerthelesse, we see  
not all thynges subdued vnto hym, but  
him that was made lessel then the Aungels  
we se that it was Iesus, which is crowned  
wyth glorie and honoure for the suffer-  
rynge of deathe: that he by the grace of  
God, shoulde taste of deathe for all menne.  
For it became him, for whome are all thin-  
ges, and by whome are all thynges, after  
that he hadde broughte manye sonnes vnto  
glorie, that he shoulde make the Lorde  
of theyr saluation perfecte thorowte afflic-  
tions. For he that sanctyfyleth, and they  
whiche are sanctifyed, are all of one.

**Psal. xxii.** For whiche causes sake, he is not ashamed to  
**John. x.c.d** call them brethren, saynge: I wyll declare  
thy name vnto my brethren, and in the  
myddes of the congregacyon wyll I  
prayse thee. And agayne: I wyll putte  
my truste in hym. And agayne: beholde  
here am I, and the chyldren whiche God  
hath geuen me.

Forasmuche then as the chyldren were  
partetakers of fleche and bloude, he  
also hym selfe lykewylke toke parte wyth  
them, for to purce downe thorowte deathe,  
**Osee. xiij.** hym that hadde Lordeshippe over deathe,  
**L.Coz.xv.g** that is to say the deuyll and that he might  
delivere

### The.iii.Chapter.

after them, which thorow feare of death  
were all their life time in daunger of boun-  
dage. For he in no place takech on hym the  
angells; but the seede of Abraham takech  
he on hym. Wherefore in all thinges it be-  
cam hym to be made lyke vnto hys breth-  
ren, that he myghte be mercyfull, and a  
faythfulle preste in thinges concernynge  
God for to purge the peoples synnes. For  
inthat he him selfe suffered and was temp-  
ted, he is able to lucker them that are  
tempted.

### The.iii.Chapter.

**T**herefore holy brethren, partakers  
of the celestiall callynge, consyder  
the Embassadoure and hye prie-  
ste of oure profession Chryſt Iesus,  
whyche was faythfull to him that made  
hym, even as was Moses in all hys house.  
And yet was thys man counted worthye  
of more glorye then Moses: Inasmuche as  
he whiche hath prepared the house, hathe  
moste honour in the house. Every house,  
is prepared of some man. But he that ordery-  
ned all thinges, is God. And Moses verely  
was faythfull in all hys house, as a mi-  
nister, to beare wytches of the thynges,  
whiche shoulde be spoken afterwarde. But  
Chryſt as a sonne, hath rule ouer the house  
wholehouse ar we, so that we hold fast the  
confydence and the retysinge of that hope  
vnto the ende.

Wherefore, as the holye goode sayeth:  
To daye yf ye shall heare his voice. harben Psal. xci.  
not

+ Or, that  
hath ap-  
poynted  
him.

Num. xii.

## Hebreues.

**Acto. viii. 8.** Not youre hertes, as in pronokynge in thi day of temptation in the wyldernes, wher your fathers tempted me, proued me, and saw my woxkes. xl.yeares longe. Wherefore I was grecued with that generation and sayde: They erre euer in theyz heartes they verelye haue not knownen my woxes, so that I sware in my wrache, that they shoulde not enter into my rest. Take heede brechren that there be at any tyme in none of you an euyll hearte in l'nbefele, that he shoulde departe from the lpyuyng god: but exhorte one a nother dayly, whyle it is called to daye, lest any of you were harde herded thorow the deceiptfulnesse of synne.

For we are made partakers of Chyrche, if we kepe sure unto the ende the fyfth staunce, so longe as it is sayde: to daye if ye heare his boyce, harden not your hertes, as in the pronokyng. For some, when they heard, rebelled: howbeit, not all that came oute of Egypte vnder Moses. But with whome was he displeased. xl.yeares? Was he not displeased wytch them that sinned, whose carkases were ouerthowen in the deserte? To whome sware he that they shoulde not enter into hys rest but vnto them that bcleued not? And wese that they colde not enter in, because of vnbefele

**¶ The. iiiii. Chapter.**

**L**et vs feare therfore, leste any of vs forsakynge the promys of entryng into hys reste, shoulde lerne at anytyme to come behynde. For vnto vs was

## The. iiiij Chapter

Was it declared, as well as vnto them. But  
it poynted not them that they hearde the  
worde, because they whiche hearde it, cou-  
pled it not with fayth. For we whiche haue  
believed, do enter into his rest, as (\*contra-  
ry wyse\*) he sayde (\*to the other\*) I haue  
sworne in my wrath, they shall not enter  
into my rest. And that spake he verely long  
after that the woxkes were made, and the  
foundation of the world layed. For he spake  
in a certayne place of the seuenthe daye, on Gen. ii. 3.  
this wise. And god dyd reste the seuenthe Psal. xvi. 6.  
daye from al his woxkes. And in thys place  
agayne: They shall not enter into my rest.  
Seynge therefore it foloweth that some  
muste enter thercunto, and they to whome  
it was fyfste preached, entred not therein  
for vnbelefes sake. Agayne he appoynted  
in David a cercayne presence daye after so  
longe a time, sayinge as it is rehearsed:  
this daye if ye heare his boyce be not  
harde herted. For if Josue had geuen them  
reste, then woulde he not afterwarde haue  
spoken of an other daye. There remayneth  
therefore yet a reste to the people of God.  
For he that is entred into his rest, hath al-  
so ceased from his owne woxkes, as God  
did from his. Let vs stidy therefore to en-  
tre into that rest, leste any man faule after  
the same example of vnbelife. For the  
word of God is quicke, & mighty in opera-  
tion, & sharper then any two edged swerde  
& encracheth through, euен vnto the diuidinge  
wonder of the soule & the sprite, and of the  
loyntes

## Hebreues.

soyntes and the marye:and is a discerner  
the thoughtes, and the intentes of the hert  
neyther is there any creature inuyisble in  
the sight of him. But all chinges are naked  
and bare vnto the eyes of him, of whome

**Ecli. xv. 10.** we speake.

**10l. xxxiii** Seynge then that we haue a greate  
hie priest whiche is entred into heauenly  
meane Iesus the sonne of God) lette vs  
holde oure profession. For we haue not an  
hie priest, whiche can not haue compassion  
on oure infirmities: but was in all poyn-  
tes tempted, like as we are:but yet wyt-  
**Phil. ii. 8.** oute synne. Let vs therfore go boldely vnto  
the seate of grace, that we maye receave  
mercy, and fynde grace to helpe in tyme  
of nede.

## The. b. Chapter.

**F**or everye hie prieste that is taken  
from among menne, is ordyned for  
menne, in thynges pertaynyng to  
**Levi. ix. 6.** God:to offer gyftes and sacrifices  
for synne:whiche can haue compassion on  
the ignoraunte, and on them that are oure  
of the way, because that he hym selfe also  
is compassed with infirmitie: and for the  
same infirmities sake he is bounde to offer  
for synnes, as well for hys owne parte, as  
for the peoples. And no man taketh honou  
vnto him selfe but he that is called of God  
as was Aaron. Euen so lykewylse Christ  
glorified not him selfe, to be made the hie  
prieste: but he that said vnto him: thou art  
my sonne, this daye begat I thee<sup>\*gloxy</sup> fide

### The. vi. chapter.

þeo him\*) As he also in another place spea  
þeþ: thou art a priest for ever after the order of Melchisedech.

Whiche in the dayes of his fleshe, dyd  
offer þy prayers and supplications, wytch  
stronge cryinge and teares vnto hym that  
was able to saue him from deaþ, and was Psal. 111. b.  
also hearde, because of his Godlynes. And  
though he were (\*Goddes\*) sonne, yet lear-  
ned he obedience, by the chyngeþ whiche he  
suffered, and was made perfecte, and the  
cause of eternall saluation vnto all them  
that obeye hym: and is called of GOD an  
hþe priest, after the order of Melchisedech.

Wherof we haue manye thinges to say,  
whiche are harde to be vtered: because ye  
are dull of hearynge. For when as concer-  
nyng the tyme, ye oughte to be teachers,  
ye haue ye nede agayne that we teach you  
þefylleþ pyncyples of the worde of God:  
and are become such as haue nede of milke  
and not of stronge meate: for eny manne  
that is fed with mylke, is inþperite in the  
worde of ryghtewesnes. For he is but a  
babe. But strong meat belongeth to them  
that are perfect, whiche thorowe custome  
haue theyþ wittes exercised, to iudge boþ  
good and euyll.

### The. vi. Chapter.

Therefore, let vs leaue the doctrine  
pertayninge to the begynnyng of a  
Christen man, and let vs goo vnto  
perfection, and nowe no more laye  
þe foundation of repentaunce from deade  
S. L. woþkes

i. cor. 3. 1. 8.

Acte. iiiii. b

## Hebreus.

Worke, and of fayth toward God, of baptisme, of doctrine, and of laying on of handes, and of resurrection from death, and of eternall iudgement. And so wyll we do, if god permyt. For it is not possible that they whiche were once lyghted, and haue tasted of the heauenly gift, and were become partakers of the holy goostie, and haue tasted of the good word of God, and of the power of the worlde to come: if they fall awaye, shoulde be renewed again vnto repentance forasmuche as they haue (as concernynge them selues) crucified the sonne of God afresh, makinge a mocke of hym.

For the earth whiche drinketh in the rayne that commeth ofte vpon it, and bringeth forth erbes mete for them that dresse it, receaueth bleslyng of God. But (\*that groundes\*) which beareth thornes and briers, is reprooued, and is nye vnto cursyng whose ende is to be burned. Neuerthelesse deare frendes we trust to se better of you, and thynges whiche accompany saluation though we thus speake. For God is not vngryghteous, that he shoulde forget your woorke and laboure, that procedeth af lone, which loue ye shewed in his name, whiche haue ministred vnto the sayntes, and yet minister. Yea, and we desyre that every one of you shewe the same diligence, to the full stablyshynge of hope, even vnto the for rather ende, that ye faynt not, but be folowers of and longe them, whiche thorow fayth and patience, sufferyng, inheret the promys.

Matt. xii.  
u. Pe. ii. d  
Heb. x. b

## The. vii. Chapter.

For when God made promys to Abraham  
because he had no greater to sware by, he  
sware by hym selfe, sayinge: Surely I wil  
bless thee, and multiplie thee in dede. And  
so after that he had taryed a þ longe time, <sup>+ Or, pacts</sup>  
he enjoyed the promyse. <sup>D</sup>For men verely  
sware by hym that is greater<sup>\*</sup> then them  
selues<sup>\*</sup> and an othe to confirme the thing,  
is amonge them an ende of all stryfe. So,  
God wyllyng verye abundauntlye to <sup>Exod. xxii</sup>  
methe unto the heires of promys, the sta-  
blenesse of his counsayle, he added an other  
that by. it immutabile thynges (in whiche  
it was bnpossible that God shoulde lye) we  
myght haue, stronge consolation, whiche  
haue fled to this, for to holde fast the hove  
that is set before vs, whiche hope we haue,  
as an anere of the soul, both sure and sted-  
fasse. <sup>W</sup>hyche hope also entreth in, into  
the thynges whiche are within the bayle,  
whyncher the forerunner is for vs entred  
in: I meane I E S W S that is made an  
hypepriete for euer after the order of Mel-  
chisedech.

## The. vii. Chapter.

**F**or this Melchisedech kyng of Sa-  
lem whiche beyng priest of the most  
hye GOD met Abraham, as he re-  
turned agayne from the slaughter  
of the kynges, and blessed hym: to whome  
also Abraham gaue tythes of all thynges  
þytle is by interpretation kyng of ryght-  
wesches: after that he is kyng of Sale, that  
is to saye, kyng of peace, without father,

S. lii.

with

*Scriptures*

## Hebreves.

¶ O, of without mother, without kynne, and hach  
his dayes nether begynninge † of his tyme, nether  
yet ende of his lyfe: but is lykened vnto the  
sonne of God, and contynuet a prieſte for  
ever. Consider what a man this was, vnto  
whom the Patriark Abraham gaue tithes  
of the spoyles. And verelye those chyldren  
of Leuy, whiche receauſe the offyce of the  
prieſtes, haue a commaſſement to take,  
accordyng to the lawe, tythes of the peo-  
ple, that is to ſaye, of theyr brethren, yea  
though they ſpronge out of the loynes of  
Abraham. But he whose kinred is not cou-  
ted amoungē them, receaued tithes of Abra-  
ham, and blessed hym that had the promy-  
ſes. And without all naye ſayinge: he whi-  
che is leſſe, receaueth blessing of him whi-  
che is greater. And here men that dye, re-  
ceaueth tithes. But there he receaueth tithes  
of whom it is wytnessed, that he lyueth.  
And to ſaye the truthe, Leuy him ſelue also  
þyrche receaueth tythes, payed tythes in  
Abraham. For he was yet in the loynes  
of his fathur Abraham, when Melchis-  
dech met hym.

If now therefore perfection came by the  
priesthoode of the Leuites (for vnder that  
priesthood the peple receaued the lawe) what  
needēd it furthermore, that another prieſte  
ſhoulde ryle after the ordre of Melchisedech  
and not after the order of Aaron? Nowe no  
doute, yf the priesthood be tranſlated, then  
of necessarie muſte the lawe be tranſlated  
also.

## The. vii. Chapter.

For he of whome these chynges ar spou-  
ben, pertayneth vnto another trybe, of  
whiche neuer man serued at the aultre. Math. i. 8.  
For it is evident, that our Lorde sprong of  
the trybe of Juda, of whiche tribe spake  
Moses nothynge concernynge priesthode.  
And it is yet a moze euydent chyng, yf af-  
ter the similitude of Melchisedech, there a-  
ryse another priest, whiche is not made af-  
ter the lawe of the carnall commaundement  
but after the power of the endlesse lyfe.

(Fox he testifieth: thou arte a priest for euer Psal. x. b.  
after the order of Melchisedech) Then the Heb. iii. c.  
commaundement that went afore, is disa-  
nullid, because of hyr weakenes and vn-  
profitablenes. For the lawe made nothynge Rom. vii.  
perfecte: but was an introduction of a bet- Gals. v. c.  
ter hope, by whiche hope, we drawe npe  
vnto God.

And for this cause it is a better hope, that  
it was not promysed without an othe. Fox  
those priestes were made without an othe:  
but this priest with an othe, by hym that  
sayde vnto hym. The Lorde sware, and wil Psalms. 2.  
not repent: Thou art a priest for euer, after  
the order of Melchisedech. And for that  
cause was Iesus a stablyscher of a better  
Testament.

D And amonge them, manye were made  
Priestes, because they were not suffered to  
endure, by the reason of death. But this  
man, because he endyretch euer, hath an e-  
verlastynge priesthode Wherefore, he is a-  
ble also euer to sauue them that come vnto  
S. l. ii. Sed

## Hebreues.

God by hym, seing he euer lyueth, to make intercession for vs.

**T. Tim. ii.** For syche an hye prieste it became vs to haue, whiche is holye, harunclesse, vndespyled, separate from synners, and made hyer then heauen. Whiche neded not dayly (as ponder hre Priestes) to offer vp sacrifice, fyrst for his owne synnes, and then for the peoples synnes. For that dyd he at once for all, when he offered vp him selfe. For the lawe maketh men priestes, whiche have infirmitie: but the worde of the othe that came synce the lawe, maketh the son priest, whiche is perfecte for euermore.

**Leu. ix. b.** **Heb. v. b.** **Heb. vii. b.** **Collo. ii. c.** **Heb. x. a.** **Ero. xxv.** **The. viii. Chapter.**

**O**f the thynges whiche we haue spoken, this is the pycg: that we haue syche an hye prieste, that is sette on the right hand of the seat of maiestrie in heauen, and is a minister of holy thynges, and of the verye tabernacle whiche God pight, and not man. For every hie priest is ordyned to offer gyftes and sacrifices wherfore it is of necessarie, that this man haue somwhat also to offer. For he were not a prieste, yt he were on the earth, where are priestes, that accordyng to the law offer gyftes, whiche priestes serue vnto the example and shadow of heuenly thynges: euен as the aunswere of god was gauen vnto Moses, when he was about to fynyshe the tabernacle. Take heede (sayde he) that thou make all thynges according to the patronē shewed to thee in

## The. viii. Chapter.

Hemouinte.

Now hath he obtained a more excellent  
effe, insomuche as he is the mediatoure  
of a better testamente, whiche was made  
for better promisys. For yf that fyre Te-  
stament had ben fawlesse; then shoulde no  
place haue ben soughe for the seconde. For  
in rebukyng them he sayth: Beholde, the  
dayes wyll come (sayth the Lorde) and I  
wyll synynsh vpon the house of Israell, and  
vpon the house of Juda, a newe Testament  
not lyke the Testament that I made with  
theyr fathers at that tyme, when I toke  
them by the handes, to lede them oute of  
the lande of Egypt, for theyr concinued not  
in my testament, and I regarded them not  
sayth the Lorde. For this is the testamente  
that I wyll make with the house of Israel:  
After those dayes sayth the Lorde: I wyll  
put my lawes in theyr myndes, & in theyr  
herdes I wyll wryte them, and I wyll be  
theyr God, and they shalbe my people. And  
they shall not teach every man his neygh-  
bour, and every man his brother sayinge:  
know the Lorde: for they shall knowe me,  
from the least to the þ most of them. For I  
wyll be mercifull ouer theyr vnyghtewel-  
nes, and on theyr sinnes, and theyr iniqui-  
ties I wyll remembur no more. In that he  
sayth, a newe Testament, he hath abrogate  
the olde. Now that which is disanulled and  
waxed old, is redye to vanyshe awaie.

Jere. xxxi.

þ Or, to  
the gretest

To The. ix. Chapter.

S. Lini.

That

## Hebrexes.

Exod. xxv

**T**hat fyfte tabernacle verely, hadde also ordinances, and seruynges of God, and worldlye holynes. For there was afore tabernacle made, wherin was the candlestick, and the table and the shelwe bycade whiche is called holie. But within the second bayle, was ther a tabernacle, whiche is called holiest of al, whiche had the golden leuener, and the arke of the Testament overlayde rounde aboute wth golde, wherin was the golden potte wth manna, and Aarons rod that sproge Exod. xvi. and the tables of the testamente. Ouer the arke were the Cherubins of glory, shadwyng the seate of grace. Of whych thinges we wyll not nowe speake particulyre.

When these thinges were thus ordyned, the Priestes went alwayes into the fyfte tabernacle, and executed the seruyce of God. But into the second, went the hys Priest alone, once euerye yeare, not wthout blonde, whiche he offred for him selfe, and for the ignoraunce of the people. Wherewith the holy goost this sygnified that the way of holy thynges was not yet opened, wbylde as yet the fyfth Tabernacle was standinge. Whiche was a similitude for the tyme then presente, and in whiche were offered gyftes and sacrifices that coulde not make the minister perfecte, as pertainyng to the conscience wth onyl meates and drinckes, and diuers washinges, and iustifienges of the fleshe, whiche were

## The ix. Chapter.

were ordeyned vntyll the tyme of reforma-  
tion.

But Christ being an hye Priest of good  
thynges to come, came by a greater and a  
more perfecte tabernacle, not made with  
handes, that is to saye: not of this manner  
byldyng, nether by the bloude of goates  
and calues: but by his owne bloude he en-  
tered in once<sup>(for all)</sup> into the holye place,  
and founde eternall redemption. For yf the  
bloud of oxen and of goates and the ashes  
of an heifer, when it was spinkled, puri-  
fied the vncleane, as touchyng the purifi-  
yng of the fleshe: howe muche more shall  
the bloude of Christe (whiche thorow the  
eternall spryte, offered hym selfe withoutre  
spot to God) purge your consciences from  
dead workes, for to serue the living God?

Heb. viii.  
The pistle  
on the. v.  
son. iiii let.

Lcui. xvi. 8

i. Timo. ii.

And for this cause is he the mediatoure  
of the newe Testament, that thorow death  
which chaunsed for the redemptiō of thole  
transgressions that were in the fyre<sup>st</sup> Testa-  
ment, they whiche were called, myghte re-  
ceave the promisse of eternal enheritaunce.

For whersoeuer is a Testamente, there  
muste also be the deathe of hym that ma-  
keth the Testament. For the testament ta-  
keth auctoricie when men are dead: for it is  
yet of no valewe as longe as he that made  
it, is a lyue. For whiche cause also, nether  
that fyre<sup>st</sup> testament was ordeyned with-  
out bloude. For when all the commaunde-  
ments were redde of Moses to al the peo-  
ple accordinge to the lawe, he toke the  
bloude

The pistle  
on the  
wednesday  
bef. Easter.

## Hebreves.

**Exod. xii.** bloud of calues and of goates, wlich water  
and purple woll and yslope, and sprinckled  
boch the boke, and all the people, sayinga  
this is the bloude of the testament, whiche  
God hath appoynted vnto you. Moreover,  
he spryncked the tabernacle wth bloude  
also, and all the ministrynge vessels. And  
almost all thynges, are by the lawe purged  
wth bloude, and wthoute Meadyng  
bloude is no remission.

It is then nede, that the similitudes of  
heauenly thynges be purfied wth liche  
thynges: but the heauenly thynges them  
selues are purifid wth better sacrifices  
then are those. For Christ is not entred in-  
to the holy places that are made wth han-  
des, whiche are but similitudes of true thin-  
ges: but is entred into very heauen, for to  
appeare now in the syghte of God for vs:  
not to offer him self often, as the hye priest  
entreth into the holy place euery year wth  
straunge bloude, for then must he haue of-  
ten suffered synce the wrold began. But  
nowe in the ende of the wrold, hath he ap-  
peared once, to put symme to flyghee, by the  
offeryng vp of hym selfe. And as it is ap-  
poynted vnto men that they shal once die,  
and then commeth the iudgemente: even so  
Christ was once offered to take awaye the  
**Rom. v. b.** synnes of manye, and vnto them that loke  
**t. Pet. iii.** for hym, shall he appeare agayne without  
synne vnto saluation.

The x. Chapter,

fol

## The x. Chapter

**F**or the latwe hauyng the shadoure  
of good thynges to come, and not  
the very fashion of the thynges (the  
selues) can never with those sacrificis  
whiche they offer yeare by yeare conti-  
nually, make the commers therunto per-  
fecte. For woulde not then thos sacrifices  
haue ceased to haue bene offered, because  
that the offerers once purged, shoulde haue  
had no more consciences of synnes? Neuer  
thelesse, in those sacrifices is there menti-  
on made of synnes euery yeare. For it is  
vnpossible that the bloude of oxen, and of  
goates shoulde take away synnes.

Wherfore, when he commeth into the  
wolde, he sayth. Sacrifice and offerynge  
thou wouldest not haue: but a bodye halfe  
thou ordeyned me, In burnt sacrifices, and  
synne offeringes thou hast no pleasure.  
Then I sayde. Lo + I come. In the begyn-  
nyng of the boke it is wrytten of me, that  
I sholde do thy wyl, O God. Aboue, when  
he had sayde: sacrifice and offerynge, and  
burnt sacrifices and synne offringes thou  
woldest not haue, nether hast alowed (whi-  
che yet are offered by the lawe) then sayde  
he: Lo I come to do thy will, O God: he tas-  
keth awaye the fyre, to stablysh the latter.  
By the whiche wyll, we are sanctified: by  
the offerynge of the bodye of Jesu Christe,  
Once for all.

And every priest is readye, daylye minis-  
tryng, and ofte tymes offerech one man-  
er of offerynge, whiche can never take  
away

The pisse  
on good  
frydaye.  
*Collos.ii.6*  
*Heb. viii.*

*Levi.xvi.5*

+ O, I  
am here.

## Hebreves.

awaye synnes. But this man after he ha  
offered one sacrifice for synnes, satte him  
downe for euer on the ryght hande of God  
and from hence forth tarwech tyll his foes  
be made his foestole. For with one offe  
rynge hath he made perfecte for euer them  
that are sanctified. And the holy goest also  
**Psal. ex. b.** beareth vs recorde (\*of this\*) even when  
he tolde before: This is the testament that  
I wyll make unto them: after those dayes  
**Icre. xxxi.** sayth the Lorde: I wyll put my lawes in  
theyz hertes, and in theyz mynde I wyll  
wryte them, and theyz synnes and iniqui  
ties wil I remembre no more. And when  
remission of these thynges is, there is no  
more offerynge for synne.

Seynge therfore brethren, that by the  
† Or, haue meancs of the bloude of Jesu, we † may be  
boldre to entre into that holy place, by the  
newe and lyuyng waye, whiche he hath  
prepared for vs, thorowe the bavle, that is  
tosaye by his flesh. And seyng also that we  
haue an hye prieste, whiche is ruler ouer  
the house of God, let vs drawe nye with a  
true hearte, in a full fayth, sprycked in  
our hear tes from an euill conscience, and  
wasshed in oure bodies with pure water:  
let vs kepe the professio of our hope, with  
out waueryng (for he is faychfull that pro  
mised) and let vs consider one another, to  
prouoke unto loue, and to good workes:  
not forslakyng the fellowship that we haue  
amonge oure selues, as the maner of some  
is; but let vs exhorte one another, and that

## The x Chapter

þ much the more, because ye se that the day  
þaweth nye.

For yf we synne willynglye after that  
we haue receaved the knowledge of the  
truth, there remayneth no more sacrifice  
for synnes, but a fearfull lokynge for iud-  
gement, and violent fyre, whiche shall de-  
noure the aduersaries. He that despyseth Deut. xviij.  
Moses lawe, dyeth without mercye, vnder Mac. xviiiij.  
two or thre witneses. Of howe muche so- ii. Cor. xiiij.  
er punyshment suppose ye shall he be cou-  
ted worthy, which treadeth vnder fote the  
sonne of God, and counteth the bloude of  
the Testament as an vnholie thyng wher-  
with he was sanctified, and doth dishonour  
to the spryce of grace. For we knowe hym  
that hath sayd: vengeaunce belongeth vñ- Deu. xxviii.  
to me, I wyll recompence saych the Lordc. Psa. xciiij.  
And agayne: the Lord shall iudge his peo- Roma. xiiij.  
ple. It is a fearefull thyng to fall into the  
handes of the lyuyng God. Psalm. xij.

Call to remembraunce the dayes that ar  
passed, in the whiche after ye had receaued  
lyght, ye endured a great fyght in aduersi-  
ties, partely whyle all men wondred and  
gased at you for the shame & tribulatiō that  
was done vnto you, and partelye whyle ye  
became cōpanions of them whiche so pas-  
sed theyz tyme. For ye suffered also with  
my bondes, and toke in worth the spoylling  
of youre goodes, and that with gladnes:  
knowynge in youre selues howe that ye  
hadde in heauen a better, and an enduring  
substaunce. Cast not awaie therefore youre  
confidence.

## Hebreues.

confidence whiche hath greate reward  
recompence. For ye haue nede of patience,  
that after ye haue done the wyll of God, ye  
myght receave the promys. For yet a very  
lytle whyle, and he that shall come, will  
come, and wyl not tarye. But the iul that  
lyue by fayth. And if he withdraw him self,  
my soule shall haue no pleasure in hym.  
**Abac. ii. e.** We haue not whiche withdraw usel-  
**Rom. i. a** ues vnto dāpnation, but pertaine to faith,  
to the winnyng of the soule.

## ¶ The xi. Chapter.

**F**aych is a sure confidence of thingis  
whiche are hoped for, and a certain  
tie of thinges whiche are not sene.  
For by it the elders were wel repoy-  
ported of. Thorowte faych, we understande  
that the world was ordyned by the word  
of God, and that thynges whiche are sene,  
were made of thynges which are not sene.  
**Gen. i. a** Wy faych Abel offred vnto GOD a most  
plenteous sacrifice then Cain: by which he  
obtayned witnes that he was ryghteous,  
God testifyinge of his gyfes: by which  
also he beyng deade, yet speaketh,

**Gen. b. d.** Wy faych was Enoch translated, that he  
shoulde not se death: nether was he found:  
for God had taken hym away. For before  
he was taken away, he was reported of,  
that he had pleased God; but without faith  
it is vnpossible to please (\*hym\*) For he  
that commeth to GOD muile beleue that  
God is, and that he is a rewarde of them  
**Gen. viii. that selke hym.** Wy faych Noe beyng war-

## The xi. Chapter.

ned of God, and fearing the thinges whiche  
the were as yet not sene prepared the arch  
to the sauynge of his houeholde, thorow  
the which arcke, he condempned the wold  
and became heyre of the ryghtewelnes  
whiche commeth by fayth,

By fayth Abraham, when he was called. Gen. xii. 8  
obeyed, to goe out into a place, whiche he  
should afterward receaue to inheritaunce,  
And he went out, not knowyng whether  
he shoulde go.

By fayth he remoued into the lande of promise  
that was promised him, as into a straunge the lande  
country, and dwelt in tabernacles : and so of promise  
dyd Isaac and Jacob heyres with hym of  
the same promyses. For he looked for a citye  
sauynge a foundation, whose bulder and  
maker is God.

Thoro fayth Sara also receaued Gen. xxi. 8  
gth to be with chylde, and was deluyered  
of a childe when she was past age, because  
she judged hym faythfull whiche hadde pro-  
mised. And therfore sprange thereof one  
land of one whiche was as good as dead  
so many in multitude, as the starres of the  
skye, and as the sande of the sea shone  
whiche is innumerabile.

And they all dyed in fayth, and receaued  
not the promyses: but saw them a farre of,  
and beleued them, and saluted them : and  
confessed that they were straungers and  
pulgremes on the earth. For they that saye  
suche thynges, declare that they seke a  
country. Also ys they hadde beue myndes  
full

## Hebreves.

full of that countrey , from whence they  
came oute, they hadde leasure to haue reme-  
ned agayne: but nowe they desyre a better,  
that is to saye a heauenly. Wherefore god  
is not ashamed of them, euen to be called  
they; God: for he hath prepared for them a  
cittie.

By fayth Abrahā offered by Isaac, when  
**Gen. xxii.** he was tempted, and he offered hym being  
**Ecc. xliij** his onelye begotten sonne, whiche hadde  
receaued the promyses, of whome it was  
sayde: in Isaac shall thy seede be called, for  
he considered that God was able to rayse  
it vp agayne from death. Therefore recea-  
ued he hym, for an ensample\* of the resur-  
**Gen. xxviii** rection\*. In fayth Isaac blessed Jacob and  
Esau, concernyng thynges to come.

**Gen. xlix.** By fayth Jacob when he was a dying,  
blessed bothe the sonnes of Joseph, and bo-  
wed hym selfe towarde the coppe of hys  
scepter.

**Gene. l.d.** By fayth Joseph when he dyed, remem-  
bered the departinge of the chyldren of Is-  
raell, and gaue commaundemente of hys  
bones,

**Exod. ii. 8.** By fayth Moses when he was borne,  
was hydde thre moneths of his father and  
mother, because they saw he was a proper  
chylde: nether feared they the kynges com-  
maundement.

By fayth Moses when he was great, re-  
fused to be called the sonne of Pharaos  
doughter, and chose rather to suffre adver-  
sarie with the people of God, then to enjoye  
the

## The xi. Chapter.

pleasures of sinne for a ceason, and es-  
chewed the rebuke of Christ greater ryches  
then the treasure of Egypte, for he had re-  
pentte vnto the rewarde,

By sayth he forsoke Egypt, and feared  
not the fearenes of the kyng. For he en-  
dured evn as he had sene hym whiche is  
inmystible.

Thorothe faythe he ordeyned the Caster  
lambe, and the effusion of blounde, leste he  
that destroyed the fyfste borne, shoulde  
touch them, Exo.xii.8

By saythe they passed thorothe the redde  
sea as by drye land, whych when the Egyp-  
tians had assaied to do, they were douned. Exo.xii.8

By sayth the walles of Jerico fel dounie Iosu.vi.c.  
after they wer compassed about seuen daies

By saythe the harlot Raab perished not Jo.vi.c.ii.8  
þwith the unbelieuers, when he had recea <sup>†</sup> Or wic-  
hed the spies to lodgynge peaseably. them that

And what shall I more saye, the tyme be disobe-  
woulde be to short for me to tel of Gedeon, dyent.  
of Barach, and of Sampson, and of Jeph-  
ta; also of Dauid and Samuell, and of the  
Propheters: Which thorothe fayth subdu-  
ed kyngdomes wroughte ryghtewesnes,  
obteyned the promysses, stopped the mou-  
thes of lions, quenched the violence of fire  
escaped the edge of the swarde, of weake  
were made strong, wared valient in syghte  
put to flyght the armes of the alienes, <sup>‡</sup>  
the wemē receaued theyz dead raised to lyfe <sup>†</sup> Or did o  
agayn. Other were racked, <sup>‡</sup> wolde not be uer thoro-  
deyyured, that they might receaue a better the campes

T.c.i. resur-

## Hebreues.

¶ Or were tried with resurrection. Other tastid of mockyngh and scourgynges, mozeouer of bondes and prysonmente: were stoned, were hewen sonder, were tempted, were slayne with swerde, walked vp and doun in shepe skynnes, in goates skynnes, in nede, tribulation, and vexation, which the world was not worthy of: they wadered in wildernes, in mountaynes, in dennes & caues of the earth. And these all thowte faych obayed good reporte, and receaued not the promise, God prouydynge a better thing for vs, that they wchoute vs shoulde not be made perfecte.

### The xiij. Chapter.

Eph. viii. f.  
Collo. iii. b  
I. Pet. ii. 2.

**V**herfore, let vs also saynge that we are compassed with so greate a multitude of wytesses) laye a way all that presseth downe, and the synne that hangeth so faste on, lette vs runne with pacience vnto the battaile that is sette before vs, lokynge vnto Iesus the auctor and sywher of oure fayche, whiche, for the ioye that was sette before hym, abode the crosse and despysed the shame, and is set doun on the ryghte hande of the trone of God. Consyder therefore, howe that he endured such speakeynge & gaynste hym of synners, leste ye shoulde be weryed and fayne in your myndes. For I haue not yet resisted vnto bloude (\*shedding\*) triuing against sin. And haue forgotten the consolation, whiche breaketh vnto you as vnto chyldren: my sorre despysse not.

Prou. iii. b

## The.xii.Chapter.

The chastening of the Lord, neyther laynt Apo.iii. vi

when thou art rebuked of hym: for whom  
the Lord loueth, him he chasteneth: yea, and  
he scourgeth euery son that he receaueth.

If ye endure chasteinge, God offereþ  
himselfe vnto you as vno sonnes. What  
sonne is that whom the father chasteneth  
not? If ye be not vnder correction (wherof  
all are partakers) then are ye bastardes and  
not sonnes. Therfore seynge we hadde fa-  
thers of oure fleshe whiche corrected vs,  
and we gaue them reverence: Should we  
not muche rather be in subiection vnto the  
father of spirituall gyftes that we myghte  
lyue? And they verely for a few daies, nur-  
tured vs after theyr owne pleasure: but he  
learneth vs vnto that whiche is profitable,  
that we myghte receave of hys holynes.  
No maner chaitising for the presente time  
semeth to be ioycous, but greuous: incuer-  
theleſſe afterwarde, it bryngeth the qui-  
er fruyte of ryghtewesnes, vno them  
whiche are therin exercysed.

Stretche forth therfore agayne the han-  
des whiche were let doun, and the weake  
knees, and se that ye haue strayghte step-  
pes vnto your fete, lesse any halcyng turne  
you out of the waye: yea, lette it rather  
be healed. ¶ Embrace peace wych all men <sup>f</sup>Ortholou  
and holynes: wychoure the whiche no manne  
shal le the Lord. And loke to, that  
no manne be destitute of the grace of God,  
& that no rote of bitterness spring vp & trou-  
ble, thereby manye be defyled; and that

T.c.ii      Chere

## Hebreves.

gen.xxviii.1 there be no fornicator, or unclane person,  
† Oz: one as Esau, whiche for one þ breakefast solde  
meales hys byrthryghe. For ye knowe howe that  
meate. afterwarde when he woulde haue inheri-  
ted the blesynge, he was put by, for he  
Ge.xxviii.5 founde no place of repentaunce, thoughte  
he soughte it wth teares.

For ye are not come vnto the mounte  
that is touched, and vnto burnyng fye,  
nor yet to storne and darcnes and tem-  
peste of weþer, neyther vnto the sounde  
of a trompe and the voice of wordes: which  
boyce they that hearde it, wylched away:  
that the communication shoulde not bee  
spoken to them. For they were not able to  
abide that whiche was spoken. If a beast  
hadde touched the mountayne, it shalbe  
stoned, or thruste thorow wþh a dart.  
**Erod.xx.e**  
† Oz: com-  
maunded.  
**Erod.six,**  
even so terrible was the lyghte whiche  
appeared. Moses sayde, I feare and quake.  
But ye are come vnto the mounte Syon,  
and to the cyrie of the lyuyng God, the  
celestyal Jerusalem: and to an innumer-  
able lyghte of Aungelles, and vnto the con-  
gregation of the fyre borne sonnes, which  
are wþyreen in heauen, and to G OD the  
iudge of all, and to the spyrtes of iust and  
perfekte men, and to Jesus the mediator  
of the newt testamente, and to the sprinck-  
lynge of bloude that speakeþ better then  
the bloude of Abel.

Se that ye despyle not hym that spea-  
keth. For if they escaped not whiche refu-  
led him that spake on earthe: muche more  
Gal.

### The.xiii.Chapter.

that we not escape, yf we turne away from hym that speakeþ from heauen : whose wþce then shouke the earth, and nowe declareþ sayinge: yet once more wyl I shake, not the earthe onelye, but also heauen. No doubtre that same that he saythe, yet once more, sygnifyeth the remouyng alwaye of thole chinges whiche are shaken, as of thynges whiche haue ended theyr course: that the thynges whiche are not shaken, maye remayne. Wherfore if we reueue a kyngdome whiche is not moued, we haue grace, whereby we maye scrue god and please hym with reverence and Deut.iii.5 godlye feare. For oure God is a consuming fyre.

### The.xiii.Chapter

**L**e brotherly loue contynew. Be not forȝetful to lode straungers. For therby haue dyuers receaued aun gels into theyr houses unwares. Re mēber thē that ar in bōdes, euē as though ye were bounde wþch them. Be myndefull of them whiche are in aduersyte, as ye which are yet in the bodye. Wedlocke is to be had in honoure amonge all men, and the bed vndesyled, for whose kepers and aduouterars God wyl judge. Lette yourre conuersation be wþchoute coueteousnes, and be content wþch that ye haue already for he verelye sayde: I wyl not fayle thec, neyther forslake thec: that we maye bōdelye saye: the Lord is my helper, and I wyl not feare what manne dorthe unto me. Remember them whiche haue the

T.iii.

over-

Agge.ii.6

Rom.xit.6  
1.Ps.iii.6  
forlodged

Josua.1.6

## Hebreves

¶. viii. v. d.

oversighte of you, which haue declared b  
to you the word of God. The end of whose  
conuersation se that ye loke vpon, and fo  
lome they, saythe.

Jesus Chryste yester daye and to daye,  
and the same conynuerth for euer. We no  
taryed aboute wþt dyners and straunge  
learnyng. So; it is a good thynge that  
the herete be stablished wþt grace, and not  
wþt meates, whiche haue not profyted  
them that haue hadde they, pastyme in  
them. We haue an awter wherof they may  
not eate whiche serue in the tabernacle.

¶. viii. v. e.

For the bodyes of those beastes whose  
bloude is broughte into the holye place by  
the hie preeste to purghe synne, are burne  
wythoute the tentes. Therefore Jesus,  
to sanctifie the people wþt hys owne  
blonde, suffered wythoute the gate. Let  
vs goo forthe therefore oute of the tentes  
and suffre rebuke wþt him. So; here han  
we no continuynge citie: but we leke one  
to come. By hym therfore offer we the sacri  
fice of laude alwayes to God, that is to  
saye: the frute of those lyppes, whiche con  
fesse hys name. To do good and to dy  
sifybute forget not, for wþt suche sacrifici  
es God is pleased. Obeye them that haue  
the oversight of you, and submyt your sel  
ues to them, for they watche for your sou  
les, even as they that musse gene accom  
tes: that they maye do it wþt ioye, and  
not wþt grefe. For that is an unprofyta  
ble thynge for you. Prayfor vs, for we rem  
y

¶. ix. ii. e.

### The.xiii.Chapter.

that we haue a good conseynce among all  
men, desyryng to lyue honestlye. I desyre  
þou therfore somewhat the more abounda-  
þy, that ye so do, that I may be restored to  
þou quicklye.

The God of peace that brought agayne  
þom deaþe oure Loerde Jesus, the greate i. Pct. v. 8.  
þepperde of the shepe, thoroþe the bloude  
of þe euerlastynge Testamente, make you  
perfecte in al good woxkes, to do hys wil,  
woþkyng in you þat whiche is pleasaunt  
in his syghte thoroþe Jesus Chryste. To  
þombe þrayle foþ cuer whyle þe world  
endureþ. Amen.

I beseeche you breþhen, suffer the wo-  
des of exhortation: for we haue wrytten  
unto you in fewe wordes: þknowe the bzo-  
þer Tymothy, whome we haue sente  
from vs, with whomelif he come shoz-  
rely) I wyl se you. Saluce them  
þat haue the ouersyghte of  
þou, and al the sayntes.

They of Itally salutes  
þou. Grace be  
with þou all.  
Amen,

Some  
readeþe  
know our  
þroþher.

Sente from Itally by Tþ  
moþeus.

Tþ. m. t.

Tþe

Of S. James.

**T**he Epistle of the Apostle  
Sayne James.

**¶** The first Chapter

The pissle  
on Philip  
and James  
daye.

**¶** O: scat-  
red abrode

Sapt. iii. a  
Roma. b, a  
**¶** O: reade  
temptati-  
ons, know  
ynge howe  
that. &c.

**¶** O: wor-  
keth.  
Job. xvi. ii. e.  
Eccl. vii. e.  
Mat. xii. a  
Luke. xi. b.



to dyuers temptacions (\*soxasmuche\*) as  
ye knowe howe that the tryngc of youre  
faythe, bryngeth pacience: and let pacience  
haue byz perfecte worke, that ye maye be  
perfecte and sounde, lackynge nothyng.

If anye of you lacke wylde ome, let him  
aske of God, whiche geueth to all menne  
indifferentlye, and casteth no manne in the  
teethe: and it shalbe geuen him. But lette  
Mat. xii. a him aske in faithe, and wauer not. Soz he  
Luke. xi. b. that dounteth, is lyke a wawe of the sea,  
rostre of the wynde, and caryed wych vio-  
lence. Nether lette that manne chynke that  
he shall receaue anye thinge of the Lorde.  
A wanerynge minded manne is vnstable  
in all hys wayes.

Lette the brother of lowe degré reioyce  
in that he is exalted, and the ryche in  
that he is made lowe, soz even as the  
flower

## The i. Chapter

flower of the grasse, shall he vanysh away. **Ec. xliii. 2.**  
For the sonne ryseth with heate, and the  
grasse wyttereth, and hys flower falleth  
awaye, and the beauty of the fashyon of it  
perlyseth: even so shall the ryche man pe-  
ryseth with his aboundaunce. Happy is the  
man that endureth in temptation, for when  
he is tried, he shall receaue the crowne of  
lyfe, which the Lorde hath promysed to thē  
that loue him. Let no man say wher he is  
tempted, that he is tempted of God. For  
God tempteth not vnto euyll, neither temp-  
teth he any man. But every man is temp-  
ted, drawne away, and entysed of his owne  
concupisience: Then when luste hath con-  
ceaved, he bringeth forth synne, and sinne  
when it is synched, bryngeth foorth death.

**Job. vi. c.**

**gen. xxi. 8.**

Erre not my deare brethren. Everye  
good gyfte, and euery perfect gyfte is from  
aboue, and commeth downe from the fa-  
ther of lyghte, with whome is no variab-  
les, neither is he chaunged vnto darcknes  
Of his owne wyl begat he vs wyth the  
word of lyfe, that we shuld be the fyrt fru-  
tes of his creatures. Wherefore deare bre-  
thren, let every man bestow stow to heare slow  
to speake, and slowe to wrathe. For the  
wrathe of man worteth not that whiche **pro. xvi. 5.**  
is ryghteouse before God. Wherefore laye **Collo. ii. 1.**  
aparte all fylthyenes, all superfluite of me-  
tys, and receaue with mekenes, the keth not  
worde that is graffed in you, whiche is a- the righte-  
ble to saue our soules. **wisnes of**

**i. cor. xlii. b**  
**The pistle**  
**on the. iii.**  
**Sunday af.**  
**Ester.**

And se t̄at ye bee doars of the worde God.

**Tt. v.**

**and**

## Of S Iames.

Ro.ii.6  
The piale  
on the. v.  
sonday af.  
Ester.

Mar. b.d  
Luke.xi.g

and not hearers onely, deceauyngs your  
owne selues with sophistry. For if any heare  
the worde, and do it not, he is lyke vnto a  
man that beholdeth his bodehye face in a  
glasse. For assone as he hache loked on him  
selfe, he goeth his way, and forgetteth im-  
mediatly what his fashyon was.

But who so lokereth in the perfect law of thy  
bodystye, and continueth therinlyf he be not  
a forgetful hearer, but a doct of the wortel,  
the same shalbe happy in his dede.

4Pe.iii.b

If any man amonge you lerne deuotion  
and refrayne not his tongue : but deceaue  
his owne herte, this mannes deuotion is  
in vayne. Pure deuotion and vndeſtai-  
before God the father, is this: to bylyg the  
fatherlesse and wyddowes in their adver-  
ſtyme, and to kepe hym selfe unspotted of  
the woldc.

### The.ii.Chapter.

**M**y brethren, haue not the fayth of  
our Lord Iesus Christ, the Lord of  
glory in respecte of persons. For if  
there come into yoar companye a  
man with a golde ryng, and in goodly ap-  
parell, and there come in also a poore man  
in byle rayment, and ye haue a respecte to  
him that weareth the gaye clothyng, and  
saye vnto him: Sayte thou here in a good  
place, and saye vnto the poore, stande thou  
there, or sit here vnder my forestole: are ye  
not partayll in youre selues, and haue indu-  
ged after euyl thoughtees?

Warken my deare beloued brethre. Hard

## The ii. Chapter.

not God chosen the poore of this woxlde,  
whiche are ryche in fayche, and heyres of  
the kyngdome whiche he promised to them  
that loue him? But ye haue despysed the  
poore, Do not the ryche + oppresse you, and  
draw you before the iudgement seates? Do  
not they speake euyll of that good name  
after whch ye be namrd.

for:ecers  
cise tirany  
vpon you.

\*or:to hich  
is called by  
on ouer  
you.

If ye fulkyll the roiall lawe accordyng  
to the scripture (\*whiche sayeth.\* ) Thou  
shal loue thy neyghbour as thy selfe , ye  
do well. But ys ye regarde one person more  
then another ye commyt synne, and are re-  
buked of the lawe, as transgressours. W<sup>t</sup> ho-  
sooner shall kepe the whole lawe , and yet  
sayle in one pounte, he is gylte in all. For  
herhat sayde. Thou shalte not commyt adul-  
terie, said also: thou shalte not kil. Though  
thou do none adultrye , yet ys thou kyll,  
thou art a transgressor of the law. So speake  
ye, and so doo . as they that shalbe iudged  
by the lawe of lybertye, For thers shalbe  
iudgemente mercyles to him that shew-  
eth no mercy, + mercy reioplesch agaynst  
iudgement. W<sup>t</sup> hat auayleth it my bretchen,  
thoughe a manne saye he hache fayche,  
when he hath no dedes : Can fayche sauue  
him: If a brother or a syster be naked or de-  
stitute of d aylfe fode , and one of you says  
vnto them: depart in peace, God lende you  
warmnes and fode : not withstandynge ye  
gave them not those thynges whiche are  
uedeful to the body: what helpech ic: Euen  
I say, ys ic haue no dedes, is dead in ic selfe  
Mat. v. 12  
B

## Of S. James.

But a man myghte saye: thou haſte faith  
and I haue dedes: shewe me thy faythe by  
thy dedes: and I wyll shewe thee my faythe  
by my dedes. Beleuest thou that there is  
one God? Thou doest well. The deuyls also  
beleue and tremble.

Wylle thou vnderstande O thou baine  
man, that faythe withoute dedes is deade?  
Was not Abraham oure father iustified  
þorowþe woxkes, when he offered Isaac  
his sonne vpon the auſter? Thou seyst  
howe that faythe wroughte wþch hys de-  
des, and þroughþe the dedes was the faiþ  
made perfecte: and the scripture was ful-  
ſyld whiche fayþe: Abraham beleued  
GOD, and it was reputed vnto hym ry-  
ghtwernes and he was called the frenðe  
of God. Ye ſe then howe that of dedes a  
manne is iustifyed, and not of fayþe on-  
lye. Lykewyse alſo was not Raab the har-  
lotte iustifyed þorowþe woxkes, when he  
receaued the meſſengers, and ſent them out  
another waye? For as the boþye, wþch-  
out the ſpiriþ is dead, euen ſo faith without  
dedes is deade.

Jouue.ii.8.

Mat.xxiii.5

The.iii.Chapter.  
**M**y breþen, be not every mannes  
maſter, remembryng howe that we  
thal receaue the more damnacion:  
for in many thiþges we ſyn al. If  
a man ſinne not in word, the ſame is a per-  
fect man, and able to tame al the body. We  
Pro.þvii.8 holde we put byttes into the horſes mow-  
ches that they shuld obey vs, & we turne a  
þowke

### The.iii. Chapter.

out al the body. Beholde also the shippes,  
which though they be so great, and are dw-  
pen of feare wyndes, yet are they turned a-  
bout with a very smal helme, whiche soe-  
uer the violence of the gouerner wil. Euen  
so the tounge is a littell member, and boar-  
deth great thinges. Behold howe greate a  
thing a littel fire kindleth, & the tounge is  
fire, and a wrold of wyckednes. So is the  
tounge set amonge our membres, that it  
deflyeth the whole body, and setteth a fyre,  
all that we haue of nature, and is it selfe  
set a fyre euen of hell. All the natures of  
beastes, and of byrdes, and of serpentes and  
thunges of the sea are inked and tamed of  
the nature of man. But the tounge can no-  
man tame. It is an vnruley cul, ful of dea-  
dely poysen. Therwith blesse we God the  
facher, and therwith curse we men, whiche  
are made after the similitude of God. Out Genes. i. 9.  
of one mouthe Procedeth blesyng and  
cursyng. My brethren, these thinges ought  
not so to be. Doothe a fountayne send forth  
at one place swete water and bytter also:  
Canne the sygge tree my brethren, beare  
olive beries: oþer a byne beare syggis:  
So can no fountayne geue boþe salte wa-  
ter and freshe also. If anye man be wise  
and endued with learning amounge you, let  
him shew the workes of his good conuer-  
sacion in mekenes (\*that is coupled\*) with  
wyldome. But if ye haue bytter envyng &  
sryfe in your hertes, reioyce not: neyther  
belvays agaynst the truthe; thys wyldome  
descendeth

Of S. James.

descendeth not from aboue; but is earthly, and naturall, and dyuelyshe. For when enuyenge and stryfe is there is vnstablenes, and all maner of evyl workes. But the wyldeome that is from aboue, is fynt pure, then peaceable, gentle, and easye to be entreated, full of mercye and good frutes, withoute iudgynge, and withoute simulation; yea, and the frute of righewenes is lowen in peace, of them that mayntayne peace.

The iii. Chapter

**F**rom whence commeth warre and syghtynge amounge you : come they not here hencē? euen of youre volup-  
teousnes, that syghte in your mem-  
bers ye luste, and haue not. Ye enuye, and  
haue indignation, and cannot obtayne, ye  
syghte and warre and haue not, because ye  
aske not. Ye aske and receaue not, because  
ye aske amytle: euen to consume it vpon  
your voluptuousnes.

**Galat. i. b.** Ye aduouterers, and idewien that break  
matrimony : knowe ye not howe that the  
frendelshipe of the worlde is ennymyte to  
**Joh. ii. c.** godwarde. Whosouer therefore wyll be  
a frende of the worlde, is made the enemye  
of God. Exther do ye chynke that the scrip-  
ture sayth in vayne. The sprete that dwel-  
leth in vs, lusteth euē contrary to enuye:  
but geueth more grace.

**4. Pet. v. b:** Submyt your selues therefore to God,  
and resist the devyll, and he wyll fly from  
you. Drawe nye to God, and he wyll draw  
nye to you. Cleane your hands ye synners  
and

## The v. Chapter.

and poure ge your hertes ye wanering min-  
ded. Suffre afflictions, sorrow ye and wepe.  
Let your laughter be tourned to mourning  
and your ioy to heauynes. Cast dounye your  
shoes before the Lorde, and he shall lyfte  
you vp. Backbite not one another, brychyn  
he that backbyteth his brother, or he that  
widgeþ his brother, backbiteth the lawe,  
and widgeþ the lawe. But and if thou widge  
the lawe, thou arte not an obseruer of the  
lawe but a iudge. There is one lawe geuer,  
which is able to save, and to destroy. Whac Rom.14.5  
art thou that iudgest another man?

So to nowe ye that say:to day and to morrow let vs go into such a citie, and concynewe there a yeaire, and bye and sell, and wynne:and yet cannot tell what shal happen to morowwe. For what thinge is youre lyfe? It is even a vapoure that appeareth for a lycle tyme, and then vanysheth awaies: for that ye ought to saye:if the Lord wil, and if we lyue, let vs doo this or that. But now ye reioyce in your bostynges. All such reioycynge is euill. Therefore, to hym that knoweth how to do good, and doth ic not, Luk. xiii. 22 to him it is synne.

## The b. Chapter.

**G**o to nowe ye ryche menne. Wewe,  
and hōole on yourc wretchednes  
that shall come vpon you. Youre  
ryches is corrupte, youre garmen-  
tes are motheaten. Youre golde and youre  
siluer are cankred, & the rust of the shalve a  
wytnesse

Of S. James.

Wytnesse vnto you, and shall eate your  
fleshe as it were fyre. He haue heaped trea-  
**Leul. ix. c.** sure together in youre last dayes: Beholde  
**Deu. xiii. c.** the fyre of the labourers whiche haue re-  
**Tob. iii. c.** ped dounе your feldes (whiche fyre is of  
you kept backe by fraude) cryeth: and the  
cryes of them whiche haue reped, are cw-  
tered into the eares of the Lorde Sabbo-  
oth. He haue lyued in pleasure on the  
earthe & in wantonnes. He haue roynched  
your hertes, as in a daye of slaughter. He  
haue condempned and haue kyld them  
and he hath not resysted you.

Be pacient therfore brethren, vnto the  
commynge of the Lorde. Beholde the hub-  
bande man wayteth for the precious fruit,  
of the earthe, and hath longe pacience thar-  
upon, vntyll he receauue the earely and the  
latter rayne. Be ye also paciente there-  
fore and stelle youre heartes, for the com-  
mynge of the Lorde draweth nere. Brude  
not one agaynst another brethen, leste ye  
bedampned. Behold the iudge standeth  
before the doore. Take(my brethen) the po-  
phetes for an ensample of sufferynge ad-  
uersite, and of longe pacience, whyche  
spake in the name of the lorde. Beholde we  
count them happy whiche endure. He haue  
hearde of the pacience of Job, and haue  
knownen what ende the Lord made.

**Mat. v. f.** For the Lorde is very pitifull and mer-  
cyfull. But aboue all thynges my bre-  
then, swere not, nether by heauen, nether  
by earth, nether by any other oþ. Let your  
ye-

## The v. Chapter.

make pena, and your naye naye: lest ye faulfe  
into ypocrisye. If anye of you be euyll vex-  
ed, let hym praye, If anye of you be merye,  
let hym syngi Psalmes. If anye be diseas-  
ed amonge you, let hym call for the elders  
of the congregaciō, and let them pray ouer  
hym, and annoynce hym with oyle in the  
name of the Lordc: and the prayer of fayth  
shall sauē the sicke, and the Lord shal raise  
hym vp: and if he haue commyced synnes,  
they shalbe forȝeuēn hym.

knowledgē your fautes one to another:  
and praye one for another, that ye maye be  
healed. The prayer of a ryghteous manne  
awayleth muche, if it be feruent. Melias  
was a man mortall euen as we are, and he  
prayed in his prayer that it myghte not  
rayne: and it rayned not on the earth by  
the space of thre years and sire monethes.  
And he prayed agayn, and the heauen gaue  
rayne, and the earthe broughte forth hym  
frute.

3, Reg, 176  
Luke, iii.

Brethren, yf anye of you erre from the  
truth, and another conuert hym, lette the  
same knowe that he whiche conuerted  
the synner from goyng a straye  
out of his waye, shall sauē  
a soule from death, and  
shall hyde the  
multi-  
tude of synnes.

The ende of the Epistle of  
S. James.

Dv.

The

Of S. Peter. i.

**C**The fyrist Epistle of  
the Apostle Saynt  
Peter.

**T**he first Chapter.

Agu. viii.



father chorowte the sanctifryng of the spi-  
rite, vnto obedience and sprunklyng of the  
bloude of Iesus Christe.

Web. ix. b. Grace be wrych you and peace be multi-  
plied.

Blessed be God the father of our Lord  
Iesus Christ, whiche accordyngc to hys  
boundaunt mercy begat vs agayne vnto  
lyuely hope by the resurrection of Iesus  
Christ from death, to an inheritaunce im-  
mortall and vndefyled, and that periydeth  
not, reserved in heauen for you, whiche art  
keppe by the power of God chorow fayth,  
vnto saluation, whiche saluation is prepa-  
red alreadye, to be shewed in the last tyme,

## The . i. Chapter.

the whiche tyme ye reioyce, though nowe  
for a season (if nede recquye) ye are in hea- Job. xvi. 8  
wynes thorowc manyfolde temptacions,  
that the triall of your fayth, berynge muche  
more precious then golde that perlysheth  
(though ic be tryed with fyre) myghte be  
founde vnto lawde, glorie, and honoure at Job. xxii.  
the appearynge of Iesus Christ: whome ye Sap. vi. 8  
haue not scene, and yet loue hym, in whom  
men nowe, though he ye se hym not, yet do  
you beleue, and reioice with ioye unspeak-  
able and gloriouse: receauyng the ende of  
youre faythe, the saluation of youre sou-  
les.

Of whiche saluation haue the Prophete- Agge. ii. 6  
nes inquyred and searched, whiche prophe-  
syed of the grace that shoulde come vnto  
you, searchynge when or what tyme the  
sperte of Christ whiche was in them, shuld  
signifye, whiche sperte testifyed before the  
passions that shoulde come vnto Christe,  
and the glorie whiche shoulde folowe af-  
ter: vnto whiche Propheteres it was decla-  
red, that not vnto them selues, but vnto Actus. II.  
bs, they shoulde minister the thinges whi-  
che are nowe shewed vnto you of them,  
whiche by the holy goost, sent downe from  
heauen, haue in the Gospell preached vnto  
you the thynges, whiche the aungels desire  
to beholde.

Wherfore, gyarde vp the loynes of your  
myndes, be sober, and truske perfectelye on  
the grace that is brought vnto you, by the  
declarynge of Iesus Christe, as oved iente

Ob. ii. chyldren

Luke. xii.

Of S Peter.i.

+ Some  
read thus:  
that ye ge,  
ue not  
yoursel-  
ues ouer  
vnto your  
old lustes  
by whiche  
ye were  
ledde, but  
as. sc.

chylldren, + not fashyoning your selues vnto your olde lustes of ignorance: but as he whiche called you is holye euē so be ye holye also in all maner of conuersation, because it is wyttēn; Be ye holye, for I am holye.

Matt. vi.  
Psa. xviii.

Heb. ix.b.

Phil. ii.b.

And if so be that ye call on the father whiche without respect of person iudgeth accordyngē to every mans worke, se that ye passe the tyme of youre pilgrimage in feare. Forasmuche as ye knowe, howe that ye were not redemed with corruptible (\*thynges as\*) syluer and golde from your bayne conuersation, whiche ye receued by the traditions of the fathers: but with the precious bloud of Christe, as of a lambe vndefiled and without spot, whiche was ordeyned before the world was made: but was declared in the last tyme for your sakes, whiche by his meances do beleue on God that rayled him from death, and glorified him. that your sayth and hope might be in God.

And forasmuche as ye haue purified your soules thorowe the sprite, in obeyngē the trueth for to loue brotherly withoute faynyngē, se that ye loue one another with a pure herte feruently: for ye are borne a new not of mortall seed, but of immortall, by the worde of God, which liueh and lasteth for euer. For all fleshe is as grasse, and all the glory of man is as the floure of grasse. The grasse wyttereth, and the flower falleth awaye, but the worde of the Lord endureth.

Esat. xl.b.  
Eccl. xiii.  
Jacob. 1. d

## The. ii. Chapter.

wreth euer. And this is the worde whiche  
by the Gospell was preached among you.

### The. ii. Chapter.

**V**therfore laye aside all malicious- Eph. iii. 5  
nes and al gylc, and dissimulation Coll. iii. b.  
and enuye, and all backvtyng:  
and as newe borne babes + delyce <sup>+ Some</sup>  
that reasonable mylke, whiche is without reao thus:  
diseare, that ye maye growe therin. If so delyce ye  
be that ye haue tasted howe plasauant the that milke  
kynde is, to whome ye come as vnto a ly, (not of the  
wynge stone disallowed of men, but chosen body, bus  
of God and precious: and ye as lyuyng of the  
stones, are made a spirituall house, and an soule) whi  
holye priesthooде for to offer vp spirituall che is.  
sacrifices acceptable to GOD by Jesus  
Christ.

Wherfore it is contayned in the scryp-  
ture: beholde I put in Sion an head corner Isa. xxvii.  
stone, electe and precious: and he that bele-  
ueneth on him, shall not be ashamed. Unto Psa. cxviii.  
you therfore whiche beleue, he is precious Mach. xii.  
but unto them whiche beleue not, the stone Acci. iii. c  
whiche the buylders refused, the same  
is made the heade stone in the corner,  
and a stone to stomble at, and a rocke to of-  
fende them whiche stomble at the worde,  
and beleue not that, where on they were  
sette. But ye are a chosen generation, a Cro. xix. a  
royall priesthooде, an holye nation, + and a peculiар people, that ye shoulde shewe the + Oꝝ, a peo  
vertues of him that called you out of dark- pie which  
nes into his maruclous lyghte, whiche in  
tymes paste were not a people, yet are now  
the

## Off. Teter. i.

The people of God: whiche were not bider  
mercy, but nowe haue obtained mercy.

Berely beloued, I beseche you as straun-

Chyngl. m. gers and pylgremes, abstayne from fleshlye  
on the. iii. lustes, whiche syghte agaynste the soule,  
son. af La and se that ye haue honest conversation  
Gier. mong the Gentyls, that they which back,

Osee. ii. d. byte you as euyll doers, may se your good  
Rom. ix. e. workes & prayse god in the day of visitac  
Gala. v. c. on. Submyt your selues vnto all maner  
Rom. xii. ordinance of man, for the Lordes sake,

whether it be vnto the kyng, as vnto the  
chiefe head: other vnto rulers, as vnto the  
that are sent of hym, for the punyshment  
of euyll doars, but for the laude of them

+ Some  
reade also  
this thus:  
**Fox so is**  
the wyl of  
God, that  
wich well  
doynges ye  
maye stop  
the mou-  
thes of fo-  
lynghe and  
ignoraunt  
men: as fre.  
Eph. vi. a.  
Coll. iii. d

that do swell + **Fox so is the wyl of God,**  
that ye put to scylence the ignorawcie of  
the folysch men, as fre, and not as hanynge  
the liberte, for a cloke of malitiousnes, but  
even as the seruauntes of God. Honour  
all men. loue brotherlyc felowship. feare  
God, and honour the kyng.

Seruauntes obeye youre masters with  
all feare, not onlye if they be good & con-  
teous: but also thoughte they be frowarde.  
**Fox it is thanke worthy rfa man for con-**  
science towarde God endure griefe, suffe-  
rynge wrongfullye. **Fox what prayse is it,**  
if when ye be buffeted for youre fautes, ye  
take it patientelye? But and if when ye do  
well, ye suffer wronge and take it patient-  
lye, then is there thanke with God.

**Fox herevnto berely were ye called: for**  
Christe also suffered for vs, leauyng vs an  
ensample

### The .iii .Chapter.

example that ye shoulde folowe his steps, whiche dydde no synne, neyther was ther gyle founde in his mouth: whiche when he was reuyled, reuyled not agayne: when he suffred, he threatened not: but cou-  
mpted the cause to him that indgeth righ-  
teously, whiche his owne selfe bare oure  
synnes in his body on the tree, that we be-  
yng delyuered from synne, shoulde lyue in  
tyghelessnes. By whose stypes ye were  
healed, for ye were as shepe goyng astray  
but are nowe returned vnto the Shepheard  
and byshop of your soules.

Esai. lxx.  
i. Jo. iii. a.

### The .iii .Chapter.

**L**ykewyse let the wyues be in sub-  
iection to theyz husbandes that cuē Coll.iii. c.  
they which þ beleue not the word, þ Oþ obey  
mayp without the word be wonne  
by the conuersation of the wyues: whyle  
they behold youre þ pure conuersation cou-  
pled with feare.

**B**Whose apparell shall not be outward  
with broided heare, and hangynge on of  
 golde, ethir in puttynge on of gorgious  
apparell: but let the hyd man of the herte be  
uncorrupte, with a mcke and quiet spryte,  
whiche spryte is before God a thing much  
set by. For after this maner in the old tyme  
dyd the holy wemen which trusted in God  
tier them selues, and were obedient to their  
husbandes, euen as Sara obeyed Abraham,  
and called him lord: whose daughters ye ar  
as longe as ye do wel, not beyng afraid of Gen. x. bii.  
any terror. Likewise ye men dwel with the  
accor-

Of S. Teter. i.

Accordyng to knowledgē: ḡcuyng honore  
vnto the wyfe, as vnto the weaker vſell,  
and as vnto them that are heynes also of  
the grāce of lyfe, that your prayres be not  
let.

The p̄ſtle  
on the. v.  
ſond. after  
Trinitye.

psa. xxxiii

In conclusion, be ye all of one mynd, one  
ſuffre with another, loue as brethren, be  
pitifull, be courteous, not rendryng euyll  
for euyll, necher rebuke for rebuke: but con-  
trary wyſe, blesſe, remembryng that ye are  
therunto called, euē that ye ſhould be heyn-  
es of blesſyngē. For if anye man longe af-  
ter lyfe, and loueþ to ſe good dayes, lette  
hym refrayne his tonge from euyll, and  
his lippes that they ſpeake not gyle. Lette  
him eſchue euyll and do good: let him ſeke  
peace, and enſuc it. For the eyes of the lord  
are ouer the rightewes, and his eares are  
open vnto theyr prayres. But the face of  
the L O R D E beholdeth them that do  
euyll,

Math. v. b

1. Pet. ii. b  
Tit. ii. a

Moreouer, who is it that wyll harme  
you, if ye folow that whiche is good? Not  
withſtandyngē, happye are ye yf ye ſuffre  
for ryghtewesneſſe ſake. Yea and feare not  
though they ſeme terrible to you, necher be  
troubled: but sanctifyc the Lordē God in  
your hertes. Be redye alwayes to geue an  
aunſweref to every man that asketh you a  
reasōn of the hope that is in you, and that  
with mekenes and feare: hauyngē a good  
conſciencē, that when they backe byre you  
as euyll doers, they may be aſhamed, for as  
muche as they haue falſelye accuſed yours  
good

## The iiiii Chapter.

good conuersation in Christ.

For it is better (yf the wyll of God be  
what ye suffre for well doyng, then for  
awyl doinge. Forasmuche as Christe hath  
once suffered for synnes, the iust for the un-  
iuste, for to bryng vs to God, and was kil-  
led as pertayninge to the fleshe: but was  
quickened in the spryte.

The pisse  
on Easles  
Euue.

In whiche spryte he also went and prea  
Dched vnto the spyrtes that were in prison,  
whiche were in tyme passed disobedience,  
when the longe sufferynge of God abode  
exedyng pacientlye in the dayes of Noe, Gene. vi.,  
whyle the arcke was a preparynge, wher-  
in feawel (that is to saye. viii. soules) were  
saued by water, which signifieth baptisme Rom. vi.  
that nowe sauech vs, not the purtyng, a-  
waye of the sylch of the flesh, but in that a  
good conscience consentech to God, by the  
resurrection of Jesus Christ, whiche is on Heb. i. d  
the ryght hande of God: and is gone into  
heauen, aungels, powres, and myght sub-  
dued vnto hym.

## The iiiii. Chapeer.

**F**orasmuche as Christe hath suffered  
for vs in the flesh, arme youre selues  
lykewyle with the same mynde: for  
he whiche suffereth in the flesh, cea-  
seth from synne, that he hence forwardre  
shoulde lyue as muche tyme as remayneth  
in the fleshe: not after the lustes of menne,  
but after the wyll of God. For it is suffici- Eph. iii. 1. b  
ent for vs that we haue spente the tyme Iam. iii. 1. b  
that is paste of the lyfe, after the wyll of  
the

Of S. Peter. i.

the gentyles, walkyng in wantonnes, in  
nes, dronkennes, in eacynge, dyspuckryng,  
and in abhominable ydolatrie.

And it semeth to them a straung thinge  
that ye runne not also with them vnto the  
same exesse of ryote, and therfore speake  
they euyll of you, which shall geue accom-  
plices to hym that is ready to iudge quiche  
and deade. For vnto this purpose verelye  
was the Gospell preached vnto the deade,  
that they shold be iudged lyke other men  
in the fleshe, but shulde lyue before god in  
the spryte. The ende of all thynges is at  
hande.

The pistle  
on the son  
al. a scenti-  
on.  
Wou. x. b.  
Rom. xii.  
Heb. xiii.  
Phil. ii. a.

Be ye therefore discrete and sober, that  
ye maye be apte to prayers. But aboue all  
thynges haue feruerit loue amonge you.  
For loue couereth the multitude of sinnes.  
We ye herberous one to another, and that  
without grudging. As every man hath re-  
ceaved the gyfte, minister the same one to  
another, as good ministers of the manifold  
grace of God. If any man speake, lette hym  
talke as though he spake the wordes of  
God. If any man minister, let hym do it as  
of the abilitie whiche God ministreth vnto  
him. That God in all thynges maye be  
glorified thorow Iesus Christ, to whom  
be praise and dominion for euer, and while  
the woldē standeth. Amen.

Dearely beloued, be not troubled in this  
hearte, whiche nowe is come amonze you  
to trye you, as though some straunge  
chinge hadde happened vnto you; but re-  
joyce

## The v. Chapter

lyee, in as muche as ye are partakers el  
Christes passions, that when his glory ap- Math. v. 13  
peareth, ye may be incry and glad. If ye be t. Pet. 4. 13  
cayled vpon for the name of Christ, happye  
are ye. For the sprice of glory, and the sprice  
of God resteth vpon you. On theyr part he  
isewyll spoken of: but on your parte he is  
glorified.

He that none of you suffre as a murthe-  
er, or as a thefe, or an eyl doer, or as a bu-  
hybodye in other mens matters. If anye  
man suffre as a Christen man, let him not  
be ashamed: but let him gloryfye God on  
this behalfe. For the tyme is come, that  
iudgement muste begynne at the house of  
God. If it fynde begrynne ac vs, what shall  
the ende be of them whiche beleue not the  
Gospel of God? And if the righteous fiale-  
ly be sauied: whare shall the vngodlye and  
the synner appeare? Wherefore let them  
that suffer accordyng to the wyll of God,  
committ theyz soules to hym wth wel do-  
yng, as vnto a faychfull creator.

## The, b. Chapter.

**T**he elders whiche are among you,  
I exhort whiche am also an elder  
and a wytnes of the afflictions of  
**C H R I S T E**, and also a parta-  
ker of the gloriye that shalbe opened: fede fOr: ab-  
ye **C H R I S T E S** flocke fwhiche is muche as  
amonge you, takynge the ouerlyghte of in you sy-  
them, not as thoughe ye were compelled eth.  
thereto, but wyllynglye: not for the desyre  
of syrche lucre, but of a good mynde, not

Of S. Peter i.

As though ye were lordes ouer the parvh  
ches : but that ye be an ensample to the  
flocke. And when the chief chepetherde shall  
appeare, ye shall receaue an incorruptible  
crownē of glory. Lykewyse, ye yonger sub-  
myt your selues unto the elder. Submyte  
your selues euery man, one to another, kni  
your selues together in lowynes of mind.  
For God resisteth the proude and giveth  
**The epistle** grace to the humble. Submit your selues  
on the. iii. therfore vnder the myghtye hande of God  
son. as Tri that he maye exalte you, when the tyme is  
come. Cast all your care to hym : for he ca-  
reth for you.

**Rom. viii.** rye the deuyll as a roxynge lyon walketh  
about, lekyng whome he maye denoure:  
Whom resist stedfast in the fayth, remem-  
bryng that ye do but fulfull the same af-  
flictions whiche are appoynted to youre  
brethren that are in the worlde. And the  
God of all grace, whiche called you unto  
his eternall glori by Christe Jesus, shall  
his owne selfe (after ye haue suffred a lytell  
affliction) make you perfecte: shall settie,  
strength and stablysh you. To hym be glo-  
ry and dominion for euer, and whyle the  
worlde endureth. Amen.

By Sylvanus a faythfull brother unto  
you (as I suppose) haue I wryten breslye,  
exhortyng and testifyinge hwo that this  
is the true grace of God, wherin ye stand.  
The companions of your election that are  
of Babylon, saluce you, and Marcus my  
sonne,

### The. iii. Chapter.

Anne. Grete ye one another with the kyss  
of loue. Peace be with you all whiche are  
in Chrsie Jesus. Amen.

### The Seconde Epistle of S. Peter.

#### The, i. Chapter,



Imon Peter a ser-  
uaunt and an apo-  
stle of Iesu christ,  
to them whiche  
haue obtayned  
lyke precious  
faith with vs in  
the ryghtwesnes  
(\* that cometh\*)  
of oure God and  
Sauoure Jesus

Christ.

Grace with you, and peace be multipli-  
ed in the knowledge of God, and of Jesus  
oure Lorde. Accordyng as his godlye po-  
wer hath geuen vnto vs all thinges that  
pertayne vnto lyfe and Godlynnes, thorow  
the knowledge of hym that hath called vs  
by vertue and glory, by the meanes wher-  
of, are geuen vnto vs excellent and mooste  
great promyses, that by the helpe of them,  
ye shoulde be partakers of the godlye na-  
ture, in that ye flye the corruption of wort-  
dely luste.

i. Pet. i. 8.

Collo. ii. b

And herevnto gene all diligence; in your  
faych

## Of S. Peter. ¶

**L. Cor. viii.** Saych, minister vertue, and in vertue knyldge, and in knoledge temperaunce, and in temperaunce pacience, in patience godlynes, in godlynes brotherly kyndnes, in brotherly kyndnes, loue forz if these shinges be among you, and are plenteous, they wyll make you, that ye neither shalbe yde, nor unfrutefull in the knowledge of our Lorde Jesus Christe. But he that lacketh these thynges, is blynde, and gropeth for the waye with his hand, and hath forgotten that he was purged frō his old sinnes.

Wherfore brethren, gene the more diligence for to make your callynge and election sure. For yf ye do such shinges, ye shall never erre. Yea, and by this meanes an entinge in shalbe ministered vnto you abundantly into the everlasting kingedome of our Lord and saviour Jesus Christ.

Wherfore, I wyll not be neglygent to put you alwayes in remembraunce of such things, though that ye know them yours selues, and be also stablished in the presens truthe. Notwithstandinge I thynke it were (as longe as I am in this tabernacle) to sterte you vp by puttyng you in remembraunce, forasmuche, as I am surche howe that the tyme is at hande that I muste put of my tabernacle, cuen as oure Lorde Jesus Christ hath shewed me. I wyll enforce therfore, that on euckysyde ye myght haue wherwith to sterte vp the remembraunce of these thynges after my deparcyng. For we folowed not deceauable fables, when  
we

## The ii. Chapter.

We opened unto you the power and com-  
mynge of our Lorde Jesus Christ, but with  
our eyes we sawe his maiestye : even then Mat. xvi.  
verely, when he receaved of god the fader and iii. d.  
honour and glorie, and when there came John . i.e.  
suche a vorse to hym from the excellente Marke. ii.  
glorie. This is my dere beloued sonne, in Luk. iii. b.  
whom I haue delyce. This vorse we heard  
when it came from heauen, beyng wryt  
hym in the holy mount.

We haue also a ryght sure word of pro-  
phete wherunto yf ye take hede, as unto a  
wyght that shyneth in a darcke place, ye do  
well, duryll the daye dawne, and the daye  
shirre arysle in your hertes. So that ye first  
knowe this, that no prophecie in the scrip-  
ture hath anye private interpretation. For  
the scripture came never by the wyl of man:  
but holy men of God spake as they were  
moued by the holy gooste.

## The ii. Chapter.

**T**here were false Prophetes also a-  
monge the people , cuen as there  
shalbe false teachers amonge you:  
which pruely shall brynge in dam-  
nable sectes, cuen denyinge the Lorde that  
hath bought them, and brynging upon them  
selues swyft damnacion. and manye shall  
folow their damnable wayes, by whome  
the traxe of truch shalbe euyll spoken of,  
and thowt couetousnes shal they with fay-  
ned wordes make marchandise of you,  
whose iudgement is not farre of, and their  
damnacion ilcyclyng you.

Actu .xx .8  
i. Tim. iii. 13  
ii. Pet. ii. 2  
3ud. i. 6

Fox

## Of S. Peter v.

For if God spared not the aungels that sinned, but cast them downe into hell, and delyuered them into cheynes of darkenes, to be kepte vnto iudgement: necher spared the olde worlde, but sauued fro the ryghte preacher of ryghettesnes, and brought in the flud vpon the worlde of the vngodlye, and turned the cities of Zodom and Gomor into asches: ouerthrew them, damned them, and made on them an ensample vnto all that after shoulde lyue vngodlye. And

**Gen. viii. a**

**Gen. xii. f.**

**John xv. b  
& Cor. x. c.**

iuste Lot bered wth the vncleynly conuersacion of the wycked, deliuered he. For he beyng ryghteous, and dwellynge among them, in seynge and hearynge, bered hys ryghteous soule from daye to daye, wth therz vnlawfull dedes. The Lord knoweth howe to delyuer the godly oute of temptacion, and howe to reserue the vniste vnto the daye of iudgemente so, to be punyshed: namely them that walke after the flesh, in the luste of vncleynnes, and despisse the rulers. Presumpcuous are they, and stubborn and feare not to speake euyll of them that are in auctoritie. When the aungels whiche are greater both in power and myghte, receaue not of the Lorde raylyngc iudgement against them. But these as brute besnes, naturally made to be take and destroyed, speake euyll, of that they knowe not, and shall peryshe through theyz owne destruction, and receaue the rewarde of vngyghtewnes.

They counte it pleasure to lyue delycously

## The.ii.Chapter.

wylle for a season. Spottes they are and  
hychynes, lyuynge at pleasure, and in their  
owne disceauable wayes, feastyng with  
you: having eyes full of aduoutrye, and  
that can not cease to synne, begylynge vn-  
stable soules. Wernes they haue exercysed  
with couetousnes. They are cursed chyl-  
dren, and haue forslaken the ryght way, and  
are gone a straye, folowynge the way of Ba-  
lam the sonne of Bosoz, which loued the re-  
warde of vrightwesnes: but was rebus-  
hed of his iniquicie. The same and domme Mu. xxii.e  
beaste, spekyng with mannes boyce, for-  
bad the folysnes of the Prophet.

These are welles withoute water, and Jude...d  
cloudes caryed aboue of a tempeste, to  
whome the mytie of darcknes is reserued  
for ever. For when they haue spoken the  
swellinge wordes of vanytie, they begyle  
with wantonnes thorow the lustes of the  
flesh, them that were cleane escaped: but  
nowe are wrapped in errorrs. They pro-  
mys them lybertie, and are them selues the Job. viii.e  
bond seruautes of corruption. For of Rom.vi.c  
whome soever a manne is ouercome, unto Heb. vi.c.  
the same is he in bondage. For if they, after Math. xi.  
they haue escaped from the filthines of the  
woorde, thorow the knowledge of the Lord  
and of the saviour Iesus Chryste, are yet  
tangled agayne therin, and ouercome: then  
is the latter ende worse with them then  
the begynnynge. If or it had bene better  
for them, not to haue knownen the waye of  
rightwesnes, then after they haue know-

Of S. Peter. ii.

**P>ro. xxii.c** Wen it to turne from the holy comman-  
dement genē vnto them. It is happened vnto  
them, according to the true prouerbe; The  
dogge is turned to his bomyte agayne,  
and the lōwe that was weshed, to hy<sup>t</sup> wal-  
lowynge in the myer.

¶ The. iii. Chapter.

**T**his is the second epistle that I now  
write vnto you beloued, wherwith  
I stere vp, and warne youre pure  
myndes, to call to remembraunce  
the wordes which were tolde before of the  
**Actu.xx.f.** holiye Propheteſ. and also the comman-  
dement of vs the Apostles of the Lorde and  
faueourc.

**i. Ti. iii. c** This fyſt buderſtand, that there ſhall  
**v. Ti. iii. d.** come in the laſte dayes, mockers, whiche  
wyll walke after they<sup>r</sup> owne luſtes and  
ſaye: Where is the promis of his com-  
myng: For ſynce the fathers died, al thi-  
nges contynue in the ſame eſtate where in  
they were at the begynnyng. For this they  
knowe not (and that wyll yugly) howe that  
the heauens a greate whyle a goo were,  
and the yearch that was in the water, ap-  
peared vp out of the water, by the worde  
of God: by the whiche thinges the worlde  
that then was, veryfied, ouerflowed with  
the water. But the heauens verelye and  
earche whiche are nowe, are kepte by the  
ſame worde in ſtore, and reſerued vnto fyſe  
agaynt the daye of iudgemente and perdi-  
tion of vngodlye men.

Verelye beloued, be not ignorant of  
this

### The. iii. chapter.

This one thyng, howe that one daye is *Psal. 41*  
with the Lorde, as a thousand yere, and a *Ezech. xiii*  
thousande yere, as one daye. The Lorde is  
not slacke to fulfull his promes, as some  
men count slacknes: but is pacience to vs  
ward, and woulde haue no man lost, but  
woulde receaue all men to reuetaunce.

Neverthelesse, the daye of the Lord wyl  
come as a chefe in the nyght, in the whiche  
daye, the heauens shall peryshe wytch ter-  
rible noise, and the ellementes shall melt  
wytch heate, and the earthe wytch the wo-  
kes that are therein shall burne. If there-  
fore all these thinges shall peryshe, what  
maner persons oughte ye to be in holye  
conuersation and Godlynes: lokynge for,  
e halyng vnto the commyng of the day of  
god, in whiche the heauens shall perysh wytch  
fyre, and the elementes shalbe consumed  
wyth heate. Neverthelesse, we loke for a  
newe heauen & a newe eartche according to  
his promis. Wherin dwelleth ryghtewel-  
nes. Wherefore dearely beloued, seyng that  
ye loke for suche thynges, be diligent that  
ye maye be founde of him in peace, wytch-  
outte spotte and vndeuyled. And suppose  
that the longe sufferynge of the Lorde is  
saluation, even as oure dearely beloued  
brother Paule, accordyng to the wys-  
dome geuen vnto him, wrote to you, yea,  
almoste in every epistle, speakeynge of such  
thinges: amonge whiche are many thyng-  
es harde to be vnderstande, whiche they  
that are unlearned and unstable peruerit. as  
*Apoc. xxii*

## Of S. John. i

They do also other scripture vnto they  
owne destruction. Ye threfoze beloved, se  
yngē ye knōwe it before hande, beware, leſt  
ye be also plucked awaie wytch errour of  
the wycked, and fall from youre owne ſted  
faffenēs: but growe in grace, and in the  
knowledge of oure Lorde and ſaviour Je  
sus Chryſte. To whome be glory both now  
and for euer. Amen.

## The Epiftle of ſaint John the Apoſtle

### The firſt Chapter

The piftle  
on. S. John  
Euāgelist



Wat whych was  
from the begyn  
ning, whiche we  
haue heard which  
we haue ſen with  
our eyes, whiche  
we haue loked vp  
on, and oure han  
des haue handled  
of the word of the  
life. And the lyfe

Wat, vbi. appeared, and we haue ſene and beare wyt  
nesse, and ſhewe vnto you that eternal life, g  
whiche was with the father, and appeared  
vnto vs. That whiche we haue ſene and  
hearde, declare we vnto you, that ye maye  
also haue fellowſhippe with vs, and that  
oure fellowship maye be with the father  
and with his ſonne Iesuſ Chriſt. And thys  
wyſte we vnto you that yourc ioye maye  
be full,

And

## The. ii. Chapter.

And this is the tydynges whiche we  
haue hearde of him, and declare vnto you,  
that God is lyght and in him is no darch  
nesse at all. If we saye that we haue fel-  
lowshyppe wych him, and yet walcke in  
darckenes, we lye, and do not the truthe.  
But and if we walke in light euuen as he is  
inlyght, then haue we mutual fellowshyp  
one wich a nother, and the bloud of Jesus  
Christ his sonne cleuseth vs from al sinne.

If we saye that we haue no synne, we de-  
ceane oure selues, and truthe is not in vs. 3.Re. viii.  
If we knowledge our sinnes, he is fayth-  
full and iuste, to forgeue vs oure synnes,  
and to cleuse vs from all bnyrgh tweynes. 2.Pa. vii.g  
If we say we haue not synned we make  
him a lyar, and his word is not in vs.

## The. ii. Chapter.

**M**ylt chyldern these thinges  
wyte I vnto you, that ye sinne The pistle  
not. And if any man sinne, we on the. v.  
haue an aduocate wich the fater, Jesus sonday ak.  
Chryst, the ryghteous: and he it is that ob  
teyneth grace for our synnes: not for oure  
synnes onelye: but also for the sinnes of  
all the world. And hereby we are sure that  
we know him, if we kepe hys commaun-  
dements. He that sayeth I know him and  
kepereth not his comaunderementes is a ly-  
ar, and the veracie is not in him. But who  
soever kepereth his word, in him is the loue  
of God perfecte in dede. And hereby know  
we that we are in him. He that saith he bis-  
teth in him, oughte to walke euuen as he  
*Ef. viii.*      walked

Of S. John i.

**Joh. xijij. g** Walked. Brethren. I wryte no new comande-  
ment vnto you: but that olde commaunde-  
ment, whiche ye haue from the begynnyng. ¶  
The olde commaundemente is the wordes,  
whiche ye hearde from the begynnnyng. A  
gayne, a newe commaundemene I wryte  
vnto you: a thinge\*) that is true in hym,  
and also in you: for the darcknesse is past,  
and the true lyghte nowe shyneth. He  
that sayeth how that he is in the lyghte,  
and yet hateth his brother, is in darcke-  
nes euē vnyll this time. He that louereth  
hys brother, abideth in the light, and therer  
is none occasion of euyll in hym. He that  
hateth hys brother, is in darcknes, and  
walketh in darckenes: and can not tell  
whither he goeth, because that darcknes  
hath blynded his eyes. Babes, I wryte vnto  
you, howe that your synnes are forgenen  
you for his name sake, I wryte vnto you  
fathers, howe that ye knowe him that was  
from the begynnnyng. I wryte vnto you  
yonge men, howe that ye haue ouercome  
the wicked. I wryte vnto you littell chyl-  
dren, howe that ye knowe the father. I haue  
wrytten vnto you fathers, howe that ye  
knowe him that was from the begynnnyng.  
I haue wrytten vnto you yonge men, howe  
that ye are strong, and the wordes of God a  
bideth in you, & ye haue ouercome that wi-  
sed. Se that ye loue not the worlde, necher  
the thinges that are in the worlde. If any  
manne loue the worlde, the loue of the fa-  
ther is not in hym, For all that is in the  
worlde

## The. ii. Chapter.

Wold (as the luste of the fleche, the luste of  
the eyes, and the pride of \* goodes) is not of O<sup>r</sup>lyfe.  
the father, but of the world. And the wrold  
vnysheth awaye , and the luste thereof:  
but he that fulfylleth the wyll of God, s<sup>t</sup>  
hydeth euer.

Lyttel chyldren se is the laste tyme, and  
as ye hacie hearde howe that Antichriste  
shall come, euen nowe are there many An-  
tichristes come all readye. Whereby we  
knowe that it is the laste tyme. They went  
out from vs, but they were not of vs, For  
if they hadde bene of vs, they woulde (\*no  
dout\*) haue continued wyth vs. But (\*that  
forcuned\*) that it might appere, that they  
were not of vs. And ye haue an oyntimente  
of him that is holy, and ye know all thin-  
ges. I wrote not unto you, as thoughe ye  
knewe not the truche: but as thoughe ye  
knewe it, and know also that no lye com-  
meth of truche. Who is a lyar, but he that  
denyeth that Jesus is Christe: The same is  
the Antichriste that denyeth the father, and  
the sonne. Whosoever denieth the sonne,  
the same hath not the father. Let therfore  
abyde in you that same whiche ye heards  
from the begynnyng. If that whiche ye  
hearde from the begynnyng, shall remaine  
in you, ye also shal continuall in the sonne,  
s in the father. And this is the promis that  
he hath promised vs, even eternal lyfe.

Actu. xx. f.

These thinges haue I wryten unto  
you, concernyng them that diseaue you.  
And the annoynginge whiche ye receaved of

Ef. iii.

vii

## Of S. John i.

**E**lay. llii. hym dwelleth in you. And ye nedde not that any man teach you: but as the same snyng tinge teacheth you of al thinges, ⁊ is true, and is no lye, and as it taught you, even so byde therin. And now babes abyde in him, that when he shall appeare we maye be bolde and not be made ashamed of him at his commynge. If ye knowe that he is ryghtewes, knovve also that he which foloweth ryghtewesnes, is borne of him.

### The iii. Chapter.

Luke. xx. f.  
John. i. b.

**B**eholde, what loue the fater hathe shewed on vs that we shoulde be cal led the sonnes of God . For this cause the world knoweth you not, because it knoweth not hym. Wearelye be loued, nowe are we the sonnes of god, and yet it dothe not appeare what we shalbe. But we knowe that when it shall appeare we shalbe lyke hym . For we shal se him as he is . And every manne that hathe this hope in him, poureth hym selfe, euen as he is pure . Whosoever commycteth synne, commycteth vnyrghtewesnes also, and synne is vnyrghtewesnes. And ye knowe that he appeared to take away our synnes, and in hym is no sinne. As many as hyde in hym synne not : whosoever synneth, hache not sene hym, neyther hache know en him.

**T**po. xx. c. Babes, let no man deceave you, he that doth ryghtewesnes, is ryghtewes, euen as he is ryghtewes. He that comitteth sin is of the devill; for the devill sinneth sence the begynnyng

### The iii. Chapter

begynnyng. For this purpose aperead the sonne of God, to lōose the wōrkes of the devyll. Whosoeuer is borne of God, syneth not: for his sede remāmeth in him and he can not synne, because he is borne of God. In this are the chylderne of God known, and the children of the devyll. Whosoeuer dothe not ryghtewesnes, is not of God nether he that loueth not his brother.

For this is the tydylges, that ye hearde from the begynnyng, that ye shoulde loue one another, not as Cain whiche was of the wycked and slewe hys brother. And wherefore slew he hym? Because his owne works were euyl, and his brochers good. The pistle Maruayle not my brethren thoughte the on the worldē hate you. We knowe that we are sond. afte. translated from deathe vnto lyfe, because we loue the brethren, He that loueth not his brother abydeth in death. Whosoeuer hateth his brother, is a manne slear. And ye knowe that no man slear, hath eternal lyfe abydinge in him.

Hereby perceave we loue, that he gaue his life for vs: and therfore oughte we also to geue our liues for the brethren. But who soever hateth this wōrldes good and seeth his brother haue neade: and shutteþ vp his compasyon from hym howe dwellerþ the loue of God in him: My babes, let vs not loue in wōrde, neyther in tonge: but wych the dede and in verytē. For thereby we knowe that we are of the verytē and can before hym quyte oure herces. But yf

out

## Of S. Iohn, i.

**G**auke herke condempne vs, God is greater  
**J**ob.27.d. then oure hearte, and knoweth al thinges  
**J**ohn.xvi.1 Beloued, ys oure hearte condemne vs not,  
then haue we trusste to Godward: and  
**M**at.5.11,a whatsoeuer we aske, we receue of hym;  
because we kepe his commaundementes,  
and do thole thynges whiche are pleasyng  
in his syght. And this is hys commaun-  
demente, that we beleue on the name of  
hys sonne Jesus Chryste, and loue one ano-  
ther, as he gaue commaundemenc. And he  
that keperch his commaundementes, dwel-  
leth in him, and he in him: and thereby we  
know that there abydeth in vs of the sp̄it  
whiche he gaue vs.

## The.iii.Chapter.

**M**at.24.c.  
**M**ark.13.a  
**L**uk.xi. b

**Y**Beloued, beleue not euery spryte,  
but proue the sprytes whether they  
are of God or not, for manye false  
Prophetes are gone out into the  
worlde. Whereby ihall ye knowe the sp̄it  
of God. Euerye spryte that confesseth that  
Jesus Chryste is come in the fleshe, is of  
God. And euerye spryte whiche confesseth  
not that Jesus Chryst is come in the flesh,  
is not of God. And this is that spryte of  
Antichryst, of whome ye haue hearde, how  
that he shoulde come: and euien now alredy  
is he in the worlde.

Lyttell chyldren, ye are of God and haue  
uercome them: for greater is he that is in  
you, then he that is in the worlde. They  
are of the worlde, and therfore speake they  
of the worlde, and the worlde heareth them.

### The.iii.Chapter.

We are of God. He that knoweth God,  
heareth vs: he that is not of God, heareth  
vs not. Hereby knowe we the spryte of ve-  
ritie, and chespirite of erroare.

Beloued, let vs loue one another: for loue  
cometh of God. And every one that loueth  
is borne of God, and knoweth God. He on the firs<sup>t</sup>  
that loueth not, knoweth not God: for god sonday af.  
is loue. In this appeared the loue of God Trinitie  
to vs ward, because that God sent hys on<sup>t</sup> Joh.iii,10  
lye begotten sonne into this worlde, that  
we myghte live thoro whym. Herin is loue, Joh.iii,6  
not that we loued God, but that he loued  
us, and sente his sonne to make a gremenc  
for our synnes.

Beloued, yf God so loued vs, we oughte  
also to loue one another. No man hath sene  
God at any tyme. If we loue one another,  
God dwelleth in vs, and his loue is per-  
fecte in vs. Herby knowe we, that we dwell  
in hym, and he in vs: because he hache ge-  
nen vs of his spryte. And we haue sene, and  
do testifie that the father sente the sonne, ea-  
uen the saueour of the worlde. Whosoea-  
uer confesseth that Jesus is the sonne of  
God, in him dwelleth God, and he in God.  
And we haue knownen, and beleued the loue  
that God hache to vs.

D God is loue, and he that dwelleth in  
loue, dwelleth in God, and God in him.  
Herin is the loue perfecte in vs, that we  
would haue trust in the day of iudgments:  
for as he is euē so are we in this worlde.  
There is no feare in loue, but perfect loue  
called

Of S. John i.

casteth oute feare, for feare hath painfulnes  
He that feareth, is not perfecte in loue.

We loue him, for he loued vs firste, If a  
man saye, I loue god, and yet hate his bro-  
ther, he is a lyar. For howe can he that lou-  
ethe not his brother, whome he hath sene,  
loue God whome he hathe not sene? And  
this commaundemente haue we of hym:  
that he which loueth God, shoulde loue  
hys brother also.

The b. Chapter.

**V**hosoeuer beleueth that Jesus is Christ, is borne of God. And eue-  
ry one that loueth hym which bes-  
gat, loueth him also which was be-  
gotten of him. In this we knowe that we  
loue the chyldren of God, when we loue  
god, and kepe his commaundementes. For  
this is the loue of God that we kepe hys  
commaundementes, and his commaunde-  
mentes are not greuous. For all that is  
The piste borne of God, ouercometh the world. And  
on the i. sō. this is the victo:ye that ouercommeth the  
**E. Easter.** world euен our fayth. Who is that ouer-  
commeth the world: but he which beleueth  
that Jesus is the sonne of god. This Jesus  
Christ is he that came by water & bloude,  
not by water only: but by water and blond  
And it is the spirit that beareth wytnes, be-  
cause the spryt is truch. For there are thre  
which beare record in heauen, the father,  
the word, and the holy gost. And these thre  
are one. And there are thre which beare re-  
cord in earth, the sprite, and water, & blond

and

## The. v. Chapter.

and these thre are one . If we receave the  
wynnes of men, the witnes of God is grea-  
ter. For this is the witnes of God, whiche  
he testifyed of hys sonne. He that beleueth  
on the son of God, hath the wunes in hym  
selfe. He that beleueth not God, hath made  
him a lyar, because he beleued not the re-  
corde that God gaue of his sonne. And this  
is that record , howe that God hath gauen  
vnto vs eternall lyfe, and this lyfe is in  
hys sonne . He that hath the sonne, hath  
lyfe: and he that hath not the sonne of God  
hath not lyfe.

Joh.iii.18

These thinges have I wrytten vnto you  
that beleue on the name of the sonne of  
God , that ye maye knowe howe that ye  
haue eternall lyfe, and that ye may be-  
leue on the name of the sonne of God. And  
thys is the trusse that we haue in him: that  
yf we aske anye thinge accordynge to hys  
wyll, he heareth vs. And if we knowe that  
he heare vs whosocuer we aske, we knowe  
that we shall haue the petitions that we  
desyre of hym.

Mat. viii.7  
and. xxi.6

If an p man se his brother synne a synne  
that is not vnto deach, let him aske , and  
he shal geue him life for the that sinne not  
vnto deach. There is a synne vnto deathe,  
for which sayc I not that a man shoulde  
pray. Al vnyrightwesnes is sinne, and there  
is sinne not vnto deach:

We knowe that whosocuer is borne of  
God, synneth not: but he that is begotten  
of G O D keþteth hym selfe, and that wry-  
ted

## Of S. John, i.

**S**one herte condempne vs, God is greater  
**J**ob.27.d. then ourc hearte, and knoweþ al thinges  
**J**ohn. xvi. f Beloued, yf oure hearte condemne vs not,  
then haue we criste to Godwarde : and  
**M**at. viii. a Whatsoeuer we aske , we receaue of hym;  
because we kepe his commaundementes,  
and do chose thynges whiche are pleasaunce  
in his syght. And this is hys commaun-  
demente, that we beleue on the name of  
hys sonne Iesus Chryste, and loue one ano-  
ther, as he gaue commaundement. And he  
that keperch his commaundementes, dwel-  
leth in him, and he in him: and thereby we  
know that there abydeth in vs of the sp̄us  
which he gaue vs.

## The.iii. Chapter.

**M**at. xii. c. **Y**Beloued, belieue not every spryte,  
**M**ark. xiii. a but proue the sprytes whether they  
**L**uk. xxi. b are of God or not, for manye false  
Propheteſ are gone out into the  
worlde. Hereby shall ye knowe the sp̄ys  
of God. Euerye spryte that confesseth that  
Iesus Chryſte is come in the fleſhe, is of  
God. And euerye spryte whiche confesseth  
not that Iesus Chryſt is come in the fleſh,  
is not of God. And this is that spryte of  
Antichryſt, of whome ye haue hearde, how  
that he shoulde come: and euē now alredy  
is he in the worlde.

**L**yttell chyldren, ye are of God and haue  
overcome them: for greacer is he that is in  
you, then he that is in the worlde. They  
are of the worlde, and therfore speake they  
of the worlde, and the worlde heareth them.

### The.iii.Chapter.

We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spryte of vs, and the spirite of erroare.

Beloued, let vs loue one another: for loue cometh of God. And every one that loueth The pikkle is borne of God, and knoweth God. He on the firs that loueth not, knoweth not God: for god sonday af. is loue. In this appeared the loue of God Trinitie to vs ward, because that God sent hys on. Joh.xiii.6 Iye begotten sonne into this wold, that we myghte lerne thowzow hym. Herin is loue, Joh.xii.6 not that we loued God, but that he loued vs, and sente his sonne to make a gremenc for our synnes.

Beloued, yf God so loued vs, we oughte also to loue one another. No man hath sente God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Herby knowe we, that we dwell in hym, and he in vs: because he hache geuen vs of his spryte. And we haue sens, and doestisfie that the father sente the sonne, euen the saneour of the wold. Whosoever confesseth that Jesus is the sonne of God, in him dwelleth God, and he in God. And we haue knownen, and beleued the loue that God hache to vs.

D God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herin is the loue perfecte in vs, that we shoulde haue trust in the day of iudgement: for as he is euens so are we in this wold. There is no feare in loue, but perfect loue calleth

Of S. John i.

easchoute feare, for feare hath painfulnes  
He that feareth, is not perfecte in loue.

We loue him, for he loued vs firste, Ifa  
man saye, I loue god, and yet hate his bro-  
ther, he is a lyar. For howe can he that los-  
teth not his brother, whome he hath sene,  
loue God whome he hathe not sene? And  
this commaundemente haue we of hym:  
that he which loueth God, shoulde loue  
hys brother also.

The. b. Chapter.

**V**hosoeuer beleueth that Jesus is /  
Chyſt, is borne of God. And eue-  
ry one that loueth hym which be-  
gat, loueth him also which was be-  
gotten of him. In this we knowe that we  
loue the chyldren of God, when we loue  
god, and kepe his commaundementes. For  
this is the loue of God that we kepe hys  
commaundementes, and his commaunde-  
mentes are not greuous. For all that is

The pikk boorne of God, ouercometh the world. And  
on the i. so. this is the victo:ye that ouercommeth the  
**E. Easter.** world euē our fayth. Who is that ouer-  
commeth the world: but he which beleueth  
that Jesus is the sonne of god. This Jesus  
Christ is he that came by water & bloude,  
not by water only: but by water and bloude  
And it is the spirit that beareth wytnes, be-  
cause the spryt is truthe. For there are thre  
which beare record in heauen, the father,  
the word, and the holy gost. And these thre  
are one. And there are thre which beare re-  
cord in earth, the spryte, and water, & bloude  
END

## The V. Chapter.

and these three are one . If we receave the  
wynnes of men, the witnes of God is greate  
ter. For this is the witnes of God, whiche  
he testyfied of hys sonne. He that beleueth  
on the son of God, hath the witnes in hym  
selfe. He that beleueth not God, hath made  
him a lyar, because he beleued not the re-  
cord that God gaue of his sonne. And this  
is that record , how that God hath gauen  
vnto vs eternall lyfe, and this lyfe is in  
hys sonne . He that hath the sonne, hath  
lyfe: and he that hath not the sonne of God  
hath not lyfe.

Joh.iii.20

Mat. viii.1  
and. xxi.6

These thinges have I wrytten vnto you  
that beleue on the name of the sonne of  
God , that ye maye knowe howe that ye  
haue eternall lyfe, and that ye may be-  
lue on the name of the sonne of God. And  
thys is the trusse that we haue in him: that  
ylwe aske anye thinge accordyngē to hys  
wyll, he heareth vs. And if we knowe that  
he heare vs whatsocuer we aske, we know  
that we shall haue the petitions that we  
desyre of him.

If any man se his brother synne a synne  
that is not vnto deach, let him aske , and  
he shal geue him life for thē that sinne not  
vnto deach. There is a synne vnto deathe,  
for which saye I not that a man shoulde  
pray. Al vnrighetesnes is sinne, and there  
is sinne not vnto death:

We knowe that whosocuer is borne of  
God, synneth not: but he that is begotten  
of G O D kepereth hym selfe, and that wry-  
te

## Of St. John ii.

Ked toucheth hym not. We know that we  
are of God, and that the worlde is alto-  
gether set on wickednes. We know that the  
sonne of GOD is come, and hath geuen  
us a mynde to knowe hym whiche is true  
and we are in hym that is true , throughe  
his sonne Jesus Chyste. This same is ver-  
y God, and eternal lyfe. Babes kepe your  
selues from ymages. Amen

## The second Epistle of Saynt John.

**T**he elder to the electe ladre, and his  
chylđren which I loue in the truthe:  
is not I only, but also al that knowe  
the truthe, for the truthes sake,  
whych dwelleth in vs, and shalbe in vs for  
ever. With you be grace, mercy, and peace  
from God the fater, and from the Lorde  
Jesus Chyst the son of the fater, in truthe  
and loue.

I reiosyed greatly, that I founde of thy  
chylđren walkynge in crueth, as we haue  
receaued a commaundemente of the fater

And nowe beseeche I thee Ladre, not  
as thoughe I wrote a newe commaunde-  
mente unto thee:but that lame which we  
hadde from the begynnyng, that we shoulde  
Joh.xliii.e loue one another. And this is the loue, that  
& Joh.iii.8 we shuld walke after his commaundement.

This commaundemente is ( that as ye  
haue hearde from the begynnyng ) ye  
should walke in it. For many deceauers are  
entred into the worlde , whiche confesse  
not

### Of S. John. iii.

Sot that Jesus Chyoste is come in the flesh  
This is a deceauer and an Antichrist. Loks  
on youre selues, that we lose not that we  
haue wroughte; but that we may haue a  
full rewarde. Whosoeuer transgresseth &  
hydeth not in the doctrine of Chyoste, hath  
not God. He that endureth in the doctrine  
of Christ hath both the fether and the son.

If there come any vnto you, and brynges  
not this learning, him receive not to house  
neither byd hym God spede. For he that  
hydeth hym God spede, is partaker of his  
euell deedes: I hadde manye thynges to  
wyte vnto you. neuerthesle I woulde not  
wyte with paper and yncke: but I cruse  
to come vnto you, and speake with you  
mouche to mouche, that oure ioyc maye be  
full. The sonnes of thy electe syller, grete  
thee. Amen.

### The thirde Epistle of saynte John.

**T**he elder vnto the beloued Gayus,  
whome I loue in the truthe. Welcom-  
ued, I wythe in all thinges that  
thou prosperest and faredste well,  
men as thy soule prospereth. For I reioy-  
ced greatlye when the brethren came, and  
testified of the truthe that is in thee, howe  
thou walkest in truthe. I haue no greater  
ioye then for to heare howe that my sou-  
nes walke in veritie.

**B**eloued, thou doest faychfully whatsoe-  
ver thou doest to the brethren, and to strau-  
gers,

## Hebreves.

gers, whiche beare wytches of thy loue foze all the congregation. Whiche bretheren when thou bringest forwardes of their iourney (as it besemeth God) : thou shalte do well: because that for his names sake they went foorth, and toke nothinge of the Senyors. Wherefore ought to receave suche, that we myghte be helpers to the truche. I wrote vnto the congregation: but Diotrephe which loueth to haue the preminence amoung them, receaueth vs not. Wherefore if I come, I wyll declare his dedes whiche he doeth, iesting on vs wrych malicious wordes, nether is therer with content. Nor onelye he hym selfe receueth not the bretheren: but also he forbideth them that would, and chyustereth them out of the congregation.

Beloued folow not that whiche is euyll, but that whiche is good. He that doeth well is of GOD: but he that doeth euyll seeth not God. Demetrius hath good reporte of all men, and of the truche: yea, and we oure selues also beare recorde, and ye knowe that oure recorde is true. I haue manye thinges to wryte: but I wyll not wrych yncke and pen wryte vnto thee. Soz I truste I shall shortlye se thee, and we shall speake mouthe to mouche. Peace be with thee. The louers salute thee. Grete the louers by name.

The

To after  
a godlye  
wrote.

# The Epistle of S. Jude the Apostle.



Wdas the seruaunte The pisse  
of Jesus Christe, the on Sym  
brother of James. and Iude  
To them whiche are daye,  
called and sanctified  
in God the fater, &  
preserued in Iesu  
Christ. Mercye vnto  
you, & peace and loue  
be multiplid.

Beloued, when I gaue all diligence to  
wyte vnto you of the commen saluation, ic  
was nedefull for me to wyte vnto you, to  
exhorte you, that ye shoulde continually la-  
boure in the fayth whiche was once geuen  
vnto the sayntes. For there are certayne  
ungodly men craftely crept in, of whiche it  
was written afore time, vnto suche iudg-  
ment. They turne the grace of our God vnto  
wantones, and deny God the only Lord,  
and our Lord Jesus Christ.

My mynd is therfore to putte you in re- Num. viii. 14  
membraunce, forasmuche as ye once know  
this, howe that the Lord (after that he had  
deliuered the people out of Egypt) destroy-  
ed them whiche afterwarde beleued not.  
The aungels also whiche kepte not they  
fylle estate: but lefft theyr owne habitation:  
he hath reserued in euerlastynge chaynes,  
vnder darcknes vnto the iudgement of the  
great daye: even as Sodom and Gomor,  
and the cities about them (whiche in lyke  
Gen. xiij. 8  
y.y.l. maner

## Of S. Iude

**Rom. i. b.** straner, defyled them selues with fornicatiōn, and folowed straunge flesh) ar set forth for an ensample, and suffre the vengeaunce of eternall fyre. Lykerwyle, these dreamers defyle the flesh, despyle rulars, and speakes euill of them that are in auctoricie.

Yet mychael the archaungell, when he ersue agaynst the deuyl, & disputed aboue the body of moles durste not gene rayling sentence, but sayde: the Lorde rebuke thee. But these speake euil of those thinges whiche they know not: and what thyngs they knowe naturallye, as beastes whiche are without reason, in those thynges they corrupt them selues. Wooo be unto them, for they haue folowed the waye of Cayn, and are bēterly geuen to the errour of Balam for lucres sake, and peryshe in the treason of Chōre. These are spottes whiche of youre kyndnes feast together, without feare, feareyngh them selues. Cloudes they are without water, caryed about of wyndes, & trees without frute at gatherynge tyme, twyse deade, and plucked vp by the rootes: They are the ragyng waues of the sea, somyng out theyz owne shame. They are wandring karres, to whome is reserued the myste of darchnes for euer. Enoch the seuench from **Apo. i. b.** Adam, prophected before of luche sayinge: Beholde, the Lord shal come trith thousandes of sayntes, to geue iugement against all men, and to rebuke all that are vngodlye amonge them of all theyz vngodly dedes, whiche they haue vngodly committed and

**Ela. iii. e.**

## The i. Chapter.

And of all their cruell speakynges, whiche  
vngodly synners haue spoken agaynt him.

These are murmurers, complayners, wal-  
kyng after their owne lustes, whose mou-  
thes speake proude thynges, They haue  
men in great reverence because of a baun-  
tage. But ye beloued, remember the words  
whiche were spoken before of the Apostles  
of our Lord Iesus Christ, howe that they  
told you that there shoulde be begylers in  
the last tyme, whiche shoulde walke after  
their owne vngodly lustes. These are ma- i. Ti. iii. f. 5.  
kers of sectes, fleshly, hauynge no spixte. ii. Ti. iii. f. 5.

But ye derely beloued, edifye your selues ii. Pet. ii. f. 5.  
in your most holy faith, prayng in the ho-  
ly goost, and kepe your selues in the lone of  
God, lokyng for the mercy of our Lord Je-  
sus Christ, vnto eternall lyfe. And haue com-  
passion of some, separatyng them: and o-  
ther sauue with feare, pullynge them out of  
the fyre, and hate the fylthy besture of the  
fleshe. Vnto hym that is able to kepe you,  
that ye faule not, and to presente you fau-  
lesse before the presence of his gloriye

With ioye, that is to saye, to God

oure sauyoure, whiche only is

wyse, be glory, maiestic, do-

minion, and powrer,

now and for euer.

Amen.

# The Revelation of S. John the divine.

## The fyrt Chapter.



**T**he reuelati<sup>A</sup>  
on of Jesus  
Christ, whi  
che GOD  
gau<sup>e</sup> vnto him, for  
to shewe vnto his  
seruauntes, things  
whiche must shorte  
ly come to passe.

And he sente and  
shewed by his an  
gell vnto his ser  
uaunt John, which

bare record of the word of God, and of the  
testimony of Jesus Christ, and of all thyng  
es that he saw. Happy is he that redith  
they that heare the wordes of the prophely  
and kepe those thynges which are written  
therin, For the tyme is at hande.

John to the. viii. congregations in Asia.  
Grace be with you, & peace, frō him which  
is, and whiche was, and whiche is to come  
and from che. viii. sp̄ites whiche are before  
his trone, and from Jesus Christ, which is  
a faychfull wytnes, and fyſte begotten of  
  
**Heb. ix. 9.** the deade, and Lord ouer the kynges of the  
**i. Pet. ii. b** eareh. Vnto him that loued vs, and wesched  
**i. John. i. b** vs from sinnes in his owne bloud, & made  
vs kynges & preistes vnto God his father,  
be gloriye, and dominion for euermore. Amē  
Beholde, he cometh with cloudes, and all  
eyes

## The. i. Chapter.

eyes shall se him: and they also which pear mat. xxxiii  
sed hym. And all kynredes of the earech shal Elai, iii. c.  
wayle. Euen so: Amen. I am Alpha and O-  
mega, the begynnynge and the endynge,  
saych the Lorde almyghty, whiche is, and  
whiche was, and which is to come.

A 3 John your brother, and companion in  
tribulation, and in the kyngedom and pa-  
tience whiche is in Jesu Christ, was in the  
yle of Pachmos, for the word of God, and  
for the witnessyng of Jesu Christ. I was in  
the sprete on a sondaye, and hearde behynd  
me a greate voyce, as it had bene of a troppe  
sayinge: I am Alpha and Omega, the fynde

& the laste.  
That thou  
seist, write  
in a boke,  
and sende  
it vnto the  
(\*seuen\*)  
congrega-  
tions whi-  
che are in  
Asia, vnto  
Ephesus,  
and vnto  
Smyrna,  
and vnto  
pergamos  
and vnto  
Thiatira,  
and vnto  
Sardis, &  
vnto



## Reuelation.

Unto Philadelphia, and unto Laodicea.

And I turned backe to se the boyce that spake to me. And when I was turned: I sawe. viii. golden candlestickes, and in the myddes of the candlestickes, one lyke unto the sonne of man, clothed with a linnen garment downe to the fete, and gyrd about the pappes with a golden gyrdle. His head and his haire were whyte as white wol, and as snow: and his eyes were as a flame of fyre: and his feete lyke unto brasse, as though they brent in a fornace: i his boyce as the sounde of many waters. And he had in his ryght hand. viii. starres. And oute of his mouth went a sharp two edged swerd, And his face shone euuen as the sonne in his strenght.

And when I saw him, I fell at his fete, euuen as deade. And he layde his ryght hand vpon me, sayinge unto me: feare not, I am the fyrlste and the last, and am aliyue i was dead. And beholde I am aliuie for euermore, and haue the keyes of hell and of death.

Wryt therfore the thynges whiche thou haste sene, and the thynges whiche are, and the thynges whiche shalbe fulfylled hereafter: and the misterye of the seuen starres, whiche thou sawest in my ryght hand, and

The mes-  
sengers  
are the pre-  
chers.  
The seuen  
golden candlestickes. The seuen  
starres are the messengers of the seuen con-  
gregations. And the. viii. candlesticks whi-  
che thou sawest, are the seuen congrega-  
tions.

¶ The. ii. Chapter.

Unto

The. ii. Chapter.

**V**nto the messenger of the congre-  
gation of Ephesus write: these  
thynges sayth he that holdeth the  
vii. starres in his ryght hande, and  
walketh in the middes of the seuen golden  
candelstickes. I know thy workes, and thy  
laboure, and thy patience, and howe thou  
cannest not forbear them whiche are evill:  
and cramindest them whiche saye they are  
Apostles, and are not; and hast founde them  
tyars, and hast suffered. And hast patience;  
and for my names sake hast laboured, and  
hast not faynted. Neuerthelesse I haue  
somewhat agaynst thee, because thou hast  
left thy first loue. Remembre therfore fro  
whence thou art fallen, and repent, and do  
the fyre workes. Or elles I wyl come vnto  
the Churche, and wyl remoue thy candle-  
sticke out of his place, except thou repente.  
But this thou hast, because thou hathest the  
dedes of the Mycolaitans, whiche dedes I  
also hate.

Let hym that hath eares, heare what the  
Spypce sayth vnto the congregations. To  
hym that ouercommeth wyl I geue to eate  
of the tree of lyfe, whiche is in the myddes  
of the Paradyse of God.

And vnto the danguell of the congrega-  
tion of Smyrna write: These things sayth  
he that is fyre, and the laste, whiche was  
dead and is alvyue. I knowe thy workes  
and tribulation and pouertie, huc thou arte  
ryche. And I knowe the blasphemey of them  
whiche call them selues Jewes and are  
not

The Nic-  
olitans  
were here  
takē whi  
che helde  
opinion  
that Wyr-  
ues ought  
to be com-  
men , of  
whom Le-  
scius.lib.  
iii.Cap.29

## Reuelation.

not: but are the congregation of Sathan.  
Feare none of chole thinges whiche thou  
Shalt suffre. Beholde, the deuyll shall caste  
some of you into pryson, to tempt you, and  
ye shal haue tribulation x. dayes. Be faith-  
full vnto the death, and I will geue thee a  
crown of life. Let him that hath ears, hear  
what the sprit sayth to the congregations.  
He that overcometh, shall not be herte  
of the second death.

And to the messenger of the cōgregation  
in Pergamos wryte: This sayth he which D  
hath the sharpe swarde with two edges.  
I knowe thy woikes and wher thou dwel-  
lest, cuen where Sathanis seate is, & thou  
kepest my name, and haste not denyed my  
sayth. And in my dayes Antipas was a  
faythfull wytnes of myne, whiche was  
slayne amonge you, wher Sathan dwel-  
leth. But I haue a fewe thynges agaynste  
thee: that thou hast there, them that mayn-  
**xxiiii** tayne the doctrine of Balam which caughte  
in Balake, to put occasion of synne before  
the chyldren of Israell, that they shuld eate  
of meate dedicate vnto ydoles, and committ  
fornication. Euen so haste thou them that  
mayntaine the doctrine of the Nicolaitans  
whiche thinge I hate. But be conuerted, or  
elles I wyll come vnto thee shortelye, and  
wyll syghe agaynst them with the swarde  
of my mouth.

Let hym that hath eares, heare what the  
sprite sayth vnto the congregations. To  
hym that overcometh wyll I geue to eate  
Manna

## The ii. Chapter.

Wanna that is hyd, and wyll geue hym a  
whyte stone, and in the stone a newe name  
written, whiche no man knoweth sauyng  
he that receaueth it.

And vnto the messenger of the congre-  
gation of Thyatira wyte. This sayth the  
sonne of God, whiche hath his eyes lyke  
vnto a flamme of fyre, and his fete are lyke  
brasse: I knowe thy woxes and thy loue,  
seruyce, and fayth, and thy pacience, and  
thy dedes, whiche arc mo at the laste, then  
at the fyxte. Morewiche standynge, I haue a  
fewe chinges agaynst thee, that thou suffe-  
rest that woman Jelabell, whiche called  
hyr selfe a Propheticke, to teache and to de-  
ceane my seruauntes, to make them com-  
mit fornication, and to eate meates offered  
by vnto ydoles. And I gaue hir space to re-  
pent of hyr fornication, and she repented  
not. Beholde I wyll caste hyr into a bedde,  
and them that commyt fornication with  
hyr, into great aduersite, except they turne  
from ther dedes. And I wyll kyl hyr chil-  
dren with deach. And al the congregations  
shall knowe that I am he whiche serchech  
the reynes and hertes. And I will geue vnto  
G to euery one of you accordyng vnto youre  
workes.

Vnto you I say, and vnto other of them of Jere. xviii.  
Thyatira, as many as haue not this lea-  
nyng and whiche haue not knownen the  
depones of Sathan (as they saye) I wyll  
pucke vpon you none other burthen, but  
that whiche ye haue alreadye. Beholde faste  
cvi

## Reuelation.

¶ Will I come, and whosoeuer ouercommeth  
kepereth my woxkes vnto the ende , to hym  
wyll I geue power ouer nations , & he shall  
rule them with a rodde of yzon; and as the  
vessells of a potter, shall he breake them to  
shewers. Euen as I receaued of my father,  
so wyll I geue him the mornyng starre.  
Lette hym that hath eares, heare what the  
spyre sayth to the congregations.

**The. iii. Chapter.**

**A**nd write vnto the messenger of  
the congregation of Sardis, thys  
sayeth he that hath the spyrtes of  
God, and the viij. starres. I knowe  
thy werkes: thou hast a name that thou li-  
uest, and thou art deade. Be awake and  
strength the thynges which remayne, that  
are rdy to dye. For I haue not founde thy  
werkes perfect before god. Remēber ther-  
fore, howe thou hast receaved and hearde,  
and holde fast, and repente. If thou shal not  
watche, I wyl come on thee as a cheefe,  
and thou shal not know what houre I wil  
come vpon thee. Thou hast a fewe names  
in Sardis, whiche haue not defyled they  
garmentes: and they shall walke with me  
in white, for they ar worthy. He that over-  
cometh shalbe clothed in ryghte array, and  
I wyll not putte oure his name oure of the  
booke of lyfe, and I wyll confesse his name  
before my fater, and before his Angells.  
Lette hym that hath ears, heare, what  
the spyrte sayeth vnto the congregati-  
ons.

३४८

### The iii. Chapter

And wryte unto the Aungell of the con-  
gregation of Philadelphia: this sayeth he  
that is holy and true, which hath the keye  
of David: which openeth and no man shut-  
teth, and shutteth and no man openeth. 3  
knowe thy workes. Beholde, I haue set be-  
fore thee an open doore, and no man can shut  
it, for thou hast a lytell strenght, and hast  
kepe my sayinges: and haste not derid my  
name. Behold, I make them of the congre-  
gation of Sachan, whiche call them selues  
lyves, and are not, but do lye. Beholde, I  
wyll make them that they shall come and  
worshyp before thy fete: and shall knowe  
that I loued thee.

C Because thou haste kepe the wordes of  
my pacience, therfore I wyll kepe the from  
the houre of temptation which wyll come  
vpon all the worlde, to tempte them that  
dwel vpon the earth. Behold I come shone-  
lye. Holde that whiche thou haste, that no  
man take awaie thy crowne. hym that o-  
vercometh, wyll I make a pyller in the  
temple of my God, and he shall go no more  
oute. And I wyll wryte vpon hym the name  
of my God, and the name of the circ of my  
God, newe Jerusalem: whiche commeth  
downe out of heauen from my God, and I  
wyll wryte vpon hym my newe name. Let  
him that hath eares, heare what the spryte  
sayeth vnto the congregations.

And vnto the messenger of the congre-  
gation whiche is in Laodicia, wryte:  
This sayeth (Amen) the faychfull and true  
wryte

## Reuelation.

Wytnes, the begynnyng of the creatures  
of god, I know thy woxes that thou art  
nether colde nor hote : I woulde thou  
were colde or hote. So then, because thou  
art betwene both, and nether cold nor hote  
I wyll spew thee out of my mouth, because  
thou sayest I am rich & increased with goo-  
des, and hast nede of nothing, and knowest  
not howe thou art wretched and miserable  
pooze, blynde and naked. I counsell thee to  
bye of me gold tried in the fire, that thou  
mayest be ryche, and whyce rayment that  
thou mayst be clothed, that thy fylchye na-  
kednes do not apppear and annoyne thine  
eyes with eye salue, that thou mayst se.

Pro. iii. b. As many as I loue, I rebuke and chasten.  
Web. xii. b Be feruent therfore and repente. Beholde I  
stand at the doore, and knock. If any manne  
heare my voyce and open the doore, I wyll  
come in vnto him, and wyll sup with him,  
and he with me. To him that ouercometh,  
wyl I graunt to sit with me in my seate, e-  
uen as I ouercame, and haue sitten with  
my facher, in his seat. Lette hym that hath  
cares, heare what the sprit sayth to the cb-  
gregations. The. iiiij. Chapter

The pisse  
on Trinitie  
Sonday,

After this I loked, and beholde a  
doore was open in heauen, and the  
fyre voyce which I heard, was as  
it were of a trumpet talking with  
me, which sayd: come vp hither, and I wyll  
shewe thee thinges whiche must be fulfil-  
led hereafter. And immedately I was in  
the spyppe, and beholde a seat was put in hea-  
nen

## The.iiii Chapter



uen, & one  
sat on the  
seate. And  
he that sat  
was to los-  
ke vpon,  
lyke unto  
a Jasper  
stone, and  
a sardyne  
stone. And  
there was  
a rayne  
bowe a-  
boute the  
seate, in  
syght like  
to an Eme-  
ralde. And  
aboue the

seate were. xxi. seates, And vpon the sea-  
tes. xxi. elders syryng clothed in white  
rayment, and had on their heades crownes  
of gold. And out of the seat proceded light-  
nynges, and thundringes, and boyces, and  
there were. vii, lampes of fyre, burnyng  
before the seate: which are the seuen spi-  
rites of God. And before the seate, there was  
a sea of glasse, like unto a cristal, and in the  
middles of the seate, and rounde about the  
seate were. iii. beastes, full of eyes before  
and behynde. And the fyrt beast was lyke a  
lyon, the second beast lyke a calfe, and the  
þyrd beast had a face as a manne, and the  
fourth

## Reuelation.

**Elat. vi. b.** fourth beast was lyke a flyinge egle. And the. iiiij. beastes hadde ech one of them. vi. wynges about hym, and they were full of eyes within. And they had no rest day ne- ther nyght sayinge. Holy, holy, holy Lorde God almighty, whiche was, and is, and is to come.

And when those beastes gaue glory and honoure, and thankes to hym that sate on the seate, whiche lyuereth for ever and euer. the. xxiiij. elders fel downe before him that sat on the trone, and worshipped hym that lyueth for ever, and cast theyr crownes be- fore the trone sayinge. thou arte worthy O Lorde to receave glory and honoure, and power, for thou hast created all thynges, i for thy wylles sake they are, and were cre- ated.

**The. v. Chapter,**

**Ezech. ii. d**

**To: p<sup>r</sup>es  
ched.**

**A**nd I sawe in the ryghte hande of hym, that satte in the trone, aboke wrytten within and on the backe- syde, sealed with. vii. seals. And I sawe a stronge aungell whicht cryed with a loude boyce: Who is worthy to open the boke, and to lose the seales therof. And no man in heauen, nor in earth, nether un- der the earth, was able to open the boke, nether to loke theron. And I wept muche, because no man was found worthy to open and to reade the boke, nether to loke there- on. And one of the elders sayde vnto me: Wepe not. Beholde a lyon beyng of the tribe of Iuda, the rote of Dauid, hath ob- tayned to open the boke, and to lose the vii seals.

## The V. Chapter.

Seales therof. And I behelde, and lo in the  
middes of the seat, and of the. iii. beastes,  
and in the myddes of the elders stode a labe  
as though he had ben kylled, whiche had  
vii. hornes and. vii. eyes, whiche are the  
sprytes of God, sent into all the wrold, And  
he came, and toke the boke out of the rige  
bande of him that sate vpon the seate. And  
when he had taken the booke, the. iii. bea-  
stes, and. xxiii. elders fell downe before the  
lambe, hatunge(every one) harpes and gol-  
den bialles full of odoures, whiche arc the  
prayers of laynctes, and they songe a newe  
songe sayinge: thou arte worthy to take the  
boke, and to open the seales therof: because  
thou wast kylled, and hast redemeid vs by  
thy bloude out of all kinredes, and tonges,  
and people, and nations, and hast made vs  
vnto oure God, kynges and priestes, & we  
shall raygne on the eareh.

¶ And I behelde, and I hearde the boyce of  
many aungels about the crone, and aboure  
the beastes and the elders, and I hearde  
thousande thousandes, saying with a lound  
boyee: Worthy is the lambe that was kil-  
led to receaue power, and ryches, and wi-  
dome, and strength, and honour, and glory,  
and bleslyng. And all the creatures which  
are in heauen, and on the eareh, and vndes  
the eareh, and in the sea, and all that are in  
them, hearde I sayinge: bleslyng, honour,  
glory, and power be vnto him that sitteth  
vpon the seate, and vnto the lambe for ev-  
ermore. And the. iii. beastes sayde, Amen.  
And

Apo. i. 8

i. Pet. ii. 8

Dan. viii. 8

## Reuelation.

And the xxxiii. elders, fell vpon theyz faces,  
and worshipped him that lyueth for euer  
more. ¶ The. vi. Chapter.

**A**nd I sawe when the lambe ope-  
ned one of the seales, and I hearde  
one of the iii. beastes saye, as it  
were the noyse of thonder, come s-



le : and I  
sawe. And  
vcholde  
there was  
a whyte  
horse, and  
he that sat  
on him,  
had a bow  
& a crowne  
was geuen  
vnto him,  
& he went  
forth con-  
queryng, &  
for to ouer-  
come. And  
when he o-  
pened the  
secōd seal,

I hearde the seconde beast saye : come & se.  
And ther went out another horse that was  
red, and power was geuen to hym that sat  
theron, to take peace from the earth, & that  
they shuld kyl one another. And there was  
geuen vnto him a great swerd. And when  
he opened the third seal, I heard the third  
Bbeaste

## The. vi. Chapter.

beast saye: come and se. And I behelde, and  
to a blacke horse: and he that satte on hym,  
had a payze of balances in his hande.  
And I hearde a boyce in the middes of the  
iii. beastes saye: a measure of whete for a  
peny, and iiij. measures of barley for a peny:  
and oyle and wyne se chou hurte not. And  
when he opened the fourth seale, I hearde  
the boyce of the fourthe beaste saye: come  
and se: and I loked. And behold a grene \*Ox: pale  
horse, and hys name that satte on hym  
was deathe, and hell followed after  
him, and power was geuen vnto them  
ouer the fourthe parte of the yearche,  
to kyll wþtch swerde, and wþtch hon-

ger, and  
wþtch deathe  
that com-  
erth of ver-  
men of the  
earche.  
And when  
he opened  
the fyfte  
seale, I  
saw vndes  
the sunter,  
the soules  
of thē thac  
were kyl-  
led for the  
worde of  
God, and  
for the tes-  
3.3.1. lps



## Reuelation.

**G**imony whiche they hadde, and they crye  
Wych a loude boyce sayinge: Howe longe  
carkest thou Lorde holyc and true to iudge  
and to auenge oure bloude on them that  
dwell on the earth? And longe wylde gar-  
mences were geuen vnto euery one of thē.  
And it was sayde vnto them that they  
**E**say.ii.6. shoulde reste for a lytell season vncyll the  
**O**ze.6.6. number of theyr fellowes, and b̄c:h̄eu,  
**L**uke.23.6. and of them that shoulde be kylled as they  
were, were fulsyled.

And I behelde when he opened the syxte  
seale, and lo there was a greate earthe  
quake & the sunne was as blacke as sacke-  
clothe made of heare. And the mone wend-  
ed cuen as bloude and the starres of hea-  
uen fell, vnto the earthe, cuen as a fygge  
tree casteth frō hym his fygges, when he is  
shaken of a myghtye wynde. And heaven  
vanyshed waye, as a scrole when it is ro-  
led togyther. And al mountaynes and yles  
were moued oute of theyr places. And the  
kynges of the earthe, and the greate men,  
and the ryche men, and the chiske captay-  
nes, and the myghty men, and every bound-  
manne and euery free man, hyd them sel-  
ues in deuncs, and in rockes of the hyllest  
and sayde to the hylles and rockes: fall on  
vs, and hide vs from the presence of hym  
that sitteth on the seat, and from the wrath  
of the lambe for the greate daye of hys  
wrache is come, and who can endure it.

**The vii. Chapter,**

**And**

## The .vij. Chapter.

**A**nd after that, I sawe.iii. Angels stande on the .iii. Corners of the earth, holdynge the .iii. Wyndes of the earth, that the wyndes shold not blowe on the earth, nether on the sea, nether on any tre. And I saw another aun-  
gell ascende from the rising of the sunne; whiche had the scale of the lyuyng God, and he cryed wytch a loude voyce to the .iii. Angels (to whome power was gauen to hurte the earth and the sea) sayinge: hurte not the earth nether the sea, nether the tre-  
es, til we haue sealed the seruauntes of our God in theyr foreheads.

The p[ro]p[rietary]e  
on All sain-  
tes day.



And I  
hearde the  
numbre of  
them whi-  
che were  
sealed, and  
there were  
sealed an-  
c. and xliii  
m. of all  
the tribes  
of the chil-  
dren of Is-  
rael. Of  
the crybe  
of Juda  
were sea-  
led .xi. m.  
of the tribe  
of Ruben  
were

## Reuelation.

were sealed.xiiii.ij. Of the trybe of Gad  
were sealed.xii.ij. Of the tribe of Aser, were  
sealed .xiij.ij. Of the tribe of Neptalm  
were sealed. xiij.ij. Of the tribe of Manas  
ses were sealed. xii.ij. Of the tribe of Si  
meon were sealed. xii.ij. Of the tribe of Le  
vi were sealed. xii.ij. Of the tribe of Isacar  
were sealed. xii.ij. Of the tribe of Zabulon  
were sealed. xii.ij. Of the tribe of Joseph  
were sealed. xii.ij. Of the tribe of Benia  
min, were sealed. xii.ij.

After this I behelde, and lo a great mul  
titude, which no man coulde nomber of all  
nations and people, and tonges stode be  
fore the seate , and before the lambe, clo  
thed wytch longe white garmentes , and  
palmes in theyz handes , and cryed with  
a loude boyce , sayinge : saluation be al  
crybed to hym that lyteth vpon the seate  
of oure G O D , and vnto the lambe, And  
all the aungels stode in the compasse of the  
seate and of the elders , and of the.iiij.  
beastes, and fell before the seate on their  
faces , and worshypped God , sayinge. A  
men. Blessyng and gloriye, Wysedome, and  
thankes, and honoure, and potver , and  
myght, be vnto our god for euermore. Amē;

And one of the elders aunswered, saying  
vnto me : what are these which are arai  
ed in longe whyt garmentes, and whence  
came they? And I sayde vnto hym : Lorde,  
thou wortest. And he sayde to me: these are  
they which came out of great tribulation,  
and made their garmentes large , & made  
them

## The. vii. Chapter:

them white in the bloud of the lambe: they  
for are they in the presence of the seate of  
God, and serue hym day & night in his tem-  
ple, & he that syteth in the seate, wil dwelle  
amonge them. They shal hunger no more,  
nether thirst, nether shal the sunne light on  
the, nether any heate. For the lambe whiche  
is in the middes of the seate, shal fede them *Esa. xxviii. 10*  
& shal lead them vnto fountaines of liuing *Apo. xxi. 10*  
water, & god shal wipe away al teares fro  
their eies.

## The. viii. Chapter.

**A**nd when he had opened the seuenth  
seale, there was silence in heauen a-  
bout the space of halfe an houre, And

I saw aun-  
gels stan-  
ding befor  
God, and  
to the we-  
genen. viii.  
trompet-  
tes. And a-  
nocher au-  
gell came,  
and stooode  
before the  
aulcre ha-  
ving a gol-  
den senser  
and moche  
of odours  
was geue  
vnto him,  
that he



## Reuelation.

Would offer the prayers of all saynetes vpon  
the golden aulter, whyche was before  
the seat And the smok of the odours which  
came of the prayers of all saynetes , ascen-  
ded vp before God, out of the aungels had.  
And the aungel toke the sencer , and fylled  
it wytch fyre of the aulter, and caste it into  
the eartche, and boyses were made , and B  
thondrynges and lyghdynynges, and erthe-  
quake. And the . viii. aungels whiche hadde  
the . viii. trompettes , prepared them selues  
to blowe. The fyrist Aungel blew, and ther  
was made hayle and fyre , whiche were  
myngled wytch bloude, and they were caste  
into the eartche : and the thyrd parte of  
trees was burnte , and all grene grasse  
was brenct. And the seconde aungell blew:  
and as it were a greate mountayne, bur-  
nyng wytch fyre , was caste into the sea,  
and the thyrd parte of the sea tourned to  
bloude, and the thyrd parte of the crea-  
tures whiche had lyfe, dyed, and the thyrd  
parte of shypes were destroyed.

This war  
called worm-  
wood, is  
the bytter  
doctrine  
that oure  
spirituall  
state of bi-  
shops mon-  
kes, friers  
And the thyrd aungell blew, and there  
fell a great starre from heuen burryng as  
it were a lampe, and it fell into the thyrd  
parte of the ryuers, and into fountaynes  
of waters, and the name of the starre is  
called wormewood. And the thyrd parte  
was turned to wormewood. And manye  
men dyed of the waters, because they wer  
made bytter. And the fourth aungell blew,  
and the thyrd parte of the sunne was  
swytcen, and the thyrd part of the moone,  
and

### The ix. Chapter.

and therhyde parte of starres : so that the and priuie  
hyde parte of them was darchned. And the daye was smyten, that the thryde  
parte of it shoude not shyne, and lyke-  
wyse the nyghte. And I behelde and heard in the po-  
pyl time,  
an aungell flyinge thorow the myddes of with al pa-  
heauen, saying with a loude voyce: WO, pisticall  
woo, woo to the inhabytors of the earethe,  
because of the voices to come of the tromp  
of the .iii. aungelles whyche were yet to  
blowe.

### The ix. Chapter.

Tbys star

**A**nd the fyfe Aungell blewe, and is the de-  
I sawe a starre fail from heauen vnt seeking  
vnto the earethe. And to hym was by al incas-  
geuen the keye of the bottomlesse nes chry-  
pyt. And he opened the bottomlesse pit, and stes dishes  
therre arose the smoke of a great fornace. uer.  
And the sunne, and the ayre were darchned \* Some  
by the reason of the smoke of the pit. And reade: and  
there came out of the smoke, locustes vpon the smoke  
the earethe: and vnto them was geuen pow- of the pyt,  
er, as the scorpions of the earethe haue pow- arose as che-  
er. And it was commaunded them , that smoke. &c.  
they shoulde not hurte the grasse of the  
earthe: neether any grene thing: neether ayre. Locustes,  
tree: but onelye those men which haue not are false  
the seale in their foreheades. And to them teachers,  
was commaunded that they shoulde not heretikes,  
kyll them, but that they shoulde be vexed and world-  
b. monnches , and theyz payne was as lyc subyl  
the payne that commeth of a scorpyon, prelates,  
when he hathe stonge a manne . And in  
those dayes shall menne sette deathe, Eslay.it.d.

## Reuelation

Osee. x.e.  
Buk. viii. d.



and shall  
not fynde  
it, and shal  
desyze to  
dye, and  
death shall  
flye frome  
them. And  
the similitude of the  
Locustes  
was lyke  
vnto hor-  
ses prepa-  
red vnto  
battayle, a  
on theyz  
headez,  
were as ie  
were crow-  
nes, lyke vnto golde: and theyz faces were  
as it had bene the faces of men. And they  
had heare as the heare of wemen. And their  
teech were as the teeth of lyons. And they  
had habbergions, as it were habbergions  
of yzon. And the sounde of theyz wynges,  
was as the sound of charres whē many hor-  
ses run together to battayle. And they had  
cayleslyke vnto scorpions, and there were  
kinges in their cayles. And theyz power  
was to hurte men, b. monethes. And they  
hadde a kynge ouer them, whyche is  
the aungell of the bottomlesse pyc whose  
name in the Hebrewe tonge, is Abadon;

bis

## The ix Chapter.

But in the Greke tounge , Apollion. One Abadon is  
woo is paste , and beholde two woes as muche  
come after this.



And the destroyer,  
syrte aun-  
gell blewe  
and I herd  
a boyce frō  
the.iii. coz  
ners of the  
golden aub  
tre, which  
is before  
God say-  
inge to the  
syrte aun-  
gel, which  
hadde the  
trompe:  
Lose thēe.  
iii. Aun-  
gels whi-  
ch are boū  
de in the great Ryuer Euphrates. And the  
iii. Aungelles were losed, whiche were  
prepared for an houre, for a daye, for a  
moneth, and for a yare, for to sleye the  
thynde parte of menne. And the nombre of  
horsemēn of warre, were.xx. tymes. x. M.  
And I hearde the numbre of them: and  
thus I sawe the horsēs in a vision, and the  
that sat on them hauinge syrye habergi-  
ons of a Jacincte colour, and brymstone,  
and the headeſ of the horsēs were as the  
headeſ

de in the great Ryuer Euphrates. And the  
iii. Aungelles were losed, whiche were  
prepared for an houre, for a daye, for a  
moneth, and for a yare, for to sleye the  
thynde parte of menne. And the nombre of  
horsemēn of warre, were.xx. tymes. x. M.  
And I hearde the numbre of them: and  
thus I sawe the horsēs in a vision, and the  
that sat on them hauinge syrye habergi-  
ons of a Jacincte colour, and brymstone,  
and the headeſ of the horsēs were as the  
headeſ

## Reuelation.

heades of lyons. And out of theyr mouthes  
swente forth fyre & smoke & brymstone. And  
of these. iii. was the thyrde parte of menne  
kyllid, that is to saye: of fyre, smoke , and  
brymstone , whiche proceeded oute of the  
mouthes of them. For their power was in  
their mouthes , and in their tayles : for  
their tayles , were lyke unto serpents,  
and had heades, and with them they  
dydde hurte. And the remnaunte of the men  
whiche were not kyllid by these plagues,  
repented not of the dedes of theyr handes  
that they shoulde not worshyp devells, and  
ymages of gold, and syluer, and brasle, and  
stone and of wood , whiche nether can se,  
nether heare, nether go. Also they repented  
not of theyr murther, and of theyr sorcery,  
nether of theyr fornycacyon, nether of  
theyr chefe.

### The x. Chapter

This aun-  
gell is Je-  
sus Christ.

The boke  
is open  
that every  
man maye  
ende and  
Understand

**A**nd I sawe another myghty aun-  
gell come downe from heaven,  
clothed with a cloude , and the  
rayne bove vpon hys heade. And  
hys face as it were the sunne, and his feete  
as it were pyllers of fyre and he had in his  
hande a lycell boke open : and he put his  
ryght fote vpon the sea, and hys lefte fote  
on the earth. And cryed wytch a loude voice,  
as when a lyon rozeth. And when he had  
cryied, seuen thondres spake theyr boyces.  
And when the. vii. thondres had spoken  
theyr boyces, I was aboue to wryte. And  
I hearde a boyce from heauen sayinge vn-

The x. Chapter



to me, feale  
vpon those  
thrynges  
which the  
seuen thon  
ders speake  
and wryte  
them not.  
And the  
aungell  
whiche I  
sawe stand  
vpon the  
sea , and  
vpon the  
earth, lyfte  
vpon his had  
to heauen,  
and sware  
by hym

Dani.13.6

that lyueth for euermore, whiche created  
heauen, and the thinges that therin are,  
and the sea, and the thinges whiche there  
in are : that ther shoulde be no lenger tyme:  
but in the dayes of the boyce of the seuenth  
Aungell, when he shall begynne to blow:  
eu'en the mystery of God shall be fynyshed,  
as he preached by hys seruauntes the  
Propheteſ.

And the boyce whych I hearde from hea  
uen spake vnto me agayne , and sayde Ezech.ii.6  
goe: and take the lytle boke whiche is o-  
pen in the hand of the aungell, which stan  
deth vpon the sea, and vpon the earth. And

## Reuelation.

I wente vnto the aungell and sayde to him  
geue me the litle booke, and he sayde vnto  
metake it, and eate it vp , and it shal make D  
**Ezech.iii.c** thy bellye bitter, but it shalbe in thy mouth  
as swete as hony. And I tooke the lytle booke  
out of his hande, and eate it vp, and it was  
in my mouch as swete as hony: and as sone  
as I hadde eaten it, my bellye was bytter.  
And he sayde vnto me: thou muste prophes  
sy againe amouge the people, and nations  
and rounches, and to many kinges.

### The xi. Chapter.

¶ Then was geuen me a rede, A  
lyke vnto a rodde, and it was saide  
vnto me: Rylse and mete the tem-  
ple of God, and the aulcer, and thē  
that worshyppe there in, and the quier  
whiche is within the temple, caste oute  
and mete it not: for it is geuen vnto the gē-  
dye teach-  
ers and ru-  
ters. byles, and the holye cystie shall they treda  
vnder foote.xliii.monethes. And I wil geue  
power vnto my two wytnesses, and they  
shal prophecye a thousands, two hundred  
and lx. dayes clothed in sacke cloth. These  
are two Olyue trees, and two candelsti-  
kes, standinge before the God of the earth. ¶

And if any man wyl hurte them fyre shal  
procede out of theyz mouches, and consume  
theyz ennemis. And if any man wyl hurte  
them, this wylle muste he be kyld. These  
haue power to shutt heauen, that it rayne  
not in the dayes of theyz prophecyng:  
and haue power ouer waters to turne the  
to bloud, and to smyte the earth with al ma-

nes

The xi. Chapter.

uer plages, as often as they wyl.



And whē  
they haue  
lynched  
their testi-  
monye, the  
beast that  
came oure  
of the bot-  
tomles pit  
shal make  
warre a-  
gainst the  
and shal o-  
uercome  
them, and  
kyll them.  
And theyz  
bodies shal  
lye in the  
streets of

the greate cytie, which spṛtuallye is cal-  
led Zodom and Egypyt, where our Lorde  
was crucified. And they of the people and  
synredes, and tonges, and they of the nati-  
ons, shall se their bodies .iii. dayes, and  
an halfe, and shall not suffer their bodies  
to be put in graues. And they that dwelvē  
on the earthe, shall reioyce ouer them and  
be glad, and shall sende gyftes one to ano-  
ther, for those .ii. Prophetes vexed them  
that dwelt on the yearth.

And after .iii. dayes and an halfe, the spi-  
ryte of lyfe from God, entred into them.  
And

## Reuelation.

great feare came vpon thē which saw the.

And they hearde a great boyc from heauen, sayinge vnto them . Come vp hyther. And they ascended vpp into heauen in a cloude, and theyr enemyes saw them. And the same houre was there a greate eartquake, and the tenth part of the cyr fell, and in the eartquake , were slayne nases of men seuen. M. and the remnaunte were feared, and gaue glory to God of heauen.

The second wo is past, and behold the thryd wo wyl come auone. And the seventh D aungel blew, and there were made greate voices in heauen, saying: the kyngdoms of this worlde are our Lordes, and his Christes, and he shal raigne for euermore. And the xxxiiii. elders, whiche syl before God on their seates, fel vpon theyr faces, and wox hymped God saying: we geue the thankes Lord God almighty, whiche art and wast, art to come for thou hast receiuued thy great myghte , and hast raignued. And the nasyons wer angry, and thy wrath is come, & the tyme of the dead that they shoulde be iudged, and that thou shouldest geue rewarde vnto thy seruauntes the Prophetes and Saynctes, and to them that feare thy name, smale and greate, and shouldest destroye them , whiche destroye the eartche. And the temple of God was opened in heauen and there was sene in his temple, the arcke of hys testament: and there followed lyghchninges, and boyces and thon-

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## The.xii.Chapter.

binges and earthquake and much hayse.

### The.xii.Chapter.

**A**nd there appeared a great won-  
der in heaven: A woman clothed  
wyth the sunne, and the mone buri-  
des hym selfe, and vpon his heade a  
crown of xij. starres. And she was wyth  
chylde and cried trauaylinge in birche, and  
payned redy to be deluyered. And there ap-  
peared another wonder in heaven, for be-  
holde a great red dragon having seven hea-  
des, and ten hynnes, and crownes vpon his  
heades: and his rayle drie the third part of  
the starres, and cast them to the earth.



And the  
dragō stood  
before the  
woman,  
which was  
redye to be  
deluyered:  
for to de-  
uoure hym  
chylde as  
sone as it  
wer borne,  
And she  
broughte  
forth a ma-  
child whi-  
che shoulde  
rule all na-  
tions with  
a rodde

of

## Reuelation.

efyon. And hy; sonne was taken vp vnto  
God , and to hys seate . And the woman  
fled into wyldernes where she had a place,  
prepared of God, that they shoulde fede her  
there a. M.ii.hundred and ix. dayes.

The pisse  
on s.micha  
els day.

And there was a great battayle in hea-  
uen, Michael and his aungels fought with  
the dragon, and the dragon fought and his  
aungels, & preuayled not: nether was their  
place founde anymore in heauen. And the  
great dragon, that olde serpente called the  
deuyl and Sathanas was cast out. W<sup>O</sup> hich  
deceaueth all the world. And he was caste  
into the earth, and his aungels were caste  
out also. And I heard a loude boyce saying:  
in heauē is nowe made saluation & strength  
and the kingdome of our God, and the pow-  
er of his Christ. For the accuser of oure bre-  
thren is cast doun which accused them be-  
fore our God day and nyght. And they o-  
uercame him by the bloude of the lambe,  
& by the word of their testimony, and they  
loued not they; lyues vnto the deeth. Ther  
foore reioyce heauens, and ye that dwell in  
them. W<sup>O</sup> oo to the inhabitters of the earth  
and of the sea: for the deuill is come doun  
vnto you whiche hathe great wrathe, be-  
cause he knoweth that he hathe but a short  
tyme. And when the dragon sawe, that he  
was caste vnto the earche , he persecuted  
the woman, whiche broughte forthe the  
manne chyld. And to the woman were ge-  
uen two winges of a great egle, that she  
mighc

### The . i. Chapter.

mightye flye into the wyldernes , into hyg place, where he is nourished for a tyme, tymes, and halfe a tyme, from the presence of the serpent. And the dragon caste out of his mouth water after the woman as it hadde bene a ryuer, because she shoulde haue ben caught of the floude. And the earth holpe the woman, and the earth opened hir mouth and swalowed vp the ryuer, whiche the dragon cast out of his mouth. And the dragon was wroch with the woman: & wente and made warre with the remnaunte of hir sede, whiche kepe the commaundementes of God, and haue the testimonye of Jesus Christ. And I stode on the sea sande.

### The:xiii. Chapter.

**A**nd I saw a beaste rysle oute of the sea, hauing. viii. heades, and. x. hor- nes, and vpon his hornes , tenne crownes, and vpon his heade, the name of blasphemy. And the beast which I saw, was like a Cat of the mountayne, and his fete were as the fete of a bear, and his mouth as the mouth of a lion. And the dragon gaue him his power and his seat, and great auctorite: and I saw one of his heads as it were wounded to death, and his dead ly wounde was healed. And all the worlde wondred at the beast, and they worshipped the dragon whiche gaue power unto the beast, and they worshipped the beaste, say- inge: who is lyke unto the beaste : who is able to warre with hym ? And there was geuen unto him a mouth, that spake great

s. l.                    thynges

## Reuelation.



thinges & blasphemies, & power was geuen vnto hym, to do euill. monches. And he opened his mouth vnto blasphemye & gaynste God, to blasphem his name, and his tabernacle, and them that dwell

in heauen. And it was geuen vnto hym to make warre with the sayntes, and to ouercome them. And power was geuen hym ouer all kynred, tongue, and nation; and all that dwel vpon the eareth worshipped him whose names are not written in the booke of lyfe of the lambe, whiche was kyld from the beginning of the wold. If anye

**Phi.iii.b** man haue an eare, let him heare. He that leadeth into captiuite, shal go into captiuire : he that kyldeth wytch a swerde, muste be kylded with a swerde. Here is the packe  
**Mat.xxvii.** Hen. ix.a. ence, and the farrth of the sayntes.  
And I behelde another vesse commynge

### The.xiiiij.Chapter.

up out of the earth, and he had two hornes  
lyke a lambe, and he spake as dyd the dras-  
gon. And he dydde all that the fyre beaste  
woulde do in his presence, and he caused the  
earth, and them whiche dwelle therin, to  
worship the fyre beaste, whose deadelye  
wounde was healed. And he dyd great wo-  
ders, so that he made fyre come down from  
heauen on the earth, in the syght of men.

D And deceaved them that dwelt on the earth  
by the meanes of thole sygnes, whiche he  
had power to do in the syght of the beaste,  
sayinge to them that dwellice on the earth :  
that they shoulde make an ymage vnto the  
beaste, which had the wounde of a swerd  
and dyd lyue.

And he had power to geue a spryte vnto  
the ymage of the beast, and that the image  
of the beast shoulde speake, and shuld cause  
that as manye as woulde not worshyp the  
ymage of the beast, shoulde be killed. And  
he made all, both small and great, rych and  
poore, fre and bonde, to receave a marke in  
theyr ryght handes or in theyr forheades.  
And that no man myght bye or sell, saue he  
that had the marke or the name of the beast  
other the numbre of his name. Here is wi-  
dome. Let him that hath wyt count the nu-  
mber of the beast. For it is the number of a  
man, and his numbre is fyre hundred, thre score  
and syre. The xiij.Chapter. is Christes

A And I loked, and lo a lambe stode the monte  
on the mount Sion, & wrych hym his holys  
an. C.iiii. thousand, hauing his churche,  
fathers

## Reuelations.



sachers no  
me wyrte  
in theyz  
forheads.  
And I  
hearde a  
voynce frō  
heauen, as  
the sound  
of manye  
waters, &  
as the boy  
ce of a gre  
at thondre  
and I herd  
the voynce  
of harpers,  
harpynge  
wth their  
harpes.

And they songe as it were a newe songe  
before the seate, and before the fourre  
beastes, and the elders, & no man could learne  
that songe, but the hundred and. xlviij. M.  
Whiche were redeemed frō the eareh. These  
are they, whiche were not defiled with we-

Defyled men, for they are virgyns: These follow the **B**  
with we. Lambe whyther soever he goeth. These  
men, is were redeemed from men, beyng the fyrst  
with wox fruytes vnto God and to the lambe, and in  
Idlye plea- theyz mouthes was founde no gyle. For  
sare, & fle- they are without spotte before the trone of  
Oly lustles God. And I saw an aungell flic in the mid-  
des of heauen hauyng an everlasting Gos-  
pels

## The .xliii. Chapter.

pell, to preache vnto them that syt & dwelle  
vn the earth, and to all nations, kyngodes,  
and tonges, and people, saying with a lond  
boyce: Feare god, and geue hono<sup>r</sup> to hym,  
for the hour of his iudgement is come: and  
worshyp hym, that made heauen and earth,  
and the sea, and fountaynes of water. And  
there folowed another aungel, saying: Ba-  
bylon is fallen is fallen, that greate cytie,  
so; she made all nations drinke of the wine  
of hy<sup>r</sup> fornication,

Psal. cixv.  
Actu. xxii.

Esa. xxxi. c.  
Hierc. li. 6

And the thyrd aungell folowed them  
saying with a lond boyce: If any man wor-  
ship the beast and his ymage, and receaue  
his marke in his forehead, or on his hande,  
the same shal drinke the wine of the wrach  
of God: which is powred in the cup of his  
wrach. And he shalbe punyshed in fyre and  
brymstone, before the holye Aungels, and  
before the lambe.

And the smoke of they<sup>r</sup> torment ascen-  
deth vp euermore. And they haue no reste  
daye nor nyght, whiche worshyp the beaste  
and his ymage, and whosoeuer receaueth  
the print of his name. Here is the pacience  
of slayntes, Here are they that kepe the co-  
maundements and the saych of Iesu. And  
I hearde a boyce from heauen saying vnto  
me: knyte. Blessed are the deade, whiche  
hereafter dye in the Lord, euen so sayeth  
the spync: that they may rest from they<sup>r</sup> la-  
hours, but they<sup>r</sup> workes folowe them.

The pitle

And I loked, and beholde a wylte cloud on Childe  
End vpon the cloude one syryng like vn- mas day.

## Reuelation



to the son  
of man, ha-  
vinge on  
his heade  
golden  
crownes, &  
in his had  
a Sharpe si-  
kle, And a  
nother an-  
gell came  
out of the  
temple cri-  
yng with  
a lowde  
boyce to  
hym that  
sat on the  
cloude.

D  
Thrust in

**Joel. iii. 1.** thy sickle and repe, for the tyme is come to  
repe, for the corne of the earth is ripe. And  
he that sate on the cloude, thruste in his si-  
kle on the earth. And the earth was reped.  
And another Angell came out of the tem-  
ple, whiche is in heauen, hauyng also a  
Sharpe sickle. And another aungel came out  
from the aultre, whiche hadde power ouer  
fyre, and cryed with a lowde crye to hym  
that had the Sharpe sickle, and sayde: thruste  
in thy Sharpe sickle and gather the clusters  
of the earth, for hys grapes are ripe. And  
the aungell thruste in his sickle on the earth,  
and cut downe the grapes of the vinearde  
of

### The xv. Chapter:

of the earth: and caste them into the greate  
wyrefat of the wrache of God, & the wyne-  
fat was troden without the citie, & bloude  
came out of the fat, euen vnto the hors bari-  
dels by the space of a thoulande and. vi. C.,  
furlonges.

The xv. Chapter.

**A**nd I satwe another sygne in hea-  
uen great and meruelous. viii. aui. Seue pla-  
gels hauyng the seuen laste pla-  
ges, for in them is fyllid the all such as  
wrach of God, And I saw as it were a glas hinder the  
sey sea, myngled with fyze, and them that had gotten victory of the beaste, and of hys  
ymage, and of his marke, and of the num-  
ber of hys name, stonde on the glassye sea,  
hauyng the harpes of God, and they songe *Esa.iii.6*  
**B** the songe of Moles the seruaunt of God, & *Iere. x. 5.*  
the songe of the Lambe, sayinge: Greate  
and maruelous are thy workes, Lord God  
almyghtye: iuste and true are thy wayes  
kyng of laynctes. Who shall not feare O  
Lord, and glorifye thy name: for thou on-  
ly art holy, and all gentyls shall come and  
worshyppe before thee, for thy iudgements  
are made manifest.

**C** And after that I loked, and beholde the  
temple of the tabernacle of testunoye was  
open in heauen, and the seuen Aungels  
came out of the temple, whiche had the se-  
uen plagues, clothed in pure and bryght lin-  
nen, and hauyng theyr brastes gyrded  
with golden gyrdles. And one of the four  
**D** beastes gaue vnto the seuen aungels, se-  
uen golden byalles full of the wrache of  
*2.2.111.4* God,

## Reuelation.

God whiche lyueth for euermore. And the temple was full of the smoke of the glorie of God, and of his power, & no man was able to enter into the temple, tyll the seuen plagues of the seuen Aungelles were fulfilled.

The xvi. Chapter.

**A**nd I hearde a greate voice oute of the temple sayunge to the seuen Aungels: go your wayes, poure out your vials of wrath vpon the earth. And the fyfste went and pouredout his vial vpon the earth, and there fel a noysome and a soze botch vpon the menne whiche had the marke of the beaste, & vpon the whiche worshipped his ymage. And



the seconde aungell shed out his vyal vpon the sea, and it turned as it were into the bloud of a dead man: & euery lyuing chinge dyed in the sea. And the iii. aungel shed out his

## The xvij Chapter

his byall vpon the ryners and fountaynes  
of waters, and they turned to bloude. And  
I hearde an aungell saye: Lord whiche arte  
and wast, thou art ryghteous and holy, be-  
cause thou hast geuen suche iudgementes,  
for they shed out the bloude of laynctes, &  
Prophetes, and therfore hast thou geuen  
them bloude to dyncke: for they are wox-  
thye. And I heard another out of the auiter  
saye: euен so Lorde God almyghtyc: true &  
ryghteous are thy iudgementes. And the  
fourth Aungell powred out his byal on the  
sonne, and power was geuen vnto hym, to  
bere men with heate of syre. And the men  
raged in great heat, and speake cuyll of the  
name of god, whiche hath power ouer those  
plagues, and they repented not, to geue him  
glory. And the fyfte aungell poured out his  
byall vpon the seat of the beast, & his king-  
dome wered darcke, and they gnewe theyz  
tonges for sorow, & blasphemed the God  
of heauen, for sorow and Payne of theyz so-  
res, and repented not of theyz dedes.

And the fyfte Aungell powred oute hys  
byall vpon the great ryuer Euphrates, and  
the water dryed vp, that the waye of the These. iii.  
kynges of the East shoulde be prepared. vncleane  
And I sawe the vncleane sprytes like frog- sprites like  
ges come out of the mouth of the dragon, & frogges,  
out of the mouth of the beast, and out of the is vngod-  
mouth of the false prophete. For they are ly, bayne,  
the sprytes of deuyls, workynge miracles, & vnpure  
to go vnto the kynges of the earth, and of doctrynes  
the whole worlde, to gather them to the  
barayl

## Reuelation

Mat. 24. d battaille of that great daye of God almighty  
ii. Pet. iii. tye, Behold I come as a chefe. Happy is he  
I. Thel. b. a that watcheth and kepereth his garmentes, D  
lest he walke naked, and men se his fylches  
nes. And he gathered them together into a  
place called in the Hebrew tonge Arma-  
gedon. And the seuenth angel poured out  
his byall into the ayre. And there came a  
voynce out of heauen from the seat, saying:  
it is done. And there folowed voynces, thon  
drynges, and lygheninges, and there was  
a great earthquake, suche as was not, since  
men were vpon the earthe, so myghtye an  
earthquake and so great. And the great ci-  
tie was deuyded into thre parties, and the  
cities of all nations fell. And great Baby-  
lon came in remembraunce before God, to  
geue vnto hym the cup of the wyne of the  
fiercenes of his wrath. Every ile fled away  
and the mountaynes were not founde. And  
therell fell a great hayle, as it had ben talen-  
tes, out of heauen vpon the menne, and the  
men blasphimed God: because of the plague  
of the hayle, for it was great, and the plague  
of it soze.

## The xvii. Chapter.

Here is **A**nd there came one of the seuen an-  
gels, whiche had the seuen byalles  
declared at large the iudgement of the great whote that sycretly  
iurisdicid vpon manye waters, with whome haue  
of the best committed fornication the kynges of the  
with twoe earth, and the inhabittors of the earth are  
droned

The xvii. Chapter.



dronken wych the wyne of hir fornication. And he caried me awaye into the wildernes in the sprite. And I saw a woman sit vpon a rose coloured beast full of names of blasphemy, whiche hadde. vii.

heades, and, r.hornes. And the woman was arrayed in purple and rose colour, and decked with golde, precious stome, and pearles and had a cup of golde in hyz hande, full of abominacions and fylehnes of hys fornication. And in hyz foreheade was a name wytten, a mystery, great Babylon the mother of wholedome, and abominacions of the earth. And I sawe the woman dronken with the bloud of sayntes, & with the bloud of the witnessess of Jesu. And when I sawe hyz: I wondred with great meruayle.

And the aungell sayde unto me: wherfore maruayles shou: I wyll shewe thee the witness

## Reuelation.

Mistery of the woman, and of the beast that  
deareth hym, whiche hath seuen headeſ and  
x. hornes, The beast that thou ſeest, was, &  
is not, and shall ascende out of the bottome-  
leſſe pyc, and shall go into perdition, & they  
that dwel on the earth shall wondre (whiche  
names are not wyrten in the boke of lyfe  
from the begynnyng) when they beholde  
the beaſte that was and is not. And here is  
a mynde that hath tryſedome.

The ſeven headeſ are ſeven mountaynes  
on whiche the woman ſytceth: they are al-  
ſo ſeven kynges. fyue are fallen and one is  
and another is not yet come. And when he  
commeth, he muſt continue a moxteſpace.  
And the beaſte that was and is not, is even  
the eyght, and is one of the ſeven, and shall  
go into deſtruſion. And the x. hornes whi-  
che thou ſawef, ar ten kynges, which haue  
receaued no kyngedom, but ſhall receaue  
power, as kynges at one houre with the  
beaſte. These haue one mynde, and haſt geue  
theyr power and strength vnto the beaſte.

**C** Tim. vi. D  
These ſhall fyght with the lambe, and the  
lambe ſhall ouercome them: For he is Lord  
of lordes and kyng of kynges, and they  
that are on his ſyde, are caſted, and choſen,  
and faythfull. And he ſaid vnto me: the wa-  
ters whiche thou ſawef, where the whore  
ſytceth, are people, and folke, and nations,  
and tanges. And the x. hornes which thou  
ſawef vpon the beaſte, are they that ſhall  
haue the whore, and ſhall make her deſolate  
and naked, and ſhall eate her fleſh, & burne  
hyp

## The. xviii. Chapter.

hyz with fire. For god hath put in therz hys  
tes to fulfyl his wyl, to do with one con-  
sent, for to gene hyz kyngedome vnto the  
beast, bntyl the wordes of God be fulfilled.  
And the woman which thou sawest, is that  
great cytie, whiche rayneth ouer the kin-  
ges of the earth. ¶ The. xviii. Chapter.

And after that, I saw another aun-  
gel come frō heauen, hauing great  
power, & the earth was lightened  
with his brightnes. And he cried Esa. xxxii.  
Jerem. L.

my ghetelis  
with a  
strong voi-  
ce, saying:  
Great Ba-  
bilo is fal-  
len, is fal-  
len, and is  
becom the  
habitatō  
of devyls,  
& the hold  
of all foul  
spites, & a  
cage of all  
vncleanz &  
hatefull  
byrdes, for  
all naciōs  
haue dron-



ken of the wine of the wrath of hyz fornication. And the kynges of the earth haue co-  
myced fornication with him, and his mar-  
chau. &c.

## Reuelation.

chauntes are wicked ryche of the abundaunce of hyz pleasures.

And I heard another boyce from heauen, B  
saye: come awaie from hyz my people, that  
ye be not partetakers in hyz synnes, that  
ye receaue not of hyz plages. For hyz sinnes  
are gone vp to heauen and God hath reme-  
bred hyz wickednes. Rewarde hyz euē as  
she rewarded you, and geue hyz double ac-  
cordyngē to his wōkēs. And poure in dou-  
ble to hyz in the sare cuppe whiche she fyl-  
led vnto you. And as much as she glorifyed  
hyz selfe, and lyued wantonlye, so muche  
poure ye in for hyz of punishment and so-  
rowe, for she sayde in hyz selfe: I syc beyng  
Esa. xlvi. a quene, and am no wydowe, and shal se no  
sozowē. Therefore shall hyz plages come at  
one daye, death and sozowē, and hunger,  
and she shalbe brent with fyre: for stronge  
is the L O R D E G O D which iudgeth  
hyz. C

Jere. li. a

And the kynges of the eareh shall be-  
wepe hyz, and wayle ouer hyz, which haue  
commytted fornication with hyz, and haue  
lyued wantonly with hyz, when they shall  
se the smoke of hyz burnyngē, and shal stand  
a farre of, for feare of hyz punishment say-  
inge. Alas, Alas that great cytie Babylon,  
that myghty citie: for at one houre is hyz  
iudgemente come. And the marchauntes  
of the eareh shall wepe and wayle in them  
selues, for no man wyll bye theri ware a-  
nye more, the ware of golde and siluer, and  
precious stones, necher of pearle & raynes,  
and D

The xviii. Chapter.

And purple, and scarlet, and all thyn wood,  
and all maner vessels of yuery, and all maner  
vessels of moste precious woode, and of  
brasse and yron, and synamon, and odours,  
and oyntmentes, and frankincense, & wine  
and oyle and fyne flour, and wheat, beastes  
and shepe, and horses, and charets, and bo-  
dyes and soules of men.

And the apples that thy soule lusted after,  
are departed from thee. And all thynges  
whiche were deuyte, and had in pryce, are  
departed from thee, and thou shalte fynde  
them no more. The marchauntes of these  
thynges whiche were vexed ryche, shall  
stand a farre of from hyz, for feare of the pu-  
nishment of hyz, wepynge and waylynge,  
and sayinge: Alas, alas, that greate citie,  
that was clothed in raynes and purple, and  
scarlet, and decked with gold, and precious  
stones, and pearles: for at one hour so great  
ryches is come to nought.

Jere. 14.  
And euery shyppe gouerner, and all they  
that occupied shyppes, and shipmen which  
worke in the sea, stode a farre of, and cryed  
when they sawe the smoke of hyz burnyng,  
sayinge: what cytie is lyke vnto this greate  
cytie? And they cast duste on theyz heades, &  
cryed wepynge and waylynge, and sayde:  
Alas, alas, that greate citie, wherein were  
made ryche all that had shyppes in the sea,  
by the reason of hyz costlynes, for at one  
houre is she made desolate.

F  
Reioyce ouer hyz thou heauen, and ye ho-  
ly Apostles and Prophettcs: for God hath  
geuen

## Reuelation.

geden your iudgement on him. And a myghtye aungel toke vp a stone lyke a great milstone, and cast it into the sea, saying: with such violence shall that great citie Babilon be cast, and shalbe found no more. And the boyce of harpers, and musitions, and of pipers, & trumpettters shalbe hearde no more in thee: and no crastes man, of what soeuer crast he be, shalbe found any more in thee. And the sounde of a myll shalbe hearde no more in thee, & the boyce of the bridegrome and of the bryde, shalbe hearde no more in thee, for thy marchauntcs were the greate men of the earth. And with thyne inchaument were deceaued al nations: and in hym was found the bloude of the Prophete, & of the sayntes, and of all that were slayne vpon the earth.

The.xix.Chapte.

Alleluya,  
is prayse  
ye God.

**A**nd after that, I heard the boyce of muche people in heauen saying: Alleluya. Saluatō and glory, and honour, and power be ascribed to the Lorde our God, for true and ryghtesus are his iudgements, for he hath iudged the great whore, whiche dyd corrupt the earth with his fornication, and hath auenged the bloud of his seruauntes of hym hande. And smoke is agayne they layd: Alleluya. And smoke rose the oblation vp for cuermore. And the xxxiiii.elders, and on of than the xxxi. beastes fel downe, and worshipped hecqueing God that sate on the seate, sayinge: Amen, Alleluya, And a boyce came out of the seate sayinge: prayse our Lord God al ye that are his seruauntes, and ye that feare him, both small

## The xix. Chapter.

male and great. And I hearde the boyce of  
muche people, even as the boyce of manye. This wile  
waters, and as the boyce of kronge chon. is the churc  
drynges, sayinge: Alleluya, for God omni- che. & con-  
potente raygneth. Let vs be glad and re- gregation  
joyce and gene honoure to hym: for the ma of the  
riage of the lambe is come, and hys wyse faichfull.  
made hir selfe redy. And to hym was graunt mat. xxi. 8:  
red, that she shoulde be arayed with pure Luc. xiii. 2:  
and godlye raynes. For the raynes is the  
rightwenes of sayntes. And he sayd vnto  
me, happy are they whiche are called vnto  
the lambes supper. And he sayde vnto  
me: these are the true sayinges of God.  
And I fell at his feete, to worshyppe him.  
And he sayde vnto me, se thou doo it no.  
For I am thy fellowe seruaunte, and one  
of thy brethren, and of them that haue the  
testimonye of Jesus. Worshyp God. For  
the testimony of Jesus, is the spryc of pro-  
phesye. And I sawe heauen open, and be-  
holde a white horste: and he that sate vpon  
him was faithfull and true, and in ryghte-  
welnes dyd iudge and make battayle. Hys  
eyes were as a flammme of fyre: and on hys  
heade were manye crownes: and he had a  
name wrytten, that no man knewe but he  
him selfe. And he was cloched with a ve-  
ture dipte in blounde, and his name is cal-  
led the worde of God. And the warriers  
whiche were in heauen followed him vp-  
on whyte horses, cloched with white and  
pure raynes: and out of hys mouche went  
out a sharpe speare, that wych it he shold

Esa xliii.

# Reuelation.

Web. iii. c  
Esa. 49. 8.



Smyte the  
herche. And  
he shall  
rule them  
with a rod  
of iron  
2 he trode  
the wyne-  
fat of fear  
cenes and  
wrathe of  
almyghty  
God. And  
hathe on  
his bchur-  
re, and on  
his thygh  
a name  
written:  
kynges of

kynges, and Lorde of Lordes.

And I saw an aungel stand in the sunne,  
and he cried with a loude hoyce, sayinge to  
all the foules that flye by the myddes of  
heauen, come and gather youre selues to  
get her unto the supper of the greate God,  
that ye maye eate the flesh of kynges, and  
of hye captaynes, and the fleshe of mighty  
men, and the fleshe of horses, and of them  
that lyt on them, and the fleshe of all free  
men and bondmen, and of small and great.  
And I sawe the beaste, and the kynges of  
the earth, and their warriers gathered to  
gether to make battayle agaynst hym that

sat

## The.xx.chapter.

on the horse, and against his sondlers.

And the beaste was taken, and wryth hym that false prophet that brought myracles before him, with which he deceaued them that receaued the beastes marke, and them that worshypped hys ymage. These bothe were caste into a ponde of fyre, burninge wryth brymstone: and the remnaunce were slayne with the swerde of hym that sat vpon the horse, whiche swerde proeeded out of his mouth, and al the soules wer spylled full with theyr fleshe.

## The.xx..Chapter.

**A**nd I saw an aungel come downe This aun from heauen, hauynge the kay of gellis the bottomlesse pyt, and a greate Christchace chayne in his hande. And he toke shuld tred the dragon that olde serpent, which is the the old ser deuyll and Satanas, and he bound hym a pent vpon thousand yeares: and cast hym into the bot the heade, tomlesse pyt, and he bounde hym, and set a Gen. iii.6. scale on hym, that he shoulde decaue the peo ple no more, tyll the thousande yeares were fulfylled. And after that he muste be losed for a litle season. And I sawe seates, & they sat vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the wytnesse of Jesu, and for the wordes of God, which had not worshypped the beaste, neither hys ymage, neither had taken hys marke vpon theyr fozeheades, or on theyr handes: and they lyued, and raygned wryth Chrysste a.M. yeare; but the other of the deade men

## Reuelation



Iyued not agayne,  
vnylt the  
thousande  
yeare we  
synched.  
Thys is  
that firsfe  
resurrecc  
ion. Bleſſed  
and holpe  
is he, that  
hath parte  
in the firsfe  
resurrecc  
ion. For  
on ſuche  
ſhall the  
ſeconde  
dech haue

Ezech. 38.  
and.39.b:

no power, for they ſhalbe the priſteſ of  
God and of Chyſte, and ſhall raygne with  
hym a. M. yeare. And when the. M. yeareſ  
are erpynd, Saran ſhalbe lounſed out of his  
priſon, and ſhall go ouerto deceaue the peo  
ple whiche are in the. iiiit. quarters of the  
earthe Gog. and Magog, to gather them  
together to battayle, whose numbre is as  
the ſond of the ſea: and they wenſe vp in  
the playne of the earthe: and compaſſed the  
tentes of the ſaintes aboue, & the beloved  
citle. And fyre came downe from God, oue  
of heaven, and devoured them: and the de  
ſtill that deceaued them, was caſte into  
a lake.

## The.xxi.Chapter.

a lake of fyre and brymstone , where the  
beaste and the false prophete were , and  
shalbe tormented daye and nyghte for e-  
uermore .

D And I sawe a great white scare and him  
that sate on it , from whiche fasse fled away  
borthe the earthe and heauen , and theyz  
place was no more founde . And I sawe  
the dead , borthe great and smale stande be-  
fore God . And the bookes were opened , and  
another booke was opened , whiche is the  
booke of lyfe , and the deade were iudged of  
those thynges whiche were wrytten in  
the bookes , accordyng to theyz dedes : and  
the sea gaue vp hys deade whiche were in  
hir , and deathe and hell deliuered vp the  
deade , which were in them : and they were  
iudged euery man accordyng to hys dedes .  
And deathe and hel were cast into the lake  
of fyre . This is the second death . And who-  
so ever was not found written in the booke  
of lyfe , was caste into the lake of fyre .

## The.xxi.Chapter.

And I saw a new heauen & a newe  
earth . For the fyre heauen , and the  
first yearche wer vanyshed awaye ,  
and there was no more sea . And I  
John sawe that holy citie new Jerusalem ,  
come downe from God out of heauen , pre-  
pared as a bryde garnyshed for hir husbād  
And I heardt a great boyce oute of heauen  
sayinge beholde the tabernacle of God is  
wyth men , & he wyll dwell with them . And  
they shalbe his people , and god him selfe

99.iii.

Shalbe

Esat. xlvi. c  
and. lvi.

ii. Pe. iii. a

## Reuelation.

*Ela. xxv. b*



Chalbe  
with th<sup>e</sup>  
z be their  
God. And  
God shall  
wipewat<sup>w</sup>  
all teares  
from their  
eyes. And  
ther shall  
be no more  
deathe, ne  
ther sorow,  
nether cry  
inge, ne  
ther shall  
there be  
any more  
payne, for  
the olde

thinges, are gone. And he that sate vpon  
the seates, sayde: Beholde I make all thinges  
new. And he sayde vnto me: write, for  
these wordes are faythfull and true

*Ela. xliii. d  
B. Coz. v. d* And he sayde vnto me: it is done, I am  
Alpha and Omega, the begynning and the  
end. I wil geue to him that is a chirste of  
the wel of the water of lyfe fre. He that e-  
uercommeth, shal inherit al thinges, and I  
will be his God, and he shalbe my sonne.  
But the fearful and vnbelyng, z the abho-  
minable, and murdiers, z whoremongers,  
and sorcerers, and ydolaters, and all liars  
shall haue they; parte in the lake whiche  
burneth

The. xxi. Chapter.

burneth with fyre and brimstone, whiche is  
the second deathe. And there came vnto me  
one of the. viii. aungels which had the. viii.  
bials full of the. viii. last plagues:and talked  
wyth me sayinge:come hither , I wyl shew  
thee the bride, the lambes wyfe. And he ca-  
ryed me away in the sp[irit] to a great and an-  
hye mountayne, & he shewed me the great  
citle, holye Jerusalem descendinge oute of  
heauen from God, havinge the bryghenes  
of God, and hymynynge was like vnto a  
stone most precious, euene a Jaspar cleare as  
D Crystall: & had walles great & hie, & had. xii.  
gates, & at the gates .xii. aungels: & names  
wyritten, which are the .xii. tribes of Isra-  
ell: on the East parte. iii. gates, and on the  
Northeside. iii. gates, and towardes the  
South. iii. gates, and from the West. iii.  
gates: and the wall of the citle had. xii. foun-  
dations. and in them the names of the lam-  
bes. xii. apostles.

E And he that talked with me had a gol-  
den rede to measure the cyty withall, and  
the gates therof and the wal thereof. And  
the citle was buylte. iii. square, and the  
length was as large as the bredth of it, &  
he measured the citle with the rede. xii. &  
furlonges: and the length and the bredth,  
and the heypthe of it, were equal. And he  
measured the wall thereof, an. xlviij. cu-  
bites: the measure that the aungell had,  
was after the measure that man bseth. And  
the buyldyng of the wall of it was of Jas-  
par. And the citle was pure golde lyke bu-  
99. llll,

## Reuelation.

To cleare glasse, and the foundacion of the wall of the cyrke were garnyshed wythat maner of precious stones. The fyriste foun-  
dation was Jaspar, the seconde Saphyre,  
the thirde a Calcedony, the fourth an Em-  
raide: the fyfthe Hardonix: the syxte Sarde-  
os: the seventh Crisolite: the eyghte Be-  
zant: the ninth a Topas: the tenth a Criso-  
praslos: the eleueth a Jacinte: the twelue  
an Amacist. The. xii. gates wer twelve pear-  
les, eueryc gate was of one pearle, and the  
strete of the cyrke was pure golde, as thos-  
row shining glasse. And there was no tem-  
ple therin. For the Lorde God almyghete

**Rsa. lx. d.** and the lambe are the temple of it, and the G

citie hath no nede of the sunne neyther of  
the moone to lyghten it. For the bryghte-  
nes of God did lyghte it: and the lambe  
was the lyghte of it. And the people which  
are sauad shall walke in the lyght of it: the kynges of the earth shall brynghe their  
glorye vnto it. And the gates of it are not  
shut by daye. For there shalbe no nighte  
there. And there shal enter into it none vs  
cleane thynge: neyther whatsoever woxketh  
abomination or maketh lies: but they on-  
ly whiche are written in the lables boke of  
life.

The. xxi. Chapter.

**A**nd he shewed me a pure riuier of wa-  
ter of life clere as Cristall: proceding  
out of the seat of god & of the labe. In  
the mids of the strete of it, & of echer side of  
the riuier was ther wod of life: whiche bare  
g. ii. maner of frutes: & gaue frute euery mo-  
neth

## The xxii. Chapter

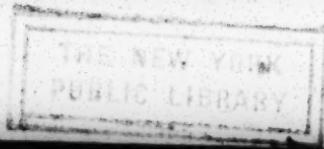
¶ In this the tenuis of the wood serned to heale  
the people wthal. And there shalbe no more  
carle, but the seete of god & the labe shalbe in  
it: his seruautes shall serue him. And they  
shall se his face, & his name shalbe in theyr  
foreheads. And there shalbe no night ther  
and they nede no candle, nether light of the  
sunne: for the Lorde geurth them light, and  
they shall rayne for euermore.

Ela. 1. p. 3

¶ And he sayde vnto me: these sayinges are  
faythfull and true. And the Lorde GOD of  
sayntes and Prophetes sente his aungell apoc. i. 8  
to shewe vnto his seruautes, the thinges  
whiche must shortlye be fulyfilled. Beholde  
I come shortlye. Happye is he that keperch  
the saying of the prophely of this boke. I apo. xix. 8,

C am John, whiche sawe these thinges, and  
hearde them. And when I had heard & sene,  
I fell downe, to worship before the feete of  
the aungell whiche shewed me these thin-  
ges. And he sayd vnto me: se thou do it not,  
for I am thy felow-seruaunt, and the felow  
seruaunt of thy brethren the Prophetes, &  
of them whiche kepe the sayinges of this  
boke, but worshyp god. And he sayde vnto  
me: seal not the sayinges of the prophelye  
of this boke. For the time is at hande. He  
that doth euyl, let him do euyl syll: and he  
whiche is fylthy, let hym be fylthy til: and  
he that is ryghtewes, let hym be ryghtewes  
syll: and he that is holy let him be holy til.  
And beholde I come shortlye, & my reward  
with me, to geue every man accordyng as  
his dedes shalbe. I am Alpha and Omega,

c. 8



## Reuelation.

the beginninge and the end: the fyfte and  
the last. Blessed are they that do his coman-  
dements, that theyr power may be in the  
tree of lyfe, and may entre in thowowe the  
gates into the citie. For withoute shalbe  
**Ela. xlili**  
**spoc. i. b**  
dogges and inchaunters and whoremon-  
gers, and murtherers, and ydolaters, and  
whosoever loueth or maketh leasynges.

I Jesus sent mine auangell, to testify vnto  
you these thinges in the congregations, I  
am the rote and the generation of Iudas,  
and bright mornyng starre. And the spryte  
and the bryde sayde, come. And let him that  
**Msai. lb. a.** heareth, say also, come. And let him that is  
**John. viii. f** a thyrl, come. And let whosoever wil, take  
of the water of lyfe, free.

I certifye vnto euery man that heareth  
**Deut. xxxi.** the wordes of the prophesye of this booke:  
**Pro. xxx. a** yf any man shall adde vnto these thynges  
God shall adde vnto hym the plagues that  
are written in this booke. And if any man  
shall mynsh of the wordes of the booke of  
this prophesye, God shall take awaie hys  
parce out of the booke of lyfe, and out of the  
holy cite, and from those thinges whiche  
are wryten in this booke. He whiche testi-  
fieh these thynges sayth: be it, I come  
quickely. Amen. Even so come Lord  
Jesu. The grace of oure Lord  
Jesu Christe be with you  
all. Amen.

**C**The ende of ths newe Testa-  
ment.

A table

A table to fynde the pistles and Gospels  
reade in the churche of Englande. whereof the  
fyristyne is the Epistle, and the other the  
Gospell.

The i. sonday. in Aduent.

Owe nothing. Ro. xiii. c.

Whan they. Mat. xxi. a

The seconde sonday.

Whatisouer. Ro. xv. a

And thereshal. Lu. xxi. c

The thyrde sonday.

Let men. 1. Cor. iii. a

Whan John. Mat. xi. a

Fourth sonday.

Reioyce in. Phil. iii. a

And this is. John. i. c.

On Christmassdaye.

God in tymes. Heb. i. a

In the begyn. Joh. i. a

On S. Steuens day.

Steuens full. act. viii. c

Wherfore he. mat. xxi. c

On S. Iohnus daye.

That whiche. 1. Joh. i. a

Folow me. Joh. xxi. f

On Chyldermas.

And I loked. apo. xiii. b

To the aungell. Mat. ii. a

Sonday after Christmass.

And I saye. Gal. iii. d

The boke of. Mat. i. a

On Newyeres day.

Blessed is that. Rom. iii. a

And it forcuned. Luk. ii. c.

On twelfe daye.

Foxthis Eph. iii. a

Whan Jesus. Mat. ii. a

The i. son. aft. twelfdaye.

I beseche you. Rom. xii. a

And when he Luke. ii. f

The seconde sonday.

Seyng that we. Ro. xii. b

And the. ii. day. John. ii. a

The thyrde sonday.

Be not wyse. Rom. xii. b

Whan Jesus. Mat. viii. a

The fourth sonday.

Let euerye. Ro. xii. a

And he entred. Mat. viii. c

The fyfth sonday.

Nowe therfore. Coll. iii. c

The kyngedom. Mat. xiii.

The syxte sonday.

(If there be so manye) ye

shal haue the same epistle

and Gospell that was ha

pon the. v. sonday.

Septuagesima sond.

Verceauie ye. 1. Cor. xii. d

Fox the kyng. Mat. xx. a

Seragesima sonday.

Fox ye susser. ii. Cor. xi. b

Whan much. Luk. viii. a

Quinquagesima sondaye.

Though

## The Table

Though I He coke unto	i. Co. xiii.	And the whole. Un. xixii.
A shwednesday,	Lu. xviii,	On good friday.
Turne you unto. Ioc. ii. c		The late. Heb. x. a
Moureover	Mat. vi. b	When Jesus Joh. xviii. a
Fyft sonday in lent.		On easter even
We as helpe. ii. cor. vi. a		It is better. i. Pe. iii. d
Then was	Mat. iii. a	When the. Mat. xxvii. g
Seconde sondaye.		Easter day.
Furthermore, i. cel. iii. a		If ye ehen be. Col. iii. a
And Jesus. math. xv. c		The morow. John. xx. a
Thyrde sonday.		The second communion.
Weye solo. Eph. v. a		Knowye not. i. Cor. v. b
And he was Luke. xi. b		and when the. Mar. xvi. a
Fourth sonday.		Mondsy in Easter wocke.
Tel me ye that. Gal. iii. c		Then Peter. acce. x. e
After these. Joh. vi. a		and behold. Luk. xxii. a
Fyfte Sonday.		The Tewliday.
Wat Christ be. Heb. ix. c		Ye men act. xiiii. d
Whiche of you. Joh. viii. f		Jesus hym Lu. xxiiii.
The son. before easter.		Fyft sond. aft. Easter
Let the same. Phil. ii. a		For all that is. i. Joh. v. a
And it came. Mat. xxvi. a		The same day. Joh. xx. f
The monday before Ester		Seconde sondaye.
What is he. Esai. xliii. a		For it is thank. i. Pe. ii. d
After two. Mar. xiiii. a		I am that Job. x. c.
The Tewliday		Thyrde sonday.
The lord hath. Esai. i. c		Dearly belo. i. Perit. ii. c
And anon Mar. xv. a		After a whyl. Joh. i. vi. d
The wednesday		Fourch sonday
Whereas is Heb. ix. d		Every good Jam. i. c
The feast of Lu. xxii. a		But now go. Joh. xvi. b
The Thursday.		Fyft Sonday.
This I war. i. Cor. xi. a		And se that ye. Jam. i. b
		Verely, verely, Joh. xvi. c
		On

## The Table.

- On assencion day. Rom. viii.  
In the former. Acte.ii.a  
After that he Mar.xvi.c  
On the sou. after assencio. The seuenth.  
The end of. i.Pet.iii.b  
But when I wyll speak. Rom.vi.d  
On Whysesunday In those dayes. Mar.vii.s  
When the fyfth act.ii.a Beware of. Math. viii.s  
If ye loue The eyght.  
Monday. Therfore breth.Ro. viii.c  
Then Peter. Act.viii.c The nynch.  
God so loued. Joh.iii.d That we. i.Coz.x.b  
Tuesday. There was. Luke.xvi.s  
Wednesday. The tenth.  
When the. act.viii.e In spiritual. i.Coz.xii.s  
Worely, werely, John.x.s And when he. Luke.xii.s  
On Trinitie sonday. The eleuenth.  
After this aps.iii.a Brethrenas. i.Coz.xb.s  
There was Joh.iii.a And he put. Luke.xviii.c  
Fyft sonday aft. Trinitie. The twelve  
Beloued let i.Joh.iii.b Such trus. ii.Coz.iii.b  
There was. Luke.xvi.d And he depart. Mar.vii.s  
The Seconde Gal.iii.s  
Maruayle i.Joh.vit.c Happy are the. Luke,x.d  
A certayn. Luk.xviii. The.xiii.  
The thyrd. I say walke. Gal.ii.c  
Submyt your. i.Pet.v.b and it chaun. Luk.xviii.c  
Then resorted. Luk.xv.a The.xv.  
The fourth. Beholde howe, Gal.ii.c  
For I sup. Ro. viii.c No man can. Math.vi.c  
We ye therfore. Luk. vi.f The.xvi.  
The fyfth. Wherfore I de, Eph.vii.s  
In conclusion. i.Pet.iii.b And it fortuned. Lu.vii.b  
It came to passe. Luk.v.s The.xvii.  
The syxte. Therefore, Eph. vii.  
The syvte.

## The Table.

And it chann	Lu.xviii.a	The.xxii.
I thanke	i.Coz.i.a	I thanke my Ohi.ib.
Wher he.	Mat.xxii.d.	Then came Mat. xviii.e
	The.xix.	The.xxiii.
This I say.	Eph.iii.c	Wretchen be Phil.iii.b
And he entred.	Mat.ix.a	Then went Mat. xxii.b
	The.xx.	The.xxiiii.
Take hede there.	Eph.v.c	We geue than. Col.i.b
The kyngdom.	Mat.xxii.	Whyle he Mat. ix.c
	The.xxi.	The.xxv.
Fynally my.	Eph.vi.b	Beholde the. Jer.xxiiii.b
And therre	Joh.iii.g	Then Jesus. John. vii.b

## The Pistels and Gospels for the sanctes dapes.

On S. Andrewes  
For the unbelife. Ro.x.c  
As Jesus Mat.iii.c

On S. Thomas day.  
Now therfore. Eph.ii.d  
Thomas one. Joh.xx.f  
Murtification Mary  
Rede the epistle appoynted  
for the sonday  
Wher the tyme Luk.ii.d  
Mathew apostle.  
And in those. Act.i.c  
Then Jesus, Mat. xi.d  
The Annun. of Mary  
Moreover. Isa.vi.c  
And in the, vi, Luk.i.c

Marke the euangelist;  
Unto every. Eph. iii.b  
I am the true John.xv.a  
Philip and James.  
James the James. i.a  
And he. John. xiiii.a  
On S. John Baptist  
Be of good chere. Isa.xl.  
Elisabeth tyme Luk.i.c  
On S. Peters daye.  
In that tyme. actes,xii.b  
When Jesus. Mat.xvi.c  
On S. James the  
apostle.  
In those days.ac.ci.e xii.a  
Then came Mat.xx.c  
On

### The Table.

On S. Barthelme. By the handes. act. vi. c  
And there Luk. xxii. i. c  
On S. Machewe. Therfore say. ii. Cor. iii. 2  
and as Iesus. Mat. ix. b  
On S. Mychael's d. and there was. apo. xii. c  
The same Mat. xviii.

On S. Luke enang'd But watch. ii. Tim. iii. b  
after that the Luke. x. a  
On Symon & Judes. Judas the Jude. a  
This commaund. Jo. xv. a  
On all Sayntes. And I satwe an. apo. viii. a  
When he satw. Mat. v. a

### The ende of the Table.



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